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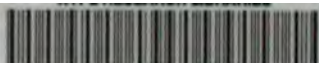
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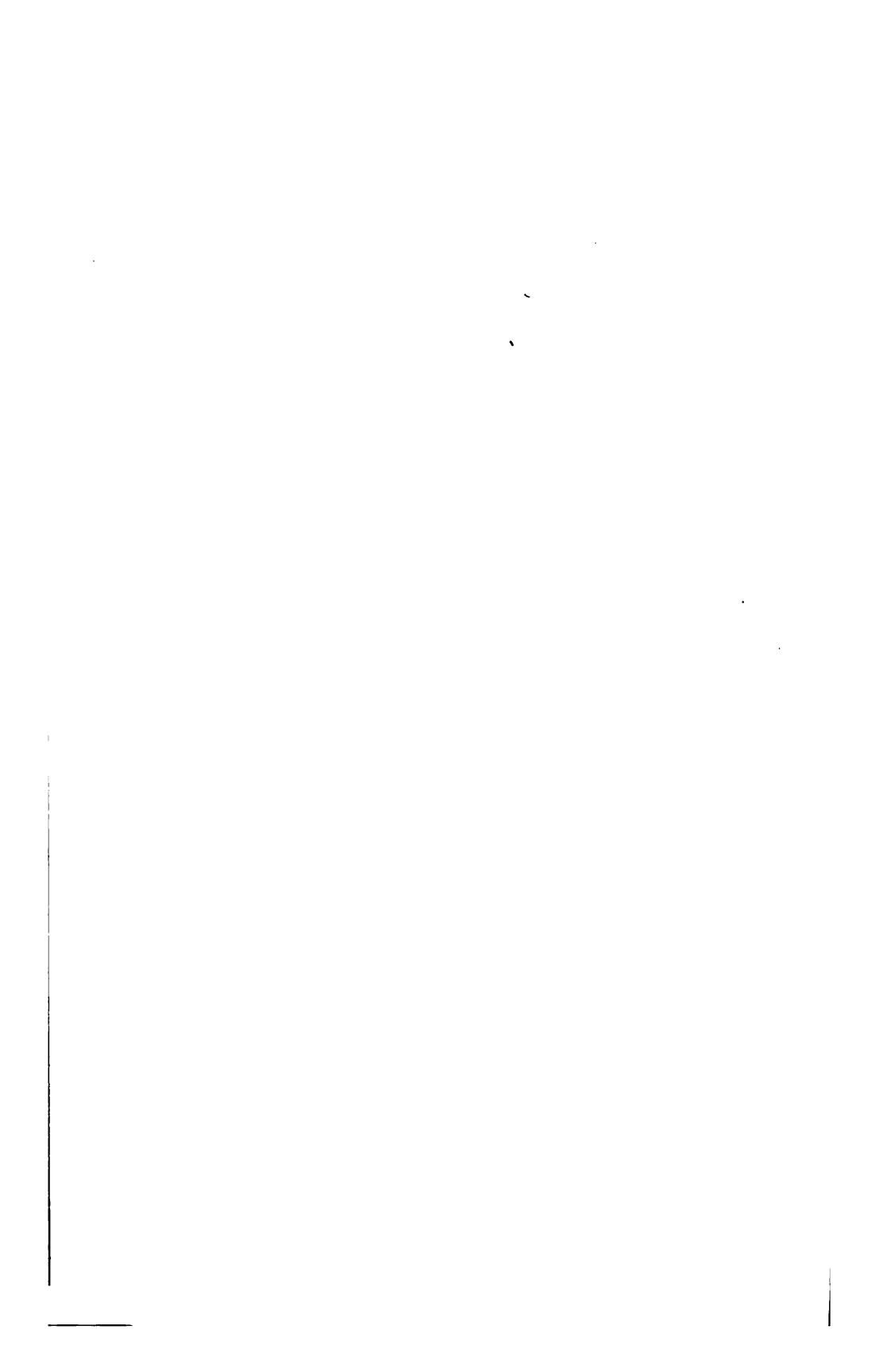
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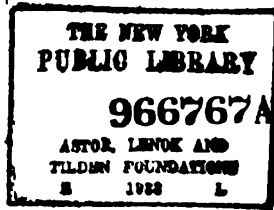
**A GRAMMAR**  
**OF THE**  
**IDIOMS OF THE GREEK LANGUAGE**  
**OF THE**  
**NEW TESTAMENT.**

**By DR. GEO. BENEDICT WINER,**  
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**TRANSLATED BY**  
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**NEW YORK:**  
**ROBERT CARTER & BROTHERS,**  
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**1850.**  
C. W. H.



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## PREFACE.

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THE translators of the present work have undertaken a task of no small labor and difficulty, which only those can fully appreciate who have experimented in the same field. To accomplish a good translation of any foreign work is not easy; and perhaps no European language presents greater obstacles in the way of translation into smooth and correct English, than the German. There is so little attention to rhetorical rules, owing in some measure to the nature of the language itself, so much is sometimes expressed by a single compound word, and sentences are frequently so involved, that disruptions, circumlocutions, and paraphrases, all become occasionally necessary. And, after all, the delicate taste of a refined English scholar will probably be offended. Independently of these considerations, which are, in some measure, applicable to German writings in general, the difficulty of the present translation is greatly enhanced by the almost numberless references and quotations.

It will be manifest to every one that the work is the result of the most laborious investigation, and the most extensive research. Every accessible source of information, bearing on the subject, has been consulted, and the whole critically and rationally compared.

Dr. Winer, it is probably known, commenced his labors in this department some twenty-five years ago, and soon after published a small Grammar, translated in 1825, by Professors Stuart and Robinson. At the time of the original publication, he was *Professor extraordinary* at Leipsic, his native city. In 1823, he became *ordinary Professor* of Theology in the University of Erlangen, Bavaria, and on the death of Tittmann, in 1832, he was recalled to Leipsic to supply his place, where he remains at present, attracting crowds to his lectures. He is the giant in the Theological faculty at Leipsic, as Hermann is in the classical.

\*A B S  
MAY 5, 1938

The volume now offered to the American scholar, is the fourth and last edition (1836) of Winer's Grammar of the New Testament Idioms, and may be regarded as almost perfect in its line. Theologians of his own country assign him the first place in this department of philology, and evince their estimation of his labors by references to his work on almost every page of their commentaries. He bears the palm, by common consent, among those who have devoted themselves to the study of the language of the N. T.

The preceding remarks will probably be sufficient to justify the translation. We have indeed the embryo work translated by Professors Stuart and Robinson, whose labors in this department are worthy of all praise, but that is confessedly a very insufficient aid, and was offered to the public because there was then nothing better. In 1834, Professor Stuart himself published a N. T. Grammar. That, however, although abundantly useful to the student of the N. T., differs materially from the present work, and is really, more properly than this, a *Grammar*. It is a volume of 250 pages, one half of which is occupied by what he denominates the *formal part*, exhibiting the common forms of declension, paradigms of verbs etc.—all that is ordinarily ranged under orthography and etymology. This of Winer's, on the other hand, excludes the *formal*, and may be regarded, in the language of Prof. C. Hodge, as a "*Grammatical Commentary on the N. T.*," and, we may add, a *critical treasury*. Prof. Stewart remarks, "*There is nothing like it. It is beyond all question a nonpareil of its kind.*" Prof. Robinson's estimation of it may be inferred from his constant reference to the preceding edition in his *Lexicon of the Greek Testament*.

An examination of its pages will prove that it surpasses any thing published in the English language, in the department of N. T. philology, and that it will be an invaluable auxiliary to the Theological student.

The general classical scholar also will find it full of interest, both in its numerous references to ancient authors, and in its copious illustration of grammatical principles, in their application to the Greek language of classical writers. There is a constant comparison, on all points, of



the *καὶ δὲ* with the language of the N. T. in its syntactic rules.

The entire text has been translated, and the notes with few exceptions. Some, deemed not very important, have been omitted, in order to diminish the size of the book as much as possible, without detracting from its value. Some have been introduced into the text, and others contracted. The register of passages illustrated has been prepared anew from the translation itself, and will be found to be more copious than that in the German work. The letters *sq.*, *f.* etc., after quotations, have been omitted, and some small words when the sense was sufficiently preserved without them.

The references to Stuart's Grammars, Robinson's Lex. etc., and to the English idioms, are by the translators, although not distinguished by brackets.

Some apology is probably due for the Greek type, especially the accents. It is not such as it ought to be, but will present no difficulty to the student familiar with Greek. The principal defect would be found in the *lenis* and *asper* beneath the circumflex. The impression is often so faint as to amount to no impression at all. That errors will occur in accentuation, quotation, reference etc. in a work which abounds with them so much as the present, was to be anticipated; for, with all possible care, letters will become displaced in being distributed and of course be the occasion of mistakes even after a third or fourth proof.

The labor of translation has been about equally shared. For the English dress the translator A. is alone responsible. His apology for some errors must be necessary absence, part of the time, while the work was in press.

With these observations, we submit the work to the theological and classical public, believing that they will sustain this first effort to furnish them with a work so erudite and critical—one which every student of the Bible, and especially every Minister of the Gospel, when aware of its value, will desire to have always at hand as the constant companion of his Greek N. Test.

That God may bless this humble effort, and render it instrumental of a clearer and more correct apprehension of the meaning of his revealed will, is the prayer of the translators.

J. H. AGNEW,  
O. G. EBBEKE.

*Philadelphia, Sept. 2d, 1839.*

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## ERRATA.

Many of the errata are attributable to the absence of one of the translators, and some occurred even in the final correction by the printer. There is a frequent omission of the *lenis* belonging to the initial vowel of a word, which will be readily supplied by the scholar, and will therefore not be noted here.

*It is desirable that the following corrections be actually made, or at least noted on the margin of the page, before the book is used.*

- |  |  |
|--|--|
| <p>Page 42, line 13 from bottom, insert a comma, after termination.</p> <p>P. 86, insert 4. at beginning of l. 2.</p> <p>P. 93, l. 6, for relative, read kindred.</p> <p>“ l. 20, after seem to, read, make the designation indefinite.</p> <p>“ l. 23, read, this passage, and dele, in which and occurs.</p> <p>“ l. 25, for to, read of.</p> <p>P. 94, l. 10, for definite, read indefinite.</p> <p>“ l. 11, for seen, read regarded.</p> <p>“ In the note, after where, insert, it is alleged.</p> <p>P. 95, l. 4, dele, the following.</p> <p>“ l. 5, for consistent, the same.</p> <p>“ l. 20, after kind, one.</p> <p>“ l. 23, insert only, at the beginning of the paragraph.</p> <p>“ l. 25, dele, that it has no force, and substitute, them.</p> <p>“ l. 36, read might, instead of may.</p> <p>P. 96, substitute opposition, for respect.</p> <p>P. 97, l. 4 from bott. for one, read a.</p> <p>P. 111, l. 15 fr. bot. comma after first even.</p> <p>P. 130, l. 2 fr. bot. insert Eph. after e. g.</p> <p>P. 132, l. 24, for ought to, read might.</p> <p>P. 141, l. 15, insert so, after be.</p> <p>P. 160 l. 16 fr. bot. dele the following are, and insert before incorrectly, Heb. xiii. 10. etc. to comedere.</p> <p>P. 162, l. 22, before thinking, the.</p> <p>P. 163, l. ult. read <i>night</i> for <i>right</i>.</p> <p>P. 167, l. 16, for 2 Pet. iv. 10. read 1 Pet. iv. 9.</p> <p>“ l. 17 fr. bot. parenthesis after 37.</p> <p>P. 187, l. 22, dele Rev. xiv. 10.</p> <p>P. 188, l. 12, read 1 Pet. i. 18.</p> <p>P. 198, l. 6, read 22 for 23.</p> <p>P. 216, l. 10 fr. bot. for Mr. read Mtt.</p> <p>P. 227, l. 20, dele such.</p> <p>P. 231, l. 10 fr. bot. insert with, at beginning of line.</p> <p>P. 235, l. 22, for may, read might.</p> <p>P. 236, l. 5 fr. bot. for be, read is.</p> <p>P. 250, l. 15, for be, is.</p> | <p>P. 256, l. 5, read iii. 10. for x. 4.</p> <p>P. 272, l. 1. dele in.</p> <p>P. 281, l. 16, insert fig. 2. at the beginning.</p> <p>P. 288, l. 17, for conjunctions, read connectives.</p> <p>“ l. 23, for much, read far.</p> <p>“ l. 10, 11, fr. bottom, read <i>Erörter. d. gr. Eintheil. u. gr. Verhältn.</i></p> <p>P. 290, l. ult. <i>Abh.</i> for <i>Ausg.</i></p> <p>P. 294, l. 1, for and, under.</p> <p>P. 300, l. 1, the asterisk belongs to Jas. i. 13.</p> <p>P. 301, l. 21, for executed, read exerted.</p> <p>P. 306, l. 11, fr. bot. for <i>effuta</i>, read <i>effecta</i>.</p> <p>“ l. ult. after Pet. insert i. 3.</p> <p>P. 307, l. 8 fr. bot. instead of from, read for.</p> <p>P. 308, l. 4 fr. bot. insert <i>æ</i> after arch.</p> <p>P. 314, l. 22, parenthesis after <i>temporally</i>.</p> <p>P. 324, l. 5, comma after for.</p> <p>P. 336, l. 7, insert an, before adverbial.</p> <p>“ l. 12, the, before place.</p> <p>P. 342, l. 24, parenthesis after etc.</p> <p>P. 347, l. 12, for are, read or.</p> <p>P. 349, l. 17, for expressing, read denoting.</p> <p>P. 349, l. 2 fr. bot. for, done to this time, read hitherto assumed.</p> <p>P. 350, l. 1, for generally, read in all cases.</p> <p>P. 351, l. 16, for connection, read correction.</p> <p>P. 351, l. 4 fr. bot. for 3 read 13.</p> <p>P. 359, l. 17, for <i>extensive</i>, read <i>extensive</i>.</p> <p>P. 360, l. 15, for that, read what.</p> <p>“ l. 10, fr. bot. for when, where.</p> <p>P. 361, l. 8 fr. bot. for as, read or.</p> <p>P. 362, l. 3 fr. bot. read, <i>have the purpose to do</i>.</p> <p>P. 364, l. 11, dele to.</p> <p>P. 368, l. 16, dele he.</p> <p>“ l. 18, for when, where.</p> <p>P. 376, l. 14, for philology, read philologists.</p> <p>P. 364, l. 16, insert is, before perhaps.</p> <p>P. 386, l. 22, comma after the first <i>not</i>.</p> <p>P. 387, l. 23, for therefore, read however.</p> |
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# INTRODUCTION.

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## *On the Scope, Mode of Treating, and History of the Grammar of the New Testament.*

§ 1. THE idiom of the language of the New Testament, like every other, presents two aspects for scientific investigation; as words connected in discourse may be considered either severally, as to their origin and signification, or as to their legitimate arrangement in sentences and periods. The former is the business of Lexicography; the latter belongs properly to Grammar, which ought to be distinguished from the N. T. Rhetoric.

The N. T. Lexicography, of which Synonymy is an essential part, but only recently so acknowledged, has hitherto been conducted only in a practical way: yet a Theory may be formed, which might be denominated *Lexicology*, a term lately introduced. We need not be surprised that this theory has not yet been fully developed and cultivated, as even the classical languages are without a Lexicology. Our exegetical theology also wants a theory of the higher and lower criticism. This has operated very unfavorably on the Lexicography of the N. T., as will be manifest on a close examination of even the most recent labors in this department.

The *N. T. Rhetoric*, (a term which Glass and Bauer, author of "Rhetorica Paulina," have used,) should unfold the peculiarities of each author in his natural style, where he is untrammelled by rules, and displays his spirit and scope. In respect to this, much remains to be done, especially as to the theory of Rhetorical Figures, which have been the occasion of so much mischief in the interpretation of the New Testament. The preparatory labors of Bauer\* and Schulze† in this department, are

\* Car. Lud. Bauer *Rhetorica Paulina*. Hal. 1782. 3 prta. 2 vols. 8vo. His *Philologia Thucydideo-Peullina*. Hal. 1773, 8vo. H. G. Tzschirner *Observat. Pauli. Ap. Epistolar. Scriptoris Ingenium Concernentes*. Viteb. 1800, 3 prta. 4to.

† J. Dan. Schulze *der Schriftstellerische Werth und Charakter des Johannes*. Weissenfels, 1803, 8vo. *Schriftsteller. Werth und Char. des Petrus, Judas und Jacobus*. Weissenfels, 1802, 8vo. *Ueber den Schriftst. Char. und Werth des Evang. Markus in Keils und Tzschirners Analekt.* Vol. ii. prt. 2. p. 104-151. Prt. 3. p. 69-132. Vol. iii. prt. 1. p. 88-127.



not without their value. As to the discourses of Jesus and the Apostolic Epistles, the argumentation in Biblical Rhetoric would be most advantageously treated, after the manner of the ancient rhetoricians, by not dividing the New Testament Exegesis into too many distinct sciences, which, when united, mutually illuminate each other. *Comp. Gersdorf's Beiträge zur Sprachcharakterist. d. N. T.* 1. Bd. p. 7. Keil's *Lehrb. d. Hermeneutik*, p. 28. C. J. Kellman's *Diss. de usu Rhetorices Hermeneutico*. Gryph. 1766. 4to. It may be remarked, by the way, that our Theological Encyclopedias are very imperfect in the representation of exegetical theology.

§ 2. A grammatical exhibition of the N. T. idiom, as far as it belongs to the Greek language, would be rendered accurate by comparing it with the grammatical structure of the later Greek, to which, both in time and method, it is intimately related. As, however, this later language of the Greek itself is not yet entirely fixed in its peculiarities, nor apprehended as a whole; and as the New Testament idiom also shows the influence of a foreign language (the Hebrew-Aramæan) on the Greek, the N. T. Grammar must be correspondently enlarged, and should scientifically develop the laws according to which the native Jewish authors of the New Testament wrote the Greek of their time.

Were it the object, for instance, to write a Grammar of the Egyptian or Alexandrian dialect of the Greek language, as it existed among the inhabitants of different countries who spoke Greek, it would be sufficient to arrange all the peculiarities which render it a distinct dialect, yet in such a way that, not only the several parts be connected like separate fragments, but that the chief peculiarities be pointed out. It should be shown also, under each section of the grammar, how this adjustment of the dialect affected the general laws of the Greek language, by dispensing with niceties, abusing analogies, etc. The New Testament idiom, as a corruption of the later Greek, if it required a special Grammar, could only be represented as an idiom of an idiom; and the New Testament grammar must presuppose a grammar of the later Greek. But the idea of a N. Testament grammar so minute, cannot even be readily apprehended, much less can it be well executed. For, in the first place, the grammar of the later Greek language, especially as spoken by the people, is not yet scientifically determined;\* therefore the fundamental principles of a New Testament grammar exist only ideally, not really. Besides, the N. T. idiom exhibits the influence of the Hebrew-Aramæan, a language not radically related. The New Testament grammar, therefore, must be enlarged in two ways. As the reader of the New Testament brings with him the general grammar of the Greek language, it must develop the influence of the peculiarities of the later Greek on the New Testa-

\* Useful matter, especially on Lexicography, will be found in Lobeck's *Anmerk. zu Phrynichi Eclog.* Lips. 1820, 8vo. Irmisch zum *Hecredian*, and Fischer de *Vitiis Lexicon. N. T.*

ment, conformably with the above mentioned principles, and at the same time also point out the modifications which the Hebrew-Aramaean has introduced. These, however, must not be separated too nicely, as perhaps Wahl has done in his *Lexicon*; since the N. T. writers, by mingling the later Greek with the national (Jewish), have formed a syntax which can be recognised and represented only in this union. This method of treating the grammar of the N. T., after the grammar of the later Greek shall have been formed as an independent thing, would undergo a change only in this respect, that it would be then unnecessary to prove the peculiarities of this later language by examples, with which the N. T. grammarian could not previously dispense. On the other hand, one part of the subject which the grammar yet retains, viz. *the Polemic*, which is opposed to antiquated and deeply rooted prejudices, may perhaps soon become obsolete; yet it is still necessary now, by means of this negative view of the subject, to render the true character of the New Testament idiom apparent. It is manifest that the old empirical grammar, to which the *ultra Fischerum sapere* is an abomination, has taken strong hold of even celebrated interpreters of very recent date. A special grammar of some particular N. T. writers, as of John and Paul, seems to be inadmissible. The individuality of the diction, especially of those writers, exhibits itself almost exclusively in favorite expressions; or belongs appropriately to the department of rhetoric, as the observations of Blackwall in his *Crit. Sac. N. T.* II. 2. 8. p. 322. sqq. ed. Lips. abundantly show. To this department also are to be assigned most of the peculiarities in the position of words. These individualities are seldom found in the grammar. On the whole then, Shulze and Shulz\* have better understood the nature of such characteristics of the language, than Gersdorf, whose well-known work contributes no great amount of certain results to verbal criticism.

§ 3. Although the investigation of the N. T. diction is the indispensable basis of all true exegesis, yet Biblical Philologists, until lately, have almost entirely excluded the grammar of the N. T. from the circle of their scientific inquiries. They have repeatedly investigated the lexicography of the N. T.; but, at most, have touched upon the grammar when it was connected with the doctrine of the N. T. Hebraisms.† Casp. Wyss (1650) and G. Pasor (1658) more clearly conceived the idea of a

\* His remarks on the characteristics of the N. T. language may be seen in the *Essay on the Parable of the Steward*, (Breslau, 1821, 8vo.) and in that on the *Supper*, (Lips. 1824, 2 verb. Aufl. 1831, 8vo.) and also in his numerous *Reconsiones* in the *Theolog. Annals* of Wachler. In both those essays, which are of an exegetical nature, the excellent remarks are out of place.

† Among the older interpreters of the Bible, G. F. Heupel is a remarkable exception. In his excellent and philosophical *Comment on Mark*, (Strasburg, 1716, 8vo.) there are many valuable grammatical observations. The knowledge of Greek displayed by J. F. Hombergk in his *Parerga Sacra*, Amstel, 1719, 4to. relates particularly to lexicography.

N. T. grammar; yet without being able to have it acknowledged as an important part of exegetical discipline. After them, for a period of 160 years, Haab was the first who treated of the grammar of the N. T. diction, in a work devoted to that subject: but, apart from the fact that he confined himself to the Hebraisms only, his uncritical work tended rather to retard than promote the science.

The first writer who, to any great extent, collected and unfolded the peculiarities of the N. T. diction, was the celebrated Sal. Glass (ob. 1656) in his *Philologia Sacra*, the third book of which is inscribed *Grammatica Sacra*, and the fourth, *Gram. Sacræ Appendix*.\* But as he sets out with the Hebraisms, and touches on the N. T. idiom only as far as connected with these, his essay, even leaving its defects out of view, can be considered only a feeble effort in the history of the N. T. grammar. Yet it reminds us of two men of celebrated name, while their works on this subject are almost forgotten: so much so that they are scarcely quoted in works of theological literature, and not even found in extensive libraries. The one is Caspar Wyss, Prof. Gr. Ling. in Gymnas. at Zurich, (ob. 1659) who wrote *Dialectologia Sacra, in qua quicquid per universum N. T. contextum in Apostolica et voce et phrasi a communi Græcor. lingua eoque grammatica analogia discrepat, methodo congrua disponitur, accurata definitur et omnium sacri contextus exemplorum inductione illustratur*. The peculiarities of the N. T. diction, considered in a grammatical point of view, are arranged in this book under the following heads: *Dialectus Attica, Ionica, Dorica, Æolica, Bæotica, Poetica, et Hebraica*. This is certainly inconvenient, as in this way similar things are often separated, and treated of in four different places. Moreover, the author's acquaintance with the Greek language was not above the ordinary knowledge of his day, as the mention of a peculiar poetic dialect evinces; and the inspection of what he calls Attic will render this still more manifest. As a volume of examples, which in many parts is very complete, the book is valuable; and his moderation in respect to the grammatical Hebraisms of the N. T. was well worthy of imitation by his contemporaries.

G. Pasor, Prof. of the Gr. Lang. at Franecker (ob. 1637) known by his small lexicon of the N. T., which has been republished several times, last by J. F. Fischer, left among his papers, a grammar of the N. T. His son, Matthias Pasor, Prof. Theol. at Gröningen (ob. 1658) published it with his own additions and improvements, under the following title: *G. Pasoris Grammatica Græca Sacra N. T. in tres libros distributa*. Gröning. 1655. p. 787. 8vo. This work is a literary rarity,† although better adapted to secure the author's fame with posterity than his N. T. Lexicon. Georgi is the only one of the moderns known to me, who made use of it. The whole is embraced in three books, as the title announces. The first is on the Doctrine of Forms; the second on Syntax,

\* This *Grammatica Sacra*, in the edition of Dathe, is the *first* book.

† Even Foppen does not quote it among the works of Pasor, in his *Biblioth. Belgica*, tom. I. p. 342. Its rarity is proved by Salthen, *Cat. Biblioth. lib. rar.* p. 470, and Dr. Gerdesius, *Florileg. Hist. Crit. lib. rar.* p. 272.

and the third contains seven Appendices: *De Nominibus N. T.*; *De Verbis N. T.*; *De Verbis Anomalis*; *De Dialectis N. T.*; *De Accentibus*; *De Praxi Grammaticæ*; *De Numeris seu Arithmetica Græca*. The most valuable are the second book, and the appendix on Gr. dialects of the N. T.; for in the first book, and in most of the appendices which fill up the third, the author has treated of familiar subjects and those belonging to general grammar. It was entirely superfluous to write out complete paradigms of nouns and verbs. The syntax has been accurately elaborated, and so copiously treated as to exhaust the subject. The author points out the Hebraisms, but very seldom introduces parallels out of the native Greek writers. His syntax, however, excels all that have been compiled since his day, and has left the work of Haab far behind it. A complete index is wanting to this useful book.

During the period from Pasor to Haab, the grammar of the N. T. was only cursorily treated of in writings on the style of the N. T.; as by Leusden *De Dialectis N. T.*, and Olearius *De Stylo N. T.* p. 257. 271. These authors, however, confined themselves to Hebraisms, and included among these much genuine Greek, which altogether perplexed the investigation of the grammatical style of the N. T. Georgi was the first who proved many constructions to be genuine Græcisms which had usually been considered Hebraisms; although he was not entirely free from partizanship. His writings had very little reputation. Fischer preferred to circulate anew the works of Leusden and Vorst; and the well-known work of Storr\* extended its baleful influence, for many years, over the N. T. exegesis.

Ph. H. Haab, of the school of Storr, now published his *Heb. Grammar*, prefaced by F. G. Von Süskind, Tübingen, 1715, 8vo. Overlooking the purely Gr. elements of the N. T. diction, he directed his attention solely to grammatical Hebraisms; and in the arrangement, followed the works of Storr and Weckherlin, (*Heb. Gram.* 2 vol.) If we adopt the opinions of the reviewer in the *Archives of Bengel* (Vol. I. p. 406), "the author has executed his task with an industry, judgment, accuracy, and discriminating and comprehensive knowledge of language, which must secure for his work the approbation of all friends of a sound exegesis of the N. T." Two critiques of learned men, who should be regarded as entirely competent and impartial judges in this department, give a materially different and almost opposite view, in the *New Theolog. Annals*, 1816, vol. ii. pp. 859-879, and in (of De Wette?) the *All. Literat. Zeitung*, 1816, Nos. 39-41, pp. 305-326. After a frequent and protracted use of the book, I must acknowledge my agreement with them. Its chief defect consists in this, that the author has not accurately distinguished between the pure Greek and the Hebrew elements of the N. T. diction. Consequently he has represented as Hebraisms much that is either the common property of all cultivated languages, or at least frequently occurs in the Greek. From his predilection for Storr's Observations, he has also falsely interpreted many passages of the N. T. (*see proof below*;) by representing them as Hebraisms. Besides, the whole

\* *Observat. ad Analog. et Syntaxin Hebr.* Stuttg. 1779, 8vo. More precise grammatical observations, especially in relation to *enallage temporum, particularum, etc.* are found in J. G. Straube, *Diss. de Emphasi Gr. Ling. N. T.* by Van den Honert, p. 70.

is confused, the arrangement is in the highest degree arbitrary, and the work begins with a section on *Tropes*! which has no relation at all to grammar. It is not therefore too severe, when the second of the above mentioned reviewers concludes his criticism in these words: "Seldom has a work come before the reviewer so entirely a failure, and against the use of which every one should be seriously warned."

§ 4. The scattered remarks in commentaries on the N. T., in books of observations, and in exclusively exegetical monographs (elucidations of particular passages) which evince a commendable knowledge of books, when brought together, exhibit no complete discussion of the department of grammar. Besides, this uncritical empiricism, which, up to the beginning of the present century, controlled the Greek philology, and which even yet, for the most part, governs the Hebrew, renders them useless, since it has given an uncertain and arbitrary character to the N. T. exegesis. The *rational* method of treatment, which seeks out the ground of all *idiomatic expressions* (even of the irregularities) in the thoughts of the people and of the authors, has effected an entire change in the study of the Greek language. This method must be applied to the N. T. language, and confer on its grammar a scientific character, while it elevates it to a certain *organon*, or system, of exegesis.

The *empiricism* of the Greek philology, in respect to grammar, shows itself especially in the following things. (a) It apprehended the grammatical structure of the language only in its rudest features, and therefore left almost entirely undetermined the relation of kindred forms, in which the peculiarities of the Greek are most apparent, e. g. of the Aor. and Perf., of the Subjunc. and Optat. (b) In reference to all the forms of speech of which it had acquired the general sense, it established an unlimited analogy, according to which, one tense, one case, one particle was used for another; yea, even those directly opposite, could be mutually interchanged, e. g. præt. and fut., ἀπό and πρός, etc. (c) It invented a host of ellipses, and found something to be supplied in the simplest sentences. The N. T. interpreters adopted this method of proceeding, which is to be found even now in the numerous Fischeri *Animadver. ad Welleri Grammat. Gr.* (Lips. 1798, etc. 3. Spec. 8.) They even thought themselves justified in going farther than the Gr. philologists, because the Hebrew, which, in their estimation, the N. T. language resembled and imitated, was characterised by no exact forms or regular syntax. Of course they thought it unnecessary to treat of these particularly.\* What would naturally result from such principles, we now find abundantly in the popular commentaries on the N. T. Storr has acquired the merit of reducing to a kind of system this medley of rude empirical canons of philology. Apart from every other consideration, such principles would open an unlimited field to the fancy of the interpreter, and hence it became easy to find in the words of the sacred wri-

\* See Prof. Franz Woken's *Enallaga e N. T. Græci Textus Præcipuis et Plurimis Locis Exterminata*. Viteb. 1780, 8vo.

ters a sense directly the opposite of that intended to be conveyed.\* The Greek philologists first departed from this empiricism. Hermann, the pupil of Reitz, by his work *De Emendenda Ratione Grammaticæ Gr.*, gave a powerful impulse to a *rational* investigation of the beautiful Gr. language;† and for the last thirty years it has become so deeply rooted, has produced so beneficial results, and recently has been so successfully united with historical investigation,‡ that the Gr. grammar of the present day is materially different from that of former times. It has been treated *rationally*; *first*, as the radical meaning of each grammatical form (*case, tense, mood*), or, in other words, the idea which gave rise to each such form in the spirit of the Gr. nation, has been accurately apprehended, and its various uses reduced to the primary signification. Thus a host of ellipses was destroyed, and the enallage was restored to its natural, i. e. narrow limits: *secondly*, as it was attempted to show how deviations from the established laws of language, which were either commonly in use, or employed by only a few writers, resulted from the spirit of the speaker or writer, or his mode of thought; as *Anacoluthon, Attraction, Constructio ad Sensum, Brachyologia*. The language thus becomes a directly reflected image of the Greek *thought*, as a *living idiom*. There is no stopping at the mere externals, but a reference of each form and inflection of the language to the thinking soul, and an effort to apprehend it in its existence in the mind itself. By this means every phrase that cannot be conceived by the mind falls of itself, as when a writer, wishing to speak of *past* time, uses *future*; when designing to say *out*, says *to*; instead of *learned*, says *more learned*; intending to express a *cause*, expresses a *consequence*; and for "I saw a man," says "I saw *the* man." For a long time the Biblical philologists took no notice of all these elucidations of the Gr. grammar and lexicography. They followed Viger and Storr, and separated themselves entirely from the profane philologists, under the impression (by modern writers indeed nowhere distinctly expressed) that the N. T. Greek, being Hebraistic, could not be an object of such philological investigations. No one would believe that the Hebrew, like every other language, admitted and required a rational mode of treatment. The rational view is now gaining ground.¶ It is believed that the ultimate reasons of the phenomena of the Hebrew must be sought out in the nation's modes of thought; and, above all, that a plain, simple people could not contravene the laws of all human language.

\* Sant, says Tittman, (*De Scriptor. N. T. Diligentia Gramm.* Lips. 1813, 4to. in *Synonym. N. T. I.* p. 206.) qui grammaticarum legum observationem in N. T. interpretatione parum curent et, si scriptoris cujusdam verba grammatica, i. e. ex legibus linguae explicata sententiam . . . ab ipsorum opinione alienam prodant, nullam illarum legum rationem habeant, sed propria verborum vi neglecta scriptorem dixisse contendunt, quæ talibus verbis nemo sana mente præditus dicere unquam potuit.

† I prefer *rational* to *philosophical*, because the latter may be easily misunderstood. Every merely empirical investigation is irrational, since it regards the language as something external, and not as an image of thought. *Comp.* Tittmann, p. 205, sq.

‡ G. Bernhardt *Wissenschaftl. Syntax der Griech. Sprache.* Berl. 1829, 8vo.

¶ The rational investigation must rest on the historical, as we must first take a survey of the whole extent of the language, before we can apprehend the reasons of the several phenomena.

It is no longer therefore considered proper to give a preposition diverse meanings, according to one's own pleasure, in a context superficially examined. The transitions from the radical to the various derived significations of each particle are carefully traced out; and the reception of significations without such derivation is considered an unscientific postulate.

It must not be supposed that a Hebrew, instead of "this is my brother," could say, *pleonastically*, "this is of my brother," or "this is in the wise man," instead of "this is a wise man;" but the origin of changes so contrary to rule must be sought for in the speaker's mode of thought, as with every rational being each deviation has its reason. Much less can we be satisfied with this common-place remark that, with a Hebrew, *non omnis* (which can only mean *not every one*) signifies the same as *omnis non*, i. e. *nullus*. We should rather direct attention to something more correct and philosophical.

This rational mode of treating the Hebrew was commenced by some observations of Fritzsche, Niedner, and others, but first carried out completely by Ewald. And although every thing in his work cannot be received as true, yet the principle of the learned author is undoubtedly correct. Independently of Ewald, I have endeavored, especially in relation to the particles, to exhibit the subject rationally, in the new edition of Simon's Manual Lexicon. It is to be hoped that the Syriac also, a language of much interest, may soon be viewed with other than empirical eyes.

The Grammar of the N. T. must also, by all means, aim at a rational developement of the N. T. language, and thus acquire for itself a scientific basis, while it furnishes, at the same time, a similar one for Exegesis. What the philologists have previously effected for the Greek must be read with attention, although all their nice distinctions are not to be considered correct. Especially must we be cautious about permitting them to regulate the text. Besides, this investigation is constantly progressing. Many things require essential modifications (e. g. the doctrine of *ei*, with subjunctive), and others are yet in dispute among the best philologists, e. g. some modes of using *av*. Since 1824, Fritzsche has made some valuable contributions to the N. T. Grammar, in his *Diss. in 2 ep. ad Cor.* (Lips. 1824,) in his *Comment. on Matt. and Mark*, and in his *Conject. on N. T.* Lips. 1825, 2 Spec. 8. To these must be added the *Treatise of Gieseler, Bornemann in Rosenmüller's Exeget. Repert. Vol. II. and the Scholia of the latter in Lucæ Evang.* Lips. 1830. 8vo. There are also many grammatical questions discussed in the controversial writings between Fritzsche and Tholuck.\* On the other hand, but few of the numerous critical, evangelical, and philological commentaries on the N. T. which have recently appeared, treat exclusively of philology, and some have omitted it entirely. H. G. Hölemann, in his *Comment. de interpretat. sacra cum profana feliciter conjungenda*, Lips., 1832. 8vo. has properly estimated the best philological principles in their application to the N. T.

\* Fritzsche *Ueber die Verdienste Dr. Tholucks um die Schrifterklärung.* Halle, 1831, 8vo. Tholuck *Beiträge zur Spracherklärung des N. T.* Halle, 1832, 8vo. Fritzsche *Präliminarien zur Abbitte und Ehrenklärung, die ich gern dem Dr. Tholuck gewähren möchte.* Halle, 1832, 8vo. Tholuck, *Noch ein ernstes Wort an Dr. Fritzsche.* Halle, 1832, 8vo.



## PART I.

### ON THE GRAMMATICAL CHARACTER OF THE N. T. DICTION.

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#### § 1. *Various Opinions about the Character of the N. T. Diction.*

THE character of the N. T. diction, although pretty distinctly marked, has, for a long time, been misunderstood by Bib. philologists, or at least incompletely and partially apprehended; as polemic considerations, together with an ignorance of the later Gr. dialectology, rendered even the best intellects incapable of perceiving the truth. About the beginning of the 17th century, some learned men (*Purists*) made repeated attempts to prove that the style of the N. T. accorded, in every respect, with ancient Greek purity and elegance: whilst others (*Hebraists*) not only recognised its Heb. complexion, but represented it as having a pervading influence. Towards the close of this century, the latter opinion prevailed, but not to the entire exclusion of the former, which found many able advocates. About the middle of the 18th century, the party of the Purists became entirely extinct, and the principles of the Hebraists, modified in some particulars, were generally adopted. More recently, the incorrectness of these views began to be discovered, and led to the true middle course, which Beza and H. Stephens had already portrayed in its general features.

The history of the various views about the Gr. *style* of the N. T., promulgated at different intervals, Morus briefly relates, in *Acroas. academ. sup. hermeneut. N. T. ed. Eichstädt*. Vol. I. p. 216. sq. and Planck, with some essential errors, in his *Introduc. to Science of Theolog.* Vol. 2. p. 45. *Comp. Stange Theolog. Symmiktä* II. p. 295. In respect to its *literature*, see *Walch Biblic. Theolog.* IV. 276.\* In conformity with my own design, I offer the following remarks, and shall occasionally correct the observations of those writers.

\* See also Baumgarten *Polemik*. III. 176. J. Lami, in his *De erudit. Apostolor.* p. 138, sq. gives the views of the Fathers about the N. T. style.

After Th. Beza, in his treatise *De dono linguæ et apostol. sermone*, (Acts x. 46) had represented, in a very advantageous light, the Hebraisms of the N. T. style, which it is well known he maintained, as *ejusmodi, ut nullo alio idiomate tam feliciter exprimi possint, imo interdum ne exprimi quidem*, yes, even as *gen. mæ, quibus Apostoli scripta sua exornarint*; H. Stephens, in his *Pref. to the ed. of N. T.* 1576, first controverted those *qui in his scriptis inculta omnia et horrida esse putant*. He endeavored to prove by examples that the most elegant turns of expression occur in the N. T. style, and contended that these Hebraisms give to it inimitable power and emphasis. Although those specified niceties of the style belong more to the rhetorical than the grammatical department, and the Hebraisms are too highly valued; yet the judgment of those two masters in Greek is not so incorrect as is generally supposed, and comes, on the whole, nearer the truth than that of many later Exegesisists. This partial view was first opposed by Seb. Pfochen in *Diatribæ de linguæ Græcæ N. T. puritate* (Amstel. 1629, edit. 2, 1633, 12mo.) in which, by numerous examples, he attempted to prove, *Græcos auctores profanos phrasibus et verbis loquutos esse, quibus scriptores N. T.* (§ 29. § 81—129.) Yet this juvenile *Diatribæ* (the principles of which Erasmus Schmid adopted in part, as appeared in 1658) seems to have excited, by its strong Purism, but little attention. A real, but indirect occasion for a controversy about N. T. diction, was first given by Joach Junge, rector at Hamburgh (1637, 1639); Jac. Grosse, minister of Hamburgh (1640), his opponent, although in the main not agreeing with him, yet regarded his opinion about the Hellenism (not barbarism) of the N. T. style as harmless. Danl. Wulfer, however, (1640) came out against him with an *Innocentia Hellenist. vindicata*, (see. 1. a.) showing the obscurity of his argument;\* and Grosse now opposed Wulfer, to whom he pointed out many misapprehensions, and also Joh. Musæus, Theolog. Jener. 1641—42, who had represented Grosse as vacillating and inconsistent, but had dwelt principally on his dogmatism about verbal inspiration. So that Grosse published, in all, five pamphlets in relation to the purity and dignity (not elegance) of the N. T. Greek (1641—42).

Without regard to these controversies, so full of improper personalities and so almost useless to science, Danl. Heinsius (1643) declared himself in favor of the Hellenism of the N. T. language; and Th. Gataker (1648) wrote decidedly against the Purism of Pfochen, learnedly indeed, but with some exaggeration. Joh. Vorst (1658, 1665) next published a clear and well digested collection of the N. T. Hebraisms, in which, however, Hor. Vitringa soon after pointed out many imperfections.† J. H. Büeler (1641) and J. Olearius (1668)‡ pursued a middle course, distinguishing more carefully the Greek and Hebrew elements of the N. T. style. Leusden agreed with them in most things, but was inferior to Olearius in circumspection. It was now acknowledged by most phi-

\* Grosse's *Trias*, p. 40.

† Vorst in the preface expresses his opinion: *Sacros Codd. N. T. talibus et vocabulis et phrasibus, quæ hebræam linguam sapiant scaturere plane. Comp. his Cogitata de stylo N. T., in the preface of Fischer de Hebraismis.*

‡ J. Cocceji *Strictura in Pfochen diatrib.* appeared first in *Rhenford's* collection.

logists that Hebraisms are a striking characteristic of the N. T. language, which, while they impart to it no tinge of barbarism, yet depart considerably from Gr. purity.\* See *Werenfel's Opusc.* l. p. 311. sq. This view Mos. Solanus published, in a recent and very judicious controversy with Pföchen. Even J. Heinr. Michaelis (1707), and Ant. Blackwall (1727) did not venture to deny the existence of Hebraisms, but endeavored to prove that the diction of the N. T. writers, although not free from Hebraisms, possessed all the qualities of an elegant style, and thus equalled the classical purity. The latter celebrated scholar, in his work, which abounds in useful observations, begins, *tantum abest, ut hebraismos in N. T. reperiri infitiamur, ut eorum potius insignem, qua hic divinus abundat liber, copiam ad commoditatem ejus et elegantiam majorem afferre accessionem arbitremur.* They had little influence, however, on the now prevalent views, as the learned Ch. Siegm. Georgi, 1732, in his *Vindictis Nov. Test. ab Ebraismis*, returned to the more strict Purism, and defended his arguments (1733) in a new work, (*Hierocriticus Sacer*). J. Conr. Schwarz's *Commentarii Crit. et Philol. linguae Gr. N. T.* Lips. 1736, 4to., tended principally to prove the existence of Greek purity, even in the expressions considered Hebraisms, and Elias Palairer in his *Observat. Philol. Crit. in N. T.* 1752, was the last to side with him in combating the N. T. Hebraisms.† By means of the school of Ernesti, a higher estimation of the N. T. language became generally prevalent in Germany.‡ *Comp. Ernesti's Institut. Interpret.* l. 2, Cap. 3. Most of the old controversies on this subject (those mentioned above and others) are collected in J. Rhenford's *Diss. Philol. Theolog. de stylo N. T. syntagma*, Leov. 1702, 4to., and *Taco Hajo Van den Honert syntagma Dissert. de stylo N. T. Græco*, Amst. 1703, 4to.¶ Let us endeavor briefly to characterize the performances of those who attribute classic purity to the N. T. diction. They generally aimed at adducing passages from the native Greek authors, in which are found the same words and phrases that occur in the N. T., which had been inter-

\* B. Stolberg *De solecismis et barbarismis N. T.* Vitel. 1681, 4to, 1685, 4to. intended only to acquit the N. T. diction of the impurities attributed to it, yet also denied many true Hebraisms.

† This work may be seen in the *Biblioth. Bremen. nova* Cl. 3 and 4.

‡ The judgment of Ernesti on the N. T. diction (*diss. de difficult. interpret. grammat. N. T.* § 12,) may be mentioned here: Genus orationis in libris N. T. esse e pure græcis et ebraicam maxime consuetudinem referentibus verbis formulisque dicendi mixtum et temperatum, id quidem adeo evidens est iis, qui satis græce sciunt, ut plane misericordia digni sint, qui omnia bene græca esse contendunt.

¶ The essays of Wulfer, Grosse, and Musæus, although comparatively of little importance, ought not to be overlooked in this collection, and the *sententiæ doct. viror. de stilo N. T.* by Junge, alone received. *Comp. Blessig. Præsidia interpret. N. T. ex auctorib. græc.* Argent. 1778, 4to. and Mittenzwey *locorum quorundam e Hutchinsoni ad Xenoph. Cyrop. notis, quib. purum et elegans N. T. dicendi genus defenditur, refutatio.* Coburg. 1763, 4to. An essay by G. C. Draudius *De stylo N. T.*, in the *Primit. Alsfeld.* (Nüremb. 1736, 8vo.) I have not seen. See *Neubauer Nachr. von jetzt lebenden Theol.* l. 253.

preted as Hebraisms. In so doing, they entirely overlooked the fact, 1. That many expressions and phrases, especially figurative, on account of their simplicity and naturalness, are the property of all, or at least of many languages, and ought not therefore to be called Græcisms or Hebraisms.\* 2. That a distinction is to be made between prosaic and poetical diction, as between those *tropes* employed by a single writer once or twice to elevate his style (as *lumina orationis*), and those which have become the common property of the language; and that if, in so plain prose as that of the N. T., expressions of Pindar, Æschylus, Euripides, etc. occur even repeatedly,† this by no means proves the classical purity of the N. T. style. 3. That if a phrase exist both in the Hebrew and Greek, the education of the Apostles and N. T. writers renders it probable that it was derived from the Hebrew rather than from the refined language of the Greek classic writers. 4. That those uncritical compilers collected many passages from the Gr. authors, in which, indeed, the same word occurs, but not in the same sense (Michaelis *Einleit. Ins. N. T.* I. p. 151, translated by Dr. H. Marsh); or where only similar, but not altogether the same phrases, are found. 5. That there was a free reference to the Byzantine writers, into whose language, by means of the church, some peculiarities of the N. T. diction may have been introduced. This might be rendered probable by several instances: *Comp. Niebuhr Index ad Agath.* under *ζημιῶσθαι*. 6. That many phrases, undeniably Hebraisms, were passed over in silence. Their proof, therefore, was incomplete and irrelevant. Most of them confined themselves to lexicography. Georgi alone has treated the grammatical department with a copiousness founded on extensive scholarship.

In confirmation of what has been said, I shall here adduce some striking examples. *Comp. Mori Acros.* I. c. p. 222, sq.

As to the first (1.), Matt. v. 6. *κλωύετε καὶ διψάετε τὴν δικαιοσύνην*. Parallels are quoted from Xen. Æsch. Lucian, Artemidor. to show that *διψῆν*, in this tropical sense, is pure Greek. But it is so used in all languages, especially the Latin; and therefore can be as little considered a Græcism as a Hebraism. The same may be said of *ἐσθίειν* (*κατεσθίειν*) figuratively to consume. This can no more be proved a Græcism from Iliad xxiii. 182, than a Hebraism from Deut. xxxii. 22, sq. It is common to all languages. Parallels with *γενεὰ* in the sense of *generation*, i. e. men of a certain generation (Georgi *Vind.* p. 39), *χεῖρ* power, and *δ κύριος τῆς οἰκίας*, are of no avail for the same reason. It is ridiculous to compare Matt. x. 27, *κηρύσσετε ἐπὶ τῶν δωματίων*, with this passage of Æsop, *ἐλπίος ἐπὶ τῷ τῶος δώματι ἐστῶς*. Many such superfluous and even absurd observations occur in the essay of Pfochen.

As to the second consideration (2.), it is proved from Iliad xi. 241

\* The Hebrew, as well as the Hebraic Greek, participates with the language of Homer, in its simplicity and perspicuity, except that the several forms are not here called Hebraisms and there Græcisms. There is a similarity between these languages, especially in popular intercourse, where there is most simplicity and clearness, whilst the scientific diction, originating with learned men, is not so nearly assimilated.

† Krebs *Observat. Præf.* p. 3.

(*Comp. Georgi Vind.* p. 122), and from Soph. Electr. 510, that *ποιμάσας* has the meaning of *mortuum esse*; that *πίσμα* for *proles* occurs among the Greeks, in Eurip. Ipheg. Aul. 524. Ipheg. Taur. 987, 659. Hec. 254. and Soph. Electr. 1508. (*See Georgi Vindic.* p. 87. sq.); that *ποιμαίνειν* means *regere*, is proved by Anacr. lxii. 7; that *ιδεῖν θάνατον* is good Greek, by Soph. Electr. 205. (Schwarz *Com.* p. 410.). For *ποτήριον πίνειν*, in a tropical sense, Matt. xx. 22, Schwarz adduces Æschyl. Agam. 1397. *Πίντεν irritum esse*, which in Hebrew is the usual meaning, is compared with the figurative phrase of Plat. Phileb. p. 77. B. *δοκιμὴ ἡδονῆς ἀποπτοκίνας καθάπτει πλεγμαῖα ἐπὶ τῶν νῦν διὰ λόγων.* *Comp.* § 26, 2.

As to the third consideration (3.), we shall certainly not err, if we take the phrase *γινώσκειν ἄνδρα*, although not foreign to the Greek (*Comp. Jacob's ad Philostr. Immag.* p. 583), to be derived from the oft used *γρ' ὥκ.* German commentators consider it a Hebraism. Such also are *ἐκλόγημα compassion*, *ἐπὶ τὴν γῆν*, in distinction from the water (Fischer *ad Leusden Dialect.* 31), *χῆλος* in the signification of *shore*, *στόμα*, of a sword edge (*Comp. Boissonade ad Nic.* p. 282), *παχύναι* to be stupid, silly, *κύριος κυρίων, εὐεργεῖσθαι εἰς τὸν κόσμον.* It is better to derive them from the Hebrew than to attempt to prove them good Greek by parallels from Herodot., Ælian, Xenophon, Diodor. Siculus, Philostratus, and others.

As to the fourth (4.), that *in* in Greek writers denotes the *instrumental cause*, which with some restriction is true, Pfochen has attempted to prove by examples, as, *πλύνειν ἐν ταῖς ταύραις* (Xenoph.), *ἡλθε... ἐν νηὶ μελαίνῃ* (Hesiod!) That *ῥῆμα* is used by good Gr. writers for *res*, they would prove by Plat. Leg. 7. *τοῦτε ῥήματος καὶ τὸ δόγματος ἐκ εἶναι ζημίαν μείζω*, where *ῥήματος* can be translated by *dictum*. *Χορτάζειν*, in relation to *men*, is proved to mean to *satiate*, out of Plat. Rep. 2, where it relates to *swine*. That *ζητεῖν ψυχὴν τινος* is good Greek is proved by Eurip. Ion. 1112, Thuc. vi. 27, and others, where *ζητεῖν* alone occurs in the meaning of *insidiari*, to lie in wait for in order to kill. That *ὑπερλόγημα* in good Greek writers means *peccatum* (a sin) Schwarz would prove by Plat. Cratyl. p. 164, where *ὑπ.* as elsewhere means *debita* (*debts*.) So also are most of the quotations entirely irrelevant, by which Georgi (*Hierocrit.* p. 36, sq. 186, sq.) would prove that the best Greek writers interchanged the prepos. *εἰς* and *ἐν*, just as the N. T. writers do. *Comp. also Krebs. Obs.* p. 14, sq. That *εὐεργεῖται χάριν παρὰ τινι* is no Hebraism, Georgi *Vindic.* p. 116 attempts to prove from Demosthenes, where *εὐεργεῖται τὴν εὐεργίαν τὴν δωρεάν* occurs, as if the Hebraism related to the word only, and not to the entire phraseology. To find (i. e. the single word by itself) instead of to acquire, is clearly no Hebraism. For *ποτήριον sors*, Palaiet adduces Aristoph. Archarn. *χαρτὴς αἵματος*, and similar phrases: for *πίντεν irritum esse*, Schwarz cites Plat. Euthyphr. c. 17. *ὅν χαμαὶ πεσέτας ὁ, τὸ δὲ εἰποις.* The well-known Merismus *ἀπὸ μικροῦ ἕως μεγάλου* is claimed to belong to correct Greek language (Georgi *Vind.* p. 310 sq., Schwarz *Comment.* p. 917. *Comp. Schäfer ad Julian.* p. 21.) by quotations in which occurs *οὔτε μέγα οὔτε μικρόν.* But such a Merismus in itself is not Hebraistic, but only the above mentioned established formula, *ἀπὸ μ. ἕως μεγ.* That *δύο δύο, two and two*, is a Grecism, is not proved by Aristoph. Nub. *πλέον πλέον, more and more:* pas-

sages must rather be adduced in which the cardinal repeated is used for ἀνὰ δύο, ἀνὰ τρεῖς, etc. So also the phrase τιθεῖν εἰς τὰ ὤτα is not proved to be pure Greek by the beautiful ὅσα δ' ἀκούσας εἰςθήμη; as the latter is an entirely different kind of phrase. Yet these instances might be infinitely multiplied. What Georgi (*Vindic.* p. 25,) adduces from Adrian Epictet. to prove ὁ ἄλλος to mean *alter* (the other), appears especially ridiculous.

As to the fifth (5.), the formula στήριζεν τὸ πρόσωπον, and the word ἰσχυρίζεσθαι were proved by Schwarz p. 1245, out of Nicetas, to be pure Greek. ἡ ἡπὸ, for *continent*, by Palaiet, from Jo. Cinnam *Hist.* 4. p. 183. Yet more singular is it, when Pfochen deduces the signification *mundus*, from Lucian *De Mort. Peregrin.* c. 13, where Lucian uses a Judæo-Christian expression satirically.

As to the sixth (6.), of the many words and phrases which those interpreters pass over in silence, comp. for example πρόσωπον λαμβάνειν, σάξεν καὶ αἷμα, κατὰ τῆς ὁφείας, ὡς εἰρήνης, ἐξέρχεται ἐκ ὁφείας τινός, ποιεῖν ἔλεος (χάρις) μετὰ τινος, ἀποκρίνεσθαι where no exact question precedes, ἐξομολογείσθαι θεῷ to praise God. See § 3.

After Salmasius, whose work *De Lingua Hellen.* the moderns had almost forgotten, Sturtz's essay *De Dialecto Alexandrina* (Lips. 1784. 4to. and Ger. 1788-93. 4to.) edit. 2. 1809. 8vo., led the way to a correct estimation of the Grecian basis of the N. T. diction. Copious remarks on this work are found in the *Heidelberg Annals*, 1810, vol. 18. p. 266. On this subject Keil (*Hermeneut.* p. 11), Bertholdt (*Introduc. to Bib.* 1, p. 155), Eichhorn (*Introduc. N. T.* vol. IV. p. 26), and Schott (*Isagoge in N. T.* p. 497), have written more satisfactorily than many who preceded them, without however exhausting the subject, or treating it with scientific accuracy. In both respects Planck Jr. has surpassed his predecessors, and is the first who, avoiding the fundamental error of Sturtz, has clearly developed the character of the N. T. style: *De vera natura et indole orationis Græcæ N. T. Commentat.* Gött. 1810. 4to. (published in *Comment. Theoll.* v. Rosenmüller I. 1. p. 112, and translated in *Bib. Repos. And.* vol. I. p. 638.) Comp. also *Pr. Observatt. quæd. ad hist. verbi Gr. N. T.* ibid. 1821. 4to. (and in *Commentatt. Theoll.* v. Rosenmüller 1. p. 193.) See *All. Lit. Zeit.* 1816. No. 29. p. 306. (*De Wette.*)

## § 2. Basis of the Diction of the New Testament.

In the time of Alexander the Great and his successors, the Gr. language underwent an internal change of a twofold nature: partly inasmuch as a prosaic book language was formed (κοινή διάλεκτος), which, while it took the Attic for its basis, was distinguished from it by the intermixture of many provincialisms; and partly because there arose a language of

popular intercourse, in which were combined the formerly distinct dialects of several Gr. tribes, but with a prominence of the Macedonian.\* The latter (differing again in some measure in the different provinces of Asia and Africa) constituted the primary basis of the style of the Septuagint and the Apocrypha, as well as of the New Testament. Its peculiarities can be conveniently ranged under two heads, those of Lexicography and Grammar.

The older writers on the Gr. dialects, especially on the *κοινή διάλεκτος*, are almost useless. The subject is briefly and well treated by Matthiæ (*Copious Gram.* § 1-8—translated by E. V. Blomfield,) and still more fully by Buttmann, (ed. Robinson. *And.* § 1. pp. 13-20;) but especially see Planck, I. c. p. 13-23; Tittman *Synon.* I. p. 202 and Bernhardt, p. 28. The Jews in Egypt and Palestine† learned the Greek first by intercourse with the Greeks, not from books.‡ No wonder then if, when writing, they retained the peculiarities of the popular spoken language. So the LXX, the N. T. writers, and the authors of many (Palestine) Apocrypha. A few of the learned Jews, who valued and studied Greek literature, approached nearer to the written language, as Philo and Josephus.|| This popular Gr. language, it is true, cannot be perfectly known, yet it must be supposed, from a comparison of the Hellenistic (in as far as it is not Hebraized) with the later book language, that deviating greatly from the ancient elegance, it had received numerous provincial words and forms. It would also entirely neglect nice distinctions in phrases and inflections, abuse grammatical constructions (forgetting their origin and basis), and extend farther many corruptions which had already appeared in the book language. But its chief peculiarity was, a mixture of dialects formerly distinct, in which the dialect peculiar to each province became the basis, (in the Alexand. Atticisms and Dorisms.) We shall now endeavor more especially to point out the later elements in the

\* Sturz *De Dial. Maced. et Alex.* p. 26. sq.

† A nice discrimination cannot be made between what belongs to the Alexandrine language, and what had become proper to the Gr. dialect of the inhabitants of Syria and Palestine. Eichhorn, in his *Einleit. Ins. N. T.* IV. 124, is rather uncritical, where he assigns *λογιστῆς*, which is found in Demosth., Polyb. and many writers since, to the Alexandrian dialect, and also *ἐνίζων hospitio excipere*, which both Xenoph. and Homer employ.

‡ That the Jews, in the time of Christ, cultivated their Greek style by reading the Septuagint, makes no essential difference. It is now generally acknowledged that a superior education in the *Greek language*, cannot be attributed to the Apostle Paul. He certainly had more aptness in the Greek than the other apostles, but this can be accounted for by his travels in Asia Minor, and his intercourse with native Greeks, some of whom were learned and of elevated rank.

|| That the style of the latter cannot be accounted the same with that of the Septuagint, or of the N. T., will be readily perceived by a comparison of the sections in the earlier books of the Antiquities with the parallel ones of the Septuag. Here will be seen the difference between the Jewish and Greek narrative style.



Hellenistic Greek, as to its lexical and grammatical peculiarities, the former of which most abound. In order to this, the observations of Sturz, Planck and Lobeck, must be consulted.\* The quotations referred to by them (*principally out of Polyb., Plut., Artemidor, Appian, Heliodor, Lycophron, Sext. Empir., Arrian, Strab., etc.*) will be here omitted, but may be found in their works.† What seems to be exclusively an element of the popular language, and is not found in any profane Greek writer, I shall mark thus: (\*) ‡

1. *Lexical Peculiarities.* The later dialect embraced, (a) Words and forms of words of all Greek dialects without distinction, namely, *Attic:* for instance, *δαλος* (Lob. p. 309), *δ σάτος, αἰτός* (Herm. *Præf. ad Soph. Ai.* p. 19), *φιάλη, ἀλήθειν* (Lob. p. 151), *πρύμνα* (Lob. p. 331), *ιδεώς*; *Doric:* e. g. *πιάζω, (πιζώ), κλίβανος* (Lob. p. 179), *ἡ λειμός, ποία* (herb instead of *ποίη* or *πόα*), also *βεμβράνος*, which Zonaras quotes from 2 Tim. iv. 13, where, however, our Codd. have *μεμβρ.* see Sturz *Zonaræ glossæ sacræ Grimmæ*, 1820, 4to. P. II. p. 16; *Ionic:* *γοργίζω* (Lob. p. 358), *ρήσσα, κρηνής*, (in Aristot. see Lob. p. 431), *βαδμός* (Lob. p. 324), *σκορπίζω.* *Ionic and Doric* is *φύω* in an intransitive meaning (Heb. xii. 15.). As *Macedonic*, the following are pointed out by the grammarians, *παρεμβολή a camp* (Lob. p. 377), *ῥύμη street*; as originally, *Cyrenaic βουνός hill* (Lob. p. 355); as *Syracusan*, the imperf. *ειπόν* (*Fritzsche ad Mr.* p. 515.). (b) It gave new meanings to words found in the old language. Comp. *παρακαλεῖν to beseech, παιδεύειν castigare, εὐχαριστοῦν gratias agere* (Lob. p. 18), *ἀμήτωρ (\*) descending from an obscure mother* (Philo *de temul.* p. 248), *ἀνακλίνειν, ἀναπίπτειν, ἀνακείσθαι to recline at the table, ἀποκριθῆναι to answer* (Lob. p. 108), *ἀποτάσσειν renunciare, valere jubere* (Lob. p. 23), *συγκρίνειν to compare* (Lob. p. 278), *δαίμων, δαιμόνιον evil spirit,*|| *ξύλον living tree, διαπονέειν indignari, (\*) ἀσαστροφή vita, κίθαρις volumen, roll of books, Ezr. vi. 2, Heb. x. 7; ἐσχόμων one of celebrity* (Lob. p. 333), *ἡμιζέω*

\* Olearius *De stylo*, p. 279, sq.

† The Fathers and the Roman law books have been scarcely referred to in the investigation of the later Greek. The latter will be often consulted in the succeeding sections of this book.

‡ The Greek grammarians, especially Thom. Mag., quote much as popular Greek, which was not foreign even to the Attic book language, (e. g. *θεμέλιος*, Thom. M. p. 437, and *ἰευνῶμαι*, p. 363.) Indeed they are not free from great mistakes: Comp. Oudendorp *ad Thom. M.* p. 903. Much that was adopted into the written language after Alexander's time, may have existed much earlier in the popular language, as perhaps *στεινῶν*, which occurs first in the poets of the new comedy. Moreover, the N. T. writers use words and forms which the Atticists preferred, instead of those denominated popular Greek, e. g. *χρηστότης*, Thom. M. p. 921, & (not *ῖ*), *λαίλαψ*, Thom. M. 864.

|| Namely, as its proper, inherent signification. It is found in Iliad VIII. 166, in the sense of *bad dæmon*, and also in Dinarch adv. Demosth. § 30, p. 155. Bekk., quoted by modern interpreters. The Byzantines use *κακός* with *δαίμων*, Agath. 114, 4, when they wish to be more specific.

and *χορτάζειν* to feed, to nourish (\*), \* *ἀφώνιον* pay of soldiers, (Sturz, p. 187), *οἰάσιον* (fish), *εὐλόγησθαι* *elogui* (Lob. p. 63), *περισπάσθαι* *negotius distrahi* (Lob. p. 415), *πτῶμα* corpse (Lob. p. 375), *σχολή* school (Lob. 401), *θυρεός* a large shield (Lob. p. 368), *ὁδὸς* street (Lob. p. 404), *παρρησία* confidence, etc. Especially was a transitive meaning given to neuter verbs: e. g. *μαθητεύειν* (Mtt. xxviii. 19), *δυναμεύειν* (2 Cor. xxi. 14), in the Septuagint even *ζῆν*, *βασαλεύειν* and others: comp. Deut. xxxii. 10, Ps. cxviii. 50; see Lydius *De re mil.* 6, 3. In *μίδυσος* the use at least was changed, inasmuch as that word, formerly only used of women, was applied to both genders, Lob. p. 151. Schäfer *ind. ad. Æsop.* p. 144. (c) Words and forms of words, which in the old Greek were used rarely, or only by poets, and in the higher style, became the more usual and preferred forms, or were transferred also to the prosaic style: for instance, *αἰδεῖσθαι* to govern (Lob. p. 120), *μεσορῶπειον* (Thom. M. p. 609, Lob. p. 53), *δάαλητος*, *ἰσθῆσις* (Thom. M. p. 370), *ἀέκτωρ* (Lob. p. 229), *βέγειν* *irrigare* (Lob. p. 291), Eichhorn (*Einleit. ins. N. T.* IV. 127), reckons here also the phrase *δέσθαι τι ἐν τῇ καρδίᾳ*, which poets, especially tragedians, used in solemn style, as it occurs in the N. T. in the driest prose. But the Homeric *ἐν φρεσὶ δέσθαι* is only a similar, not the same formula. That which is quoted as a solemn formula, *συντηρεῖν ἐν τῇ καρδίᾳ* is used also with emphasis in the N. T. On the other hand, *καράσιον* is to be considered as an instance of a word which, by obliterating its accessory meaning, passed over from the language of common life into the language of the books, (Lob. p. 74.) (d) Many words received another form, mostly lengthened: for instance, *μετοικισία*, *ἱεσις*, *ἀνάθεμα* (*ἀνάθημα*), Schäfer *ad Plutarch*, V. p. 11, *γενίσια* (*γενίδια*, Lob. p. 104), *γλωσσόχομος* (*γλωσσόχομιον*, Lob. p. 98), *ἱππάλαι* (*πάλαι*, Lob. p. 45), *ἰχθίς* (*χθίς*), *ἰθαίνα* (*ἰθαίνης*), *αἰτημα* (*αἰτησις*), *ψεύσμα* (*ψεύδος*, Sallier *ad Thom. Mag.* p. 927), *ἀπάντησις* (*ἀπάντημα*), *καύχησις* (*καύχημα*), *λυχνία* (*λυχνίον*, Lob. p. 314), *ὀπτασία* (*ὄψις*), *σγκυρία* (*σγκύρῃσις*), *μελισσιος* (*μελισσιεύς*), *ἀποστασία* (*ἀπόστασις*, Lob. p. 528), *βασιλίσσα* (*βασίλεια*), *ἰχθύειν* (*ἰχθύειν*, Lob. p. 726), *στήκω* (like *ἵστημι*, to stand), *ἰλεινός* (*ἰλεινός*, Lob. p. 187), *ἀργός*, ἢ, ὅν (*ἀργός*, ὅν, adjective of two terminations, see Lob. p. 105), *νοσσία* (*νεοσσία*, Thom. Mag. p. 626, Lob. p. 207), *πετάομαι* (*πέτομαι*, Lob. p. 581), *οἰκοδομή* (*οἰκοδόμησις*, *οἰκοδόμημα*, Thom. Mag. p. 645, Lob. p. 490), *ἔκπνιζεν* (*ἀφπνιζεν*, Lob. p. 224), *δεκατὸν* (*δεκατεύειν*), *ἀρσενίαν* (*ἀρσενίαν*, Lob. p. 254), *βιβλαρίδιον* (\*) (*βιβλίδιον*, *βιβλιδάριον*), *ὠπάρειον*, Fritzsche *ad Mr.* p. 638), *ψυχίον* (*ψῆς*), *νοσθισία* (*νοσθίτης*, Lob. p. 512), *καταποντίζεν* (*καταποντῖον*, Lob. p. 361), *μοιχαλὶς* (for *μοιχάς* Lob. p. 452), *ψευδιστής* (for *ψέυδης*, Thom. Mag. p. 927). The verbal forms in *ω* pure, instead of those in *μι*: for instance, *ὁμνῶ* instead of *ὁμνῆμι*, see Thom. M. p. 648. Also compare *ξυζῶ* for *ξυζέω*, Thom. M. p. 642, Lob. 205, Phot. Lex.

\* The extended signification may be regarded as a Hebraism: *ψαμίζω* was commonly used correspondently with *חָנַק* like *χορτάζειν*, which, by the Greeks, is not applied to men. (See Solanus in *Rhenford*, p. 297.) It is undetermined whether *διδάσκω* for *διδάσκω* belonged to the later popular Greek language, or was derived from the Septuagint. The latter seems to me the more probable, as *διδάσκω* corresponds better with *לְלַמַּד* than *διδάσκω*.

p. 313, βαρύν for βαρύνειν Thom. M. p. 142, σαζών for σείζειν Lob. p. 63, χολών (χολύσσαι), ἔξιν ἵναι for ἔξιναι (Förtsch *De locis Lysiae*, p. 60). Active forms, also, appeared for the middle and deponent, which were common in the older book language; for instance, φρασσειν, (Act. iv. 25, from Ps. ii.) perhaps ἀγαλλῶν (Luc. 1, 47). Finally, for the members of the human body, forms originally diminutive became usual in the language of conversation, as ὤτιον; comp. Fischer *Prologus*. p. 10, Lob. p. 211.\* (e) Entirely new words and formulas were constructed,† mostly by composition: e. g. ἀλλοτριεπισκοπος (\*), ἀνδραπάροσκος (Lob. p. 621), μονόφθαλμος (ἑτερόφθαλμος Lob. p. 136), ἁματιεχνοσία(\*), δικαιοκρισία, σιτομέτριον, καλοποιεῖν (Lob. p. 199), αἰχμαλωτίζειν (Thom. Mag. p. 23, Lob. p. 442), ἀντίλυτρον(\*), ἐμπνευματίζειν(\*), διεικτοσφωρία (Lob. p. 229), ἀποκεφαλίζειν (Lob. p. 341), ἀνταποκρίνεισθαι (Æsop. 272, *del Fur.*), ἰξοδυνεῖν (Lob. p. 182, Schäfer *Ind. ad Æsop.* p. 135), ἀγαθουργεῖν, ἀγαθωσύνη, διασκορπίζειν (Lob. p. 228), ἐγκρατεῖσθαι(\*), (Lob. p. 442), ὀξοδισπότης, ἀποδισπότεῖν (Lob. p. 373), λιθοβολεῖν, προσφάγων (Sturz p. 191), λογία, πρᾶξις (Lob. p. 63, Sturz p. 175), πεποιθήσις (Lob. p. 295), ραφίς (Lob. p. 190), σπῖλος (Lob. p. 28), μάμμη (τήθη), καμμύειν (καταμύειν, Sturz p. 123), ἀστροειν, (see above), αἰσχροτότης(\*), ἀγνότης(\*), ἐκτίνεια (Lob. p. 311), πελίκιζειν (Lob. p. 341), ἀπαράβατος (Lob. p. 313). Especially rich was the later language in *substantives* in μα: e. g. κατάλυμα, ἐνταπδόμα, πατόδωμα, ῥάπισμα, γέννημα, ἔκτρωμα (Lob. p. 209), βάπτισμα, (\*) (see Pasor *Gramm. N. T.* p. 571-74); and *substantives* compounded with συν: e. g. συμμαθητής, συμπολίτης (Lob. p. 471); in *adjectives* in ενος: e. g. ὀρεβινος (Sturz. p. 186), ὀφινος, περῶνος, καθημερινός, δοτράκινος (δεσμάτινος); in *verbs* in οω, εζω: e. g. φανακινώ, ἀφυσινώ, δολιόω, ἰξοδυνώ(\*), σθενώ, ὀρεβρίζω(\*), δειγματίζω(\*), θιατρίζω, φυλακίζω(\*); *comp. adverbs*, as πάντοτε (διαπαντός, ἐκάστοτε), παιδιόθεν (ἐκ παιδῆς, Lob. p. 93), καθώς (Sturz p. 74), πανοικί (πανοικίφ, πανοικησία, Lob. p. 515); (see Sturz p. 187.†). A later form is ἰσχυάτως ἔχειν (for κακῶς, σονήσας ἔχειν), (Lob. p. 389), as on the contrary for καλοποιεῖν (*vide supra*), the older Greeks used the formula καλῶς ποιεῖν. That the above register contains many words which were formed either by the Jews, who spoke the Greek, or by the N. T. authors themselves, (especially Paul, Luke, and the author of the Epistle to the Hebrews,) according to an analogy which then prevailed, cannot be denied: *Comp.* especially ὀρεβρίζειν (ὀρεβρί),

\* Abbreviated forms of proper names, which had existed before in the language of the people, were introduced into the written language, as Ἀλεξᾶς, Σπανία for Ἰσπανία, etc. The derivatives of δῖχισθαι, were only slightly changed, as πανδοχεῖς, ξενοδοχεῖς, for πανδοκίς, etc. Lob. 307.

† Suicer *Sacræ observat.* p. 311, sq. has collected many such words from the Fathers.

‡ It is natural that the popular Greek language should adopt some foreign words, with slight variations (appellatives) out of the other languages used in the different provinces; but in an inquiry so general as the above, this is of no importance. In respect to Egyptian in the Septuag. and elsewhere, see Sturz *De Dialecto Alex.* p. 84. So also Latin and Persian have been pointed out in the N. T. *Comp. Olear. De Stylo N. T.*, p. 366, 368. Georgi *Hierogr. T. I.* p. 247, and T. II. *De Latinismis N. T.* Michael. *Einleit. N. T.* prt. I. p. 170.

λιθοβολεῖν, ἀμαρτανήσια, ἀγαθοεργεῖν, ὀρθοπολεῖν, μοσχοποιεῖν, μεγαλωσύνη, ταπεινοφροσύνη, μακροθυμία, παρὰβάτης, ὑποπόδιον, χρυσοδακτύλιος; however, we must not presume it decided, that there is no trace of these words remaining in the Greek authors. All of them have not been compared.

(2.) *Grammatical Peculiarities.* These are limited in a great measure to the inflexions of nouns and verbs, which had been either entirely unknown, in some words unusual, or at least foreign to the Attic Greek language; for in this respect the union of the dialects formerly separated became manifest. Besides, the use of the Dual form became rare. In respect to Syntax, the later language has few peculiarities; e. g. some verbs are construed with a different case from that which followed them in the earlier Greek: conjunctions which formerly took only the subjunctive or optat. were construed with indicative; the use of the optat. in *oratione obliqua* is not so frequent. But all that relates to this subject will be more appropriately treated of in § 4.

It is not to be questioned that even this later popular dialect had, in some provinces, several peculiarities, as the old grammarians, who have written especially on the Alexandrian dialect, assert; e. g. Irenæus, Demetrius Ixion, (see Sturz *de dial. Maced. et Alex.* p. 24, note 4. *Comp.* p. 19.) Accordingly some would find Cilicisms in Paul's writings (Hieron *ad Algas. quest.* 10. tom. IV. ed. Martianay, p. 204); however the four examples cited by this Father as such, are not decisive (Michaelis *Einleit. Ins. N. T.* 2. prt. p. 161). This question must be dismissed, as we have no other sources of Cilician Provincialisms, than those which rest upon mere hypotheses. *Comp.* B. Stolberg *De Cilicisms a Paulo usurpatis*, in his *Exercit. de solecismis et barbarismis Græcæ N. T. dictioni falso tributis.* Viteb. (1691) 1695, 4to.

### § 3. Hebrew-Aramæan Complexion of the N. T. Diction.

The popular Greek dialect was not spoken or written by the Jews without foreign intermixtures. Their Gr. style took not only the general complexion of their mother tongue, which showed itself in monotony and circumlocution, but more especially its inflexions. Both these were more apparent when they translated directly from the Hebrew than when they freely used Gr. idioms. Hebraisms and Aramæisms are more numerous in Lexicography than Grammar. Lexical Hebraisms soon became established; consisting in extension of meaning, imitation of whole phrases, and analogous formation of new words to express similar significations, phrases, and words. Hence originated a Jewish Greek, which native Greeks generally did not understand, and therefore despised.\*

All the nations which, after Alexander's death, were subjected to Ma-

\* See Hug's *Einleit. Ins. N. T.* 2 ed. prt. I. p. 137, translated by D. Fiedick, Jr. Andover.

cedo-Grecian rulers, and by degrees adopted the language of their conquerors in the intercourse of life, especially the Syrians and Hebrews, spoke a more corrupt Greek than the native Grecians, and impressed on it more or less of the stamp of their vernacular language. (Salmas. *de Ling. Hellen.* p. 121.)\* As it was usual to call the Jews who spake Greek *Hellenists*, this oriental Gr. dialect, which originated with them, acquired the name of *Hellenistic idiom*. (See Buttmann, ed. Rob. § 1. p. 18, note 12.) For this reason the diction of the Septuagint and of the N. T. is called Hellenistic. It was not Drusius (*ad Acts* vi. 6) but Scaliger (*Animadvers. in Euseb.* p. 134) who first adopted this appellation.†

The Hebraisms of the N. T. have often been copiously collected, especially by Vorst, Leusden, in his *Philol. Hebra.* (of which J. F. Fischer has published the *Dissert. de Dialectis N. T. Sing. de ejus Hebraismis*. Lips. 1754, 1792, 8vo.) Olearius, *De Stylo N. T.* p. 232, and Hartmann *Linguist. Einleit. in das Stud. d. A. T.* p. 382, note. They were not sufficiently guided by the principles of criticism.‡ Almost all the preceding writers on the subject are guilty of the following defects:—(a) They did not sufficiently attend to the Aramæan elements of the N. T. diction.§ It is well known that, in the time of Christ, the Syro-

\* That the later Greek became Latinized when the Romans began to write Greek, is known: yet the Latin coloring of the style is nowhere very evident (except perhaps in Law-books), not even in Gr. translations of Lat. authors, as of *Eutrop.* by Prænius, of *Cic. Cat. Maj.* and *Sonn. Scip.* by Theodorus, ed. Götz. Nürmb. 1801, 8vo. This arose from the fact that these two languages are more nearly allied in signification than the Heb. and Gr., and also that those authors had studied Greek.

† It should be adopted as a technical term, since it is so suitable for the purpose: Ἑλληνιστὴς in the N. T. denotes a Jew who spake Greek (*Acts* vi. 1). See Wetsten II. p. 490, *Lob.* p. 379, on ἱλληνίζων, ἱλληνιστὴς. The conclusion of Salmasius from *Acts* vi. 5, that the *Hellenists* of the N. T. were Jewish proselytes, is hasty, and Eichstadt *ad Mori Acroas. Herm.* I. p. 227, seems to have followed him. The discussion between D. Heinsius (*Exercit. de Lingua Hellenist.* L. B. 648, 8vo.) and Salmasius (*Hellenistica* L. B. 648, 8vo., *Funus Linguae Hellen.* ibid. 643, 8vo., *Ossilegium Linguae Hellen.* ibid. 643, 8vo.) about the name *Dialectus Hellenistica* does not relate only to the word Hellenistic, but more particularly to the meaning of *dialectus*, for which Salmasius will substitute *character* or *stilus idiosyncraticus* (*De Hellenist.* p. 250.) *Comp. Tittman Synonym.* I. p. 259. Other writers about the meaning *dialectus Hellenist.* see Walch *Biblioth. Theol.* IV. p. 278, Fabric. *Biblioth. Græc.* ed Harles. IV. p. 893.

‡ A new work on the Hebraisms of the N. T. more critical and rational, is much needed.

§ Much quoted by the Hebraists, might be considered both as Hebraism and Syriasm, e. g. *ἵνα* as an indefinite article, the frequent use of Partic. with *ἵνα* for a finite verb: but it is preferable to regard these and similar modes of expression as Aramæan, because in this language they are more frequent and better established, and occur almost exclusively in such later Heb. writings, whose style inclines to the Aramæan. These remarks relate only to the N. T. diction; for in the Septuagint we find but few Aramæisms. *Comp. Olear.* p. 308. Gesen. *Commentar. on Isa.* I. 63.

chaldaic, and not the old Hebrew, was the popular language of the Jews of Palestine. For this reason, many current expressions in this dialect must have found their way into the Greek spoken by the Jews. Among the earlier writers, however, Olearius has a section especially *De Chaldaeo-Syriasmis N. T.* p. 345. *Comp.* Georgi *Hierocrit.* I. p. 187, etc. In later times much pertaining to this subject has been collected by Boysen (*Krit. Erläuterungen des Grund Textes des N. T. aus der Syr. Uebersetz.* Quedlinb, 1761, 8vo. 3 Stücke.), Agrell (*Orat. de Dictione N. T.* Wexion, 1798, and *Otiola Syriaca*, Lund. 1816, 4to. p. 53-58), and Hartmann *ut supra*, 382. Earlier writers have now and then adverted to these Syriasmis. (See Michaelis *Einl. ins N. T.* I. p. 138) and Bertholdt's *Einleit.* I. p. 158. Henneberg, in whose Exegetical writings Syriac abounds, has not much advanced this comparative view, and could not, because he was wanting in fixed principles. Here belong also the few Rabbinisms. See Olear. I. c. p. 360, Georgi I. c. p. 221. In explanation of them much can be gathered from Schöttgen, *Hor. Hebræ.* (b) They paid no attention to the dissimilarity in the style of several of the N. T. writers; so that, according to their collections, it would seem as if the whole N. T. were alike full of Hebraisms, although there is no small difference in this respect. Matthew, Luke, John, Paul, and James, cannot possibly be considered as equally abounding in Hebraisms. Those learned men also neglected to point out the connection between the N. T. style and that of the Septuagint, although, with all their similarity, many discrepancies occur; and generally the style of the Septuagint is more Hebraistic than that of the N. T. (c) They embraced much within the circle of Hebraisms that was not foreign to the Greek prose, and was common to many languages; and generally they seem to have had no clear apprehension of what constitutes a Hebraism. See Tittmann *de causis contortar. interpretat. N. T.* p. 18, sq. (*Synon.* I. p. 269, sq.) De Wette in *der All. Lit. Zeit.* 1816, No. 39, p. 306. They used the word in a threefold sense: (1) For such words, phrases and constructions as are peculiar to the Heb. (Aramæan) language, and not found in the Greek prose, e. g. *σπαραγχνίζεσθαι*, *ὀφειλήματα ἀφιέναι*, *πρόσωπον λαμβάνειν*, *οἰκοδομεῖν* (in a fig. sense), *πλατύνειν τὴν καρδίαν*, *πορεύεσθαι ὀπίσω*, *οὐ — πᾶς* (for *οὐδεὶς*), *ἰξομολογεῖσθαι τινί* and *ἐν τινι*, etc. (2) Such words, phrases and constructions as are occasionally found among the Greeks, but are imitations, by the N. T. writers, of the manner of their vernacular language, e. g. *σπίρμα* for *proles* (Schwarz Com. p. 1235.) Hebr. *צָר*, *ἀνάγκη* *distress, oppression* (Comp. *Diod. Sic.* 4, 43. Schwarz, p. 81.) Hebr. *כּוּצָר, כּוּצָרָה, צָר, צָרָה*, *εἰς ἀπάντησιν* (*Diod. Sic.* 18, 59. *Polyb.* 5. 26.) Comp. *רָצָה, רָצָה*, *πίεσα τῆς γῆς* (*Thuc.* 1, 69. *Xen. Ages.* 9, 4. *Dio. Chrys.* 62, p. 587.) Comp. *יָרַח לְכָסֵּף*, *χεῖλος* for *litus* (*Herod.* 1, 191. *Strab.* etc.) Comp. *עָפָר*. So also the formula *ἐνδύσασθαι Χριστόν* (*Ταξάντων ἐνδύσ.* by Dion. Halic.) after *עָרַב לָכֵךְ*. (3) Such as are equally frequent in the Greek and Hebrew, and in regard to which it is doubtful whether they are to be considered as parts of the Gr. language adopted by the Jews, or as vernacular idioms: e. g. *φιλᾶσσει νόμον*, *αἷμα*, *cædes*, *ἀνὴς* with appellatives (*ἀνὴς φονεύς*), *πᾶς* a *slave*, *μεγαλύνειν* to *praise*, *διώκειν* to *pursue virtue*. This latter remark is applicable to many grammatical phenomena, which Haab has brought to view in his Heb.-

Greek Grammar. Finally, it is not to be doubted that the interpreters introduced Hebraisms (Aramæisms) in many passages: e. g. Eph. v. 26. *ἐν ἡμέραις ἰνα* אשר על-דברי (See Koppe), Matt. xxv. 23, *καὶ ἐπὶ convivium*, after the Arab. *הרווח* (See Fischer *ad Leusden diall.* p. 54), Matt. vi. 1. *διδάσκουσιν* *almas*, after the Chald. צורק, Matt. xxi. 13. *ἀγορά* *trader* (Fischer *ad Leusden diall.* p. 48.) Thus much abuse by the LXX. crept in.

It may be seen from these observations, that in the N. T. there is a two-fold Hebraism; the one *perfect*, the other *imperfect*. Under the former we include such words, phrases and constructions as belong exclusively to the Heb.-Aramæan language, and therefore were transferred from the latter directly into the Hellenistic idiom, which is the diction of the N. T.\* Imperfect Hebraisms we denominate all words, phrases and constructions which, although found in the Gr. prose, have probably been transferred from the Hebrew-Aramæan vernacular language. This would seem to be the case, partly because the latter was more familiar to the writers of the N. T., and they cannot be supposed to have had a perfect knowledge of the written Gr. language; and partly because the words, phrases, and constructions were more common in Hebrew than Greek. De Wette felt this difference, and has thus expressed it: "The difference is certainly essential, whether the form of speech be altogether foreign to the Greek, or have some point of similarity, by which it can be connected with it."

This whole investigation must be carried farther back, to the origin of the so called Hebraisms. In this, however, the LXX are not to be taken as authority, since as *translators*, they afford no certain specimens of the pure Greek of the Jews; nor are the epistles of the N. T., because the *religious* dialect of the Jews, even in the Greek, naturally approached the Hebrew, and had its type in the Septuagint. But we must consider especially the narrative style of the Apocrypha, the Gospels, and the Acts of the Apostles, in order to apprehend as clearly as possible the influence of the vernacular language of the Jews on the Greek. It is evident, in the first place, that the general character of the Heb.-Aramæan expressions was imperceptibly impressed on the Gr. style, no less by the original author, than by the translator. Then no one could free himself from it without difficulty, and only by reflection and practice. It is as if innate. This general character consists, partly in elucidation (therefore the use of the preposition instead of the forms of cases, which are the result of more abstraction), and so in the circumstantiality of the expression (*φείγειν ἀπὸ προσώπου τινός, ἐγράφη διὰ χειρός τ., πάντες ἀπὸ μικροῦ ἔως μεγάλου, καὶ ἵσται -- καὶ ἐχρῆν*, etc., the accumulation of the pron. pers. and demonstr. especially after a relat., the narrative formula *καὶ ἐγένετο*, etc.); partly in the simplicity, yea monotony, with which the Hebrew (properly speaking rather a co-ordinate than a subordinate) constructs sentences and connects them. Hence in the Jewish Greek so rare use of conjunctions (whilst in this the native writers display great copiousness), the uniformity in the use of the tenses, the want of connection in

\* Bleasig defines thus: *Hebraismus est solius Hebræi Sermonis propria loquendi ratio, cujusmodi in Græcam vel aliam linguam sine barbarismi suspitione transferre non licet.*

the periods, or in clauses subordinate to the leading one, and the unfrequent occurrence of the participial construction so common with the Greeks. In historical style, this manifest peculiarity prevails, that the very words of others are quoted, whilst the indirect introduction of the speaker gives to the narrative of the Greeks so distinct a complexion, and leads to the use of the Optat. in so many ways, a mood scarcely known to the Jewish Greeks. This general Jewish complexion must give to the Greek of the Jews a very remarkable character: but what are usually denominated Hebraisms, are particular words, phrases and constructions.\* The readiest deviations are: (a) To transfer to the foreign language a vernacular word, which corresponds in its radical sense. It is not then to be wondered at if the Jews used *δικαιοσύνη* for *alms*, as צדקה. More unquestionable examples are, *ὀφείλημα* *debitum*, answering to *peccatum*, after the Aramæ. חוב, *νύμφη* *bride*, also *daughter-in-law* Matt. x. 35, as כלה signifies both in Septu. Gen. xxxviii. 11, *ἴς* for *primus* (in certain cases) as אחר, *ἱερολογεῖσθαι* *τιμ* also to *praise one* (thanking) as חורר Gen. xix. 34, 2 Sam. xxii. 50, Septu., *εὐλογεῖν* to *bless*, i. e. to make happy, as בך, *ἰρωαῖν* to *ask*, also to *entreat*, as both are expressed by שאל, *κτίσις* for *the created*, comp. the Chald. ברית, *δόξα* *brightness*, as כבוד. The transfer of figurative significations is most frequent; as *πορτήσιον*, *sors*, *portio* Matt. xx. 22, (סֵב), *σάτυλλον*, *a stumbling-block* in a moral sense (מכשול), *γῶσσα* for *nation* (לשון), *χεῖλος* for *language* (שפה), *ἐνώπιον τοῦ θεοῦ* (לפני יחוד), *according to the judgment of God*, *καθὼς εἶθε* (ישר), *περιπατεῖν* to *wander from the way of life* ὁδός, (דרך), comp. Schäfer *Ind. ad Æsop.* p. 148, *ἀνάθεμα* not only that dedicated to God, but according to the Hebrew חרם, *that devoted to destruction*, Rom. ix. 3, Deut. vii. 26, Jos. vi. 17, *ῥύω* Matt. xvi. 19. to *declare to be permitted*, after the Rabb. הרי. (b) The imitation in the foreign language of certain very fluent phrases of the vernacular idioms, by means of verbal transfer, as *πρόσωπον λαμβάνειν* for פנים נשא, *ζητεῖν ψαχην* for נפש נפש, *ποιεῖν ἔλεος* (חָסַד) *μετὰ τινος* עם חסד חסד, *ἀνοίγειν τοὺς ὀφθαλμούς*, *τὸ στόμα τινός* (פֶּה), *γενέσθαι θανάτου* מיתא טעם, Talm., *ἀετον φαγεῖν* (*carnare*) חסד אכל לחם, *αἷμα ἐκχέειν* (שפך דם) *to kill*, *ἀνίστημι σπέρμα τινί* for חסד ורעל, *δύος θανάτου* for כן-מות, *κακὸς ὁσφύς* for חצים פר, *κακὸς κοιλίας* for כרי בטן, *ὀφείλημα ἀφίεναι* for שבק חובא (Talm.), *στηρίζειν πρόσωπον αὐτοῦ* for שום פניו, *πάσα σάξ* for כל-הכשר. (c) The formation of derivatives in the foreign language for the expression of similar vernacular words of the same root supposes more reflection and design; e. g. *σπλαγχνίζεσθαι* from *σπλάγχνα*, like רחם from רחם, *σκαυδάλιζεν*, *σκαυδάλιζεσθαι* like נכשל, *ἐγκαυίζεν* from *εγκαίνια* as חן is related to חנכה, *ἀναθεματίζειν* like החרים, *ἀσβερίζειν* like השכים, perhaps *ἐνωτίζεισθαι* like האזין. Comp. Fischer *ad Leusden diall.* p. 27. *Προσωποληπτὴν* departs still farther, as the Hebrew itself has no single word equivalent to it.

Hence we may see how the style of the N. T., as its authors were not so well acquainted with Greek Lit. as Philo and Josephus, and did not

\* A Græcism in Latin similar to this, is *a teneris unguiculis* (*Fam.* I. 6, 3.) which, although a Greek formula, the Romans would at once understand, as the Greeks also would the phrase *κατὰ κούρας*, although it sounded strangely.



aim at a correct Greek diction, acquired a Heb.-Aramæan coloring. Consequently the whole tone of the discourse, especially the narrative style, must have been displeasing to a cultivated Grecian ear, and indeed a native Greek would either not understand many particulars at all, or misunderstand them, e. g. ἀφίναί ὀφειλήματα,\* ἀρσένων λαμβάνειν, λογιζεσθαι εἰς δικαιοσύνην, etc. In this way we account for the fact that such Hebrew inflexions occur less frequently in the writers of the N. T. than in the translators of the O. T., and less also in the cultivated *Hellenistic* writers of the N. T. (Paul, Luke, John) than in those properly belonging to Palestine (Matt. and Peter). It is thus also evident that all Hebraisms have not been unconsciously introduced into the language of the Apostles, (Van der Honert *Syntax*, p. 103.) They were obliged to retain religious expressions (which constitute the greatest part of the Hebrew of the N. T.) because they were closely connected with the religious ideas themselves, and Christianity was to be appended to Judaism.† Besides, the Greek in itself offered no symbols of the deep religious phenomena which the christianity of the Apostles unfolded. But Eichhorn and Bretschneider (*Prefat. ad Lexic. N. T.* ed. 2. II. p. 12.)‡ exaggerate when they state that the N. T. authors thought all they wrote in Heb. or Aramean. Only beginners do thus. We ourselves when writing Latin, gradually give up in a great measure, although not entirely, thinking in German, (English) when we have reached a certain point of acquaintance with the language. Men who had not studied the philosophy of the Greek language, but constantly heard it spoken, and spoke it themselves, must soon have acquired such a *copia vocabulorum et phrasium*, and such tact in expressing themselves, that in writing, these would naturally occur *first*, and not after having thought in Heb. and Syro-Chaldaic words and phrases. The parallel between the N. T. writers and *beginners* in writing Latin, is certainly undignified and incorrect. It is also forgotten that the Apostles found a Jewish-Greek idiom already existing, and therefore constructed most phrases without first thinking them out in the Hebrew.

Many Greek words are used by the N. T. writers with a very direct reference to the Christian system, as *technical* religious expressions: so that, from this arises the third element of the N. T. diction, viz. the *peculiarly Christian*. See Olear. *de Stylo N. T.* p. 380. ed. Schwarz. Comp. especially the words ἰσχυά, πίστις, πιστεύειν εἰς Χριστόν, δικαιούσθαι, ἐκλογισθαι, οἱ ἐκλεκτοί, οἱ ἅγιοι (for Christians), δαύσατος, the construction ἐπαγγελλίσεσθαι τινα (without an acc. of the thing), the appropriation of the term βάπτισμα to baptism. However, most of these expressions and for-

\* Something analogous to this in the later writers is the phrase ἀφίναί τιν τὴν ἀδικίαν, *Plut. Pomp.* 34. See Coraes and Schäfer on this passage.

† Comp. Beza, Acts x., Rambach (*Institut. Hermen.* I. 2, 2), Pfaff. *nott ad Matt.* p. 34, Olear. 341, Tittman *de dilig. Gramm.* p. 6. (*Synon.* I. p. 201), J. W. Schröder *de causis quare dictio pure Græca in N. T. plerumque prætermissa sit.* Marb. 1768, 4to.

‡ The latter has recalled this opinion, at least in respect to Paul, (*Grundlage des Evang. Pietism.* p. 179.)

mulas are still found in the O. T. and writings of the Rabbins.\* It will therefore be difficult to prove that any thing was introduced by the Apostles altogether peculiar to themselves. This Apostolic idiom is confined rather to the sense of words and phrases, and lies on the surface of philology. The grammatical Hebraisms will be treated of in the next section.

#### § 4. *Grammatical Character of the N. T. Diction.*

In respect to the grammatical character of the N. T. diction, the two elements of the N. T. language above mentioned, must be carefully distinguished. The peculiarities of the later popular language of the Greeks, which consist more in modes of inflexion than in syntactical constructions, constitute its basis. In the use of all the parts of speech, Heb. inflexions and constructions are occasionally combined: especially is a predilection for the preposition discernible, when the Greeks use only the cases. The grammatical character of the N. T. idioms throughout, is in accordance with the laws of the Gr. language. Its authors have adopted even many constructions peculiar to the Greek (Attract. of Relative and Preposit.), and observed many distinctions entirely unknown to the Hebrew (e. g. of the negatives *οὐ* and *μή*.)

What the history of language in general teaches, that in course of time, there is less change in form than signification, in grammar than lexicography, is true of the Greek. The later popular language of the Greeks, therefore, is distinguished by very few *grammatical* peculiarities, and these occur principally in the forms. We find, for instance, numerous flexions of nouns and verbs, which were either not used at all in the earlier Greek, and in later times were formed by abbreviation and extension of the original forms, or belonged to the peculiarities of particular dialects. Of the latter, are the following inflexions: (a) *Attic*, *τιθίσαι*, *ἡβουλήθη*, *ἡμίλλαι*, *βούλλαι* (*βούλη*), *ἔψαι*; (b) *Doric*, *ἡ λιμός* as fem., *ἦτω* (*ἔστω*), *ἀφίωνται* (*ἀφίονται*); (c) *Eolic*, Optat. in *εἰα* in the Aor. I.: this inflexion however was soon adopted in the Attic; (d) *Ionic*, *γίγναι*, *οπισθεῖς*, *εἶπα*, Aor. 1. As forms foreign to the earlier language may be mentioned: Dat. like *σοί*, Imperat. *κάθου*, Perf. like *ἔγνωσαν* for *ἐγνώκασαι*, Aor. 2. and Imperf. like *κατελίποσαν*, *εδόλοῦσαν*, Aor. 2. like *εἶδομεν*, *ἔργον*, the subjunct. fut. § 13. 1. e. the imperfect *ἤμεθα*.

Here belong especially many tenses, which in other respects were inflected regularly, but instead of which the older language used others: e. g. *ἡμάχτησα* for *ἡμαρτον*, *αὐξω* for *αὐξάνω*, *ἔξα* for *ἔχω*, *φάγομαι* instead of *ἔδομαι*, etc. The multiplication of the forms of tenses and modes of

\* It is in the highest degree absurd to undertake to illustrate such expressions of the Apostolical terminology by Greek authors. *Comp. Krebs Observ. Pref. p. 4.*

verbs, of which, for euphony's sake, only few had been earlier in use, is a characteristic of the later language. Further, it must not be overlooked that many nouns received a new gender (*ἡ* for *ὁ* βαρὺς), and so had a twofold declension (e. g. *καὐτός, ἔλεος*.) See § 9, note.

There are very few *syntactical* peculiarities in the later language. They display themselves mostly in a negligent use of the moods with particles. In the N. T., the following may be noticed as examples: *ὄραν* with ind. præt., *εἰ* with the subjunctive, *ἵνα* with indic. præs., constructions of verbs like *γενέσθαι* with the acc., *αποσπέννυιν* with the dat. (see Lob. p. 463), the dispensing with *ἵνα* in forms like *δέλω ἵνα, ἄξιός ἵνα*, etc., the use of the gen. infinit. (*εἰς ποιεῖν*) beyond the original and natural limit, and of the subjunctive for optat. in the historical style after preterites, and above all, the rare use of the optat., which has become entirely obsolete in the late Greek. *Μίλλω, δέλω*, etc., are followed more frequently by the aor. infin. (Lob. p. 747.). A neglect of the declensions begins to be exhibited: comp. *εἰς καθεῖς* (after *ἐν καθεῖν*), and even *καθεῖς*, then also *ἀπὸ εἰς, εἰς παρ' εἰς* (Leo. *Tactic.* 7, 83), (the *εἰς* remaining in the nom. without any respect to the preposition, Trs.); so also *μετὰ τοῦ ἐν*, and similar instances, which will occur to any one on reflection: § 10, note. Still later, a misapprehension of the meaning of cases and tenses showed itself in several instances. Thus we find *οὖν* with the genitive in Niceph. *Tact.* (Hase *ad Leon. Diac.* p. 38); similar to which, in the later Greek, is *ἀπὸ* with the acc., as also the interchange of the participles aor. and pres. by Leo. Diac. and others. The nom. dual by degrees yielded entirely to the plural.

The N. T. idiom, *grammatically* considered, has but little of a Hebrew complexion. The grammatical construction of the Hebrew-Aramaean varies indeed essentially from that of the Greek; and this, of course, to the Greek speaking Jews, would be an obstacle in the way of identifying the syntactic constructions of their vernacular tongue with the Greek. Besides, every one more easily appropriates to himself the *grammatical* laws of a foreign language than the copiousness of words and phrases, or the national complexion of the foreign idiom, because the rules of syntax in relation to words and phrases are few, and by means of conversation much oftener before the mind, especially the fundamental ones, which are the basis of a correct, though not elegant style. The Jews would soon apprehend the grammatical rules of the Greek of their time (which did not partake of all the niceties of the Attic) sufficiently for their simple mode of expression. Even the LXX. could express the Heb. constructions most correctly in the Greek.\* Some very common idioms, however, when they did not interfere with the laws of the Gr. language, they have retained; as the designation of the optative by means of an interrogative expression of a wish, 2 Sam. xv. 4, *τίς με καταστήσει πρῶτον*; xxlii. 15; Numb. xi. 29; Deut. xxviii. 67; Cant. viii. 1; or, where it could be done,

\* Some Greek constructions had become habitual with them, as the article with adjectives and adjective phrases after subut. (*ὁ πόσις ὁ ἐν αἵματι*), the attraction of the relative, &c. The negatives are accurately distinguished throughout. The more extended use of the Greek cases may be observed also in the better translations: e. g. Gen. xxvi. 10, *μυνηνὶ λιμνήθη, it wanted but little that*, etc.

they have translated in a manner correspondent with Gr. analogy, as, *ἰσχυρὸν ἀποδυνάτου* Gen. iii. 4, *יָחִיחַ מִמֶּנּוּ* (xlili. 3, Deut. xx. 17, 1 Sam. xiv. 39, Isa. xxx. 19), or by an idiom already common in the Greek, Jude xv. 2, *μυστὴν ἐμίσσησας* for *ἔκρυψε* *κρυπτόν*, Gen. xliii. 2, Ex. xxii. 17, xxiii. 26, 1 Sam. ii. 25, etc. Comp. also the infinit. with *τοῦ*. The LXX. have not generally adopted Heb. constructions diametrically opposed to the genius of the Greek; the fem. e. g. for the neut. is found only in a few passages, where they have superficially scanned the text, or designedly given a literal translation, as Ps. cxix. 50, cxviii. 22.\* We should not presume that they used it intentionally for the neuter. In other places they have manifestly joined the Heb. feminine gender with a feminine subject, as Judg. xix. 30. On the other hand, in Neh. xiii. 14, *ἐν ταύτῃ* is perhaps equivalent to *ταύτῃ* in this respect, *hoc in genere* (Xen. Cyrop. 8, 8, 5), or *for this reason*, (Comp. *ταύτῃ ὅτι propterea quod*, Xen. Anab. 2, 6, 7. See also 1 Sam. xi. 2. The constructions of Heb. verbs with prepositions are most frequently imitated: as *φειδισθῆαι ἐπὶ τινι* Deut. vii. 16, or *ἐπὶ τινι* Ezeck. vii. 4, *οἰκοδομεῖν ἐν τινι* Neh. iv. 10, (בְּנֵה, בְּ), *ἐπιστῆναι ἐν κυρίῳ* (יָחַד לַיהוָה) 1 Sam. x. 22. In the Greek, these imitations certainly sound harshly, yet in this mutable idiom might find some point of union, (as in German, *bauen an etwas, fragen bei*, etc.).

But even if yet more servile imitations of the Hebrew constructions were to be found in the Septuag., it would be of no great importance in considering the N. T. idiom. For, as already observed, the style of those translators, who confined themselves to the very words with the most rigid exactness, and sometimes did not understand them, does not furnish the type for the Gr. style of the Jews, which they employed in their ordinary writing and speaking. In a *grammatical* point of view, in respect to the several rules of speech, the N. T. is wholly written in Greek, and a few genuine Hebraisms are so lost as scarcely to be perceptible. Here also belong, with more or less certainty, the use of the preposition where the Greek employs only the termination of the cases:† *ἀποκρίπτεται ἐπὶ ἁπλό τινος*, *ἐσθίειν ἁπὸ τῶν ψυχίων*, *δίδως ἁπὸ τοῦ αἵματος*, *ποιεῖν ἐν τινι*, although many such things are remains of the ancient simplicity, and occur even in the Greek, especially in the poets. They are not totally opposed to the genius of the Greek, e. g. *παύειν ἀπὸ τινος*. More particularly and distinctly may be specified on this head, (a) The verbal imitations of Hebrew constructions, which are opposed to the Greek

\* The translator of the Psalms is usually the most careless: of Nehemiah not much better. Aquila, who translated syllable for syllable, and senselessly rendered the *nota acc.* *רַח* by *ἐν*, cannot be taken into the account at all in determining the grammatical character of the Hellenistic Greek. For the sake of rendering verbatim, he did not hesitate to commit errors in grammar: e. g. Gen. i. 5, *ἐλάλησεν ὁ θεὸς τῷ φωτὶ ἡμέρα*. Notwithstanding, he uniformly uses the article properly, and even the attrac. of rel. which shows how familiar they had become in the Greek.

† The pretended plural. excell., the *ἡ* essential, such connections as *σαλπείξ τῷ θεῷ* incorrectly supposed to be circumlocutions for the superlative, the use of fem. for neut., and perhaps also the presumed Hypallage *τὰ ῥήματα τῆς ζωῆς ταύτης* for *ταῦτα τὰ ῥήμ.* τ. ζωῆς, are fictitious Hebraisms.

sense of propriety, as *ὁμολογῶν ἐν τῷ—βλέπειν ἀπὸ σibi cavere a*, as *προσέθετο πῖμαί, the form of oath εἰ δοθήσεται* in a negative sense. (b) 'The repetition of a word to express distribution, as *δύο δύο βινι*, for *ἑὰ δύο*. (c) The imitation of the infin. absolute, (*see above*). (d) The indication of the *quality* by the genitive of an abstract noun, and the frequent use of the infinitive with prepositions in historical style.

Those quoted under (a) and (b) might be regarded as perfect Hebraisms. But if we consider that most constructions in the N. T. are genuine Greek, and that the N. T. writers have appropriated to themselves such syntactic peculiarities of the Greek\* as totally depart from the genius of the vernacular language, (as the distinction of the different preterite tenses, the construction of verbs with *ἀν*, attraction of the relative, as *οἰκονομίαν πιστεύουσαι*, the singular connected with neuters, etc.) we shall not be inclined to join in the cry about innumerable grammatical Hebraisms in the N. T. But that the N. T. diction, in a grammatical respect, is much less Hebraistic than the Septuagint (which is very natural) will be fully established, when it is recollected that we find many vernacular expressions (as the designation of optat. by means of quest.) in the Septuagint, which do not occur at all in the N. T.† Very few genuine grammatical peculiarities belonging to the several N. T. writers can be adduced. The Apocalypse however demands (but not altogether as a distinction) special attention in a Grammar of the N. T. As to the rest, it is apparent that, in the whole investigation of the grammatical character of the N. T. diction, the various readings must be taken into view, and on the other hand it is equally clear that *verbal* criticism of the several N. T. writers can be well conducted only by those who possess a thorough knowledge of their peculiarities in grammar and lexicography.

\* The more minute niceties of the Attic style are not found in the N. T., both because they were foreign to the popular language, to which the N. T. authors were accustomed, and because the simple representation of these writers was not adapted to them.

† Occasionally also we find, in the better translators of the O. T. and of the Palestine Apocrypha, Greek constructions, instead of which the N. T. authors used the Hebrew. Thus in 3 Esra vi. 10, Tob. iii. 8, the genitive occurs according to the proper Gr. syntax.

## PART II.

### DOCTRINE OF FORMS.

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#### § 5. *Orthography and Orthographic Principles.*

1. IN relation to orthography, especially of single words and forms, the better manuscripts of the N. T. vary exceedingly (like those of Greek authors, see Poppo *ad Thucid.* I. p. 214); and frequently it cannot be clearly determined which is correct. The editors of the text should adopt a fixed rule and carry it out consistently. We notice the following: (a) In many passages of the Text and in still more of the Codd., the *apostrophe* is omitted: e. g. Acts xxvi. 25, ἀλλὰ ἀληθείας; in two MSS. of Vienna, and Cod. Diez;\* 2 Cor. xii. 14 ἀλλὰ ἐμᾶς, Cod. Diez; Gal. iv. 7, ἀλλὰ ἐμᾶς, *ibid.* On the other hand, this omission is corrected by many copyists: e. g. 2 John. v. ἀλλ' ἦν in Cod. Diez. for which all other manuscripts ἀλλὰ ἦν, Jud. 6, ἀλλ' ἀπολ. Cod. Diez. Rom. vii. 13, ἀλλ' ἦ, *ibid.* That the same omission exists in the Ionic writers is well known, and for this reason the older biblical philologists have called this phenomenon in the N. T. an Ionism: however it must not be concealed that the Attic prose writers also neglected apostrophe, although all the examples which Georgi quotes out of Plato (*Hierocrit. N. T.* I. p. 143) cannot be relied on. See Buttman ed. *Rob.* § 30, p. 62, 63. Heupel *ad Marcum.* p. 33. Benseler *Exc. to his edit. of Isocr. Areop.* p. 385 sq. Jacob's *Præfat. ad Ælian. anim.* p. 29, sq. Many words in the Codd. of the N. T. are perhaps never apostrophized, as ἄγα, ἴνα, σὺνα, ἔτι, and in general the later language could less easily have avoided the hiatus than the Attic. Therefore we might be inclined in some passages, as James ii. 18, ἀλλὰ, ἐστὶν ἔτι,

\* *Comp. Codic. MSS. Græc. Apost. Acta et Epistolas continentem in Biblioth. H. F. de Diez asservatum descripsit.* G. G. Pappelbaum. Berol. 1815, 8vo. *Codd. Manuscr. N. T. Græc. Evangg. partem contin. descrips. contulit, etc.* G. G. Pappelbaum, Berol. 1824, 8vo.

ον πιστ. etc., to favor the omission of the apostrophe according to the interpretation rightly preferred by the late commentators; whilst ἀλλ' ἴζει would mean *at dicat aliquis*. Yet the Elision did not originally regard the sense, and Herm. *ad Eurip. Bacch. Præf.* p. 19, says: *Certa et minime suspecta exempla docent, non impediri crasin interpunctione*. In the poetical passage quoted from Menander, 1 Cor. xv. 33 ζεησθ' (for ζεηστὰ), δμιλίαι παλαι is written with Elision. *Comp. Georgi Hierocr.* I. p. 186, although the best Codd. of N. T. have ζεηστὰ. The Fathers of the Church can hardly be taken into the account here. (b) As to the , in δότως, μίχζεις, and the , ἰφελκυσιπὸν, the editors have mostly followed the established rule, which however is limited by modern grammarians. (*Buttm. ed. Rob.* § 26, p. 52, 53—§ 115, p. 311, 6.) The authority of the best Codd. is by all means to be preferred (since on this account they are more minutely examined†), if a fixed principle cannot be at once established in the use of , and , which philologists have not yet succeeded in doing for the Greek prose. According to Bornemann, *De gemina Cyrop. recens.* p. 89, with whom Poppo agrees in *Index to Cyrop.*, οὕτως should be written before a consonant, in the middle of a sentence. According to Frotscher *ad Xen. Hier.* p. 9, it is to be chosen as a stronger form only at the end of a sentence, or when a peculiar stress is laid on it. Bremi, *ad Æschin. Ctesiph.* 4to. (*Gotha*), judges otherwise: equidem opinor, Codd. MSS. sequendos, si οὕτως ante conson. offerant, quando significat *hoc modo, sic*; οὕτω vero ante conson. scribendum esse, si gradum denotans cum adjunct. vel adverb., in quo ipsa qualitatis notio inest, in unam quasi notionem confluat. *Comp. also on this subject, Osann Inscriptt.* III. p. 116. Schäfer *ad Demosth.* I. p. 207.

Others will only acknowledge οὕτως, like ἰκτινῶς, ἄλλως, αὐτως. See Schäfer *ad Plutarch* V. p. 219: ω, however, seems to be the older adverbial termination. (*Buttm. ed. Rob.* § 26, p. 53, notes 1, 2), and it cannot be comprehended why it should not be retained in οὕτω together with οὕτως, as well as in ἄφω. Οὕτω before a vowel is scarcely admissible, except in Ionic prose. About μίχζει and μίχζεις, see especially Jacobs *ad Achill. Tat.* p. 479. According to grammarians, μίχζει and ἄχζει before a vowel, is Attic orthography (Thom. M. p. 135, *Phryn.* ed. Lobbeck, p. 14), and so the moderns print them, *Comp. Stallbaum ad Plat. Phæd.* p. 183, *ad Sympos.* p. 128, Schäfer *ad Plut.* V. p. 268. However, good Codd. among the Attic writers, have frequently the form

\* In reference to Cod. Diez. Pappelbaum, p. 13, says: οὕτως, sic semper fere, licet sequatur consonans. *Comp. Acts* xii. 8, xiii. 47, xxiv. 14; *Rom.* v. 18, 19, xi. 26; 1 Cor. viii. 12, ix. 14, 26. It may perhaps be the case, that the better Codd. of the N. T. adopt the older form οὕτω; most commonly before a consonant. See Wetsten I. 246.

with *ς*, and in the N. T. it should not be removed as belonging to the later language, especially when the best MSS. agree. As to the *ν* *ιφελλ.* before consonants (Poppo *ad. Thuc.* I. p. 445, Benseler *ad Isocr. Arceop.* p. 185), Bremi's remark (*ad Æschin. in Ctesiph.* 3. according to Herm. *de emend. Gr.* I. 23): *Videntur prosaici Scriptores accuratiores ante maiorem interpunctionem vel si aliquo modo voc. a sequentibus separare vellent, ν paragog. addidisse*, seems not improbable (*Comp.* Benseler 185, Jacobs *Præf. ad Ælian. Anim.* I. p. 23. *Buttm. ed. Rob.* § 26, 2. p. 52), although ancient grammarians affirm (*Bekkari Anecd.* III. p. 1400), that the Attics placed it generally before consonants as well as before vowels (*Comp.* Jacobs *Præf. ad Ælian. Anim.* p. 23). The manuscripts of the N. T. do not favor this difference. So Cod. Seidel. at Breslau reads Act. i. 16, *ἣν προσέειπεν τὸ πνεῦμα τὸ ἅγιον*, iii. 16. *ἐπιστρέψουσιν τὸ ὄνομα αὐτοῦ*, iv. 8. *εἰπεν πρὸς αὐτούς*, etc. *Comp.* Cod. Diez. on Act. ix. 4. xxiv. 7, Rom. v. 12, 1 Cor. iii. 19, vii. 28, x. 16, Gal. ii. 2, 1 Thes. v. 7. Modern editors of Greek texts have returned to the old rule, as Ellendt in his edition of Arrian.

(c) In compounds, whose former part ends in *ς*, Knapp (preceded by Wolf) has substituted the fig. *ς* for *σ*, and Schulz follows him in this, e. g. *ῥωσς*, *εἰσπίσσω*; however the observations of Buttmann I. p. 11, and of Matthiæ I. p. 26, limiting their rule, merit consideration. No great value is to be put on this orthographical correction, as it has no historical reason. Schneider in Plato, and Lachmann in N. T. have adopted *ῥωσσις*, etc. That it cannot have place in such words as *πρεσβύτερος*, *βλασφημίω*, *ἱμπεροῦσιν*, *τελεποφίω*, is apparent.

(a) For *ἵνεκα* in manuscripts, or in the received text, in some places, the properly Ionic *εἵνεκα* or *εἵνεκεν* (see Wolf *ad Dem. Lept.* p. 388, Georgi *Hierocr.* I. 182), in others, *ἵνεκεν* is found; e. g. the latter, Matt. xix. 5, 29, Rom. viii. 36; the former, Luc. iv. 18, 2 Cor. vii. 12. The authority of good Codd. must here decide. *Comp.* Poppo *Cyrop.* p. 39, and *Ind. Cyrop.*, Buttmann *ed. Rob.* § 27. 3. note 1, p. 54). (b) *ἱνενηχορτασνία* Matt. xviii. 12, 13. Luc. xv. 4, 7, is to be written *ἱνενηχορτ.* according to good manuscripts (e. g. Cod. *Cantabr.*) and the *Etymol. Magn.* See Buttm. *ed. Rob.* § 70. 90. p. 114, Bornemann *Ad Xen. Anab.* p. 47. Scholz has retained the usual orthography. So also *ἱνατος* according to Codd. Matt. xx. 5. Act. x. 30 (elsewhere nothing is observed, yet it stands in the Cod. Cypr. Mr. xv. 33, 34, and in other Codd. Matt. xxvii. 45), a form which is very common in the Greek prose writers. See Schäfer *Melet.* p. 32, Scholiast *ad Apoll. Argon.* II. 788. (c) The well known discussion about the right mode of writing the adverbs in *ς* or *σι* (Herm. *ad Soph. Ai.* p. 183) affects the N. T. only in reference to *παροισί*, Act. xvi. 34. So this word appears *Æsch. Dial.* II. 1, *Joseph. Antt.* IV. 4, 4, on the contrary in Philo *de Josepho*, p. 562. B. *παροισι.* Blomfield *Glossar. in Æsch. Prom.* p. 131, is perhaps right



when he wishes adverbs derived from the nominative in  $\alpha\varsigma$ , to be written only with  $\epsilon$  ( $\alpha\alpha\alpha\alpha\alpha\alpha$ , properly  $\alpha\alpha\alpha\alpha\alpha\alpha$ .) Almost all the Codd. are for  $\epsilon\epsilon$ . See Poppo *Thuc.* II. 1. 154. (d) Whether  $\Delta\alpha\iota\iota\delta$  or  $\Delta\alpha\beta\iota\delta$  ought to be written, see Gersdorf *Sprachechar* 1. 44, who is undecided, but approves of the mode of writing with  $\beta$ . In Codd. it is usually abbreviated  $\Delta\alpha\delta$ ; the older and better, however, where they wrote the name in full, have now and then  $\Delta\alpha\iota\iota\delta$  ( $\Delta\alpha\upsilon\iota\delta$ ) as Knapp, Schulz, and Fritzsche. Montfaucon *Palaeograph. Graec.* 5. 1, preferred the latter. (e) The name *Moses* is (as in Septuag. and in Joseph.) written in the oldest Codd. of the N. T.  $\text{Μωϋσῆς}$ , which Knapp has taken into the text. It is yet a question whether this properly Coptic form (comp. Scholz on Matt. viii. 4) should not yield to the form  $\text{Μωσῆς}$ , which is more usual in the N. T. and also passed over to the Greeks (Strabo 16, 760) and Romans, and is adopted by Scholz. But if we adopt  $\text{Μωϋσῆς}$ , this mode of writing ought to be carried through consistently. See Wetsten I. 347. (f) About  $\text{Κολοσσαί}$  and  $\text{Κολασσαί}$ , see the interpretation of Col. i. 1. Not only the coin of this city (Eckhel *Doctrin. Numor. Vett.* I. III. 147), but also the better Codd. of the classics (Comp. *Xen. Anab.* I. 2, 6) have the former; therefore Valckenaer *ad Herod.* VII. 30, decided in its favor. (g) Instead of  $\text{ἰνέος}$ , Act. ix. 7, is better written  $\text{ἰνείος}$  (comp.  $\text{ἄνείως}$ ) as some good Codd. have. Comp. Scholz *de Cod. Cypr.* p. 61. (See *Xen. Anab.* 4, 5, 33. and Alberti *ad Gloss. Gr. N. T.* p. 69.) (h)  $\text{ἰθὺθῆ}$ , 1 Cor. v. 7, in text. rec. for which the better Codd. have  $\text{ἰεὺθῆ}$  (Buttm. ed. Rob. p. 48, § 18, note 2), is uncommon, but is founded on an exception to the well known analogy of the aspirate. (i) Instead of  $\text{χεωφειλίτης}$ , the good Codd. have, *Luc.* xvi. 5, the form  $\text{χεωφειλίτης}$  (Scholz at least has made no remarks on *Luc.* vii. 41), which Zonaras rejects, and which occurs but once in the manuscripts of Greek writers. See Lob. *ad Phrym.* p. 691.

2. Whether such words as  $\delta\iota\alpha\ \tau\acute{\iota}$ ,  $\text{ἵνα}\ \tau\acute{\iota}$ ,  $\delta\iota\acute{\alpha}\gamma\epsilon$ ,  $\alpha\lambda\lambda\acute{\alpha}\gamma\epsilon$ ,  $\alpha\pi\acute{\alpha}\rho\tau\epsilon$ , should be written thus, or connected, is a matter of dispute, and is hardly to be decided on any acknowledged principles. The decision of this question is of less importance, as the best MSS. themselves do not at all agree. Knapp has printed most of such words united, and certainly in oft-occurring formulas, two small words readily flow together in pronunciation, as the Crasis in  $\delta\iota\acute{\omega}$ ,  $\kappa\alpha\theta\acute{\alpha}$ ,  $\omega\sigma\tau\epsilon$ ,  $\mu\eta\kappa\acute{\iota}\tau\epsilon$ ,  $\tau\acute{\alpha}\zeta\alpha$ , etc. show. Schulz, on the contrary, defends the mode of writing them separately. Would he also write  $\epsilon\iota\ \gamma\epsilon$ ,  $\tau\omicron\iota\ \nu\acute{\upsilon}\nu$ ,  $\delta\epsilon\ \text{ἔ}\tau\iota$ , etc.? Lachmann has done so, and printed even  $\epsilon\iota\ \mu\epsilon\zeta$ , and near it  $\kappa\alpha\acute{\iota}\mu\epsilon\zeta$ . How far the Codd. on the whole, favor the junction, see Poppo *Thuc.* I. p. 455. Even Schulz has also printed  $\delta\iota\alpha\text{-}\kappa\alpha\upsilon\tau\acute{\omicron}\varsigma$ , Mr. v. 5, Lu. xxiv. 53, and Schneider in *Plat.* follows the united mode almost entirely. However, either method carried out systematically would produce many inconveniences, and as the oldest and best Codd. of N. T. are written *continua serie*, and thus afford no aid, it would be best in the N. T. to adopt the united mode in the following cases:—

(a) Where the language exhibits a clear analogy, e. g. οὐδέτε as μηδέτε, τουγάς as τούτω, ὅστις, *comp.* ὅτε. (b) When the word occurs in the connected form in other cases (in prose), ἡντις, καίντις. (c) When an enclitic follows a monosyllable or dissyllable without changing its meaning, ἤτε, ἄγες, ἄγεις; but Luke xi. 8. διὰ τὴν ἀναιδέειαν, is an exception to the latter part of the observation. (d) Where the united or disunited method indicates different meanings, as ὅστις οὖν, *quicumque*: on the contrary, ὅς τις οὖν, Matt. xviii. 4. *quisquis igitur* (Buttmann ed. Rob. § 80. 1. p. 127. § 77. 3. p. 124), although even οὖν in the Codd. appears generally disunited, and by the writers themselves is sometimes separated by the interposition of a conjunction. See Jacobs *Pref. ad Ælian. Anim.* p. 25. Besides, as to particulars, much must be left to the judgment of the editor: but for writing διακταρός, etc. he perhaps would not have satisfactory reason.

The pronoun ὅτε, in our edition of the N. T., is written throughout with the hypodiasole: Bekker, on the other hand, writes ὅτε (as ὅς τις, ἡ τις), while some (as Schneider *ad Plat. Pref.* p. 48) wish ὅτε conjunc. to be written as the pron.; see Jen. *Lit. Zeit.* 1800, IV. p. 174. The latter mode has much in its favor: among other things, that the reader is not obliged to submit to an interpretation put upon the text by the editor. *Comp.* John viii. 25. Still the advantage of this method is more than counterbalanced by its inconveniences. It is therefore best for us to adopt the hypodiasole, after the example of the ancients.

3. The Crasis occurs rarely, only in some oft returning formulas; the most usual are, γὰρ, κἀν, καὶ, καὶ ἰδὲν, καὶ ἴσως, also in καμῶ, Luc. i. 3. Act. viii. 19. 1 Cor. xv. 8; καί, John vii. 28. 1 Cor. xvi. 4; τοῦτο, Matt. xxvii. 57; τὸ αὐτὸν, 2 Cor. ii. 7. Gal. ii. 7. 1 Pet. iii. 9; τὸ αὐτὸ in 1 Thes. ii. 14 (*see* Griesbach), probably also in Luc. vi. 23. xvii. 30. according to Knapp, is to be restored. On the contrary, cases like τὸ αὐτὸ, καὶ ἴδὲν, καὶ ἴσως, are only improperly called crasis. The contraction in the usual cases is not often omitted. *Comp.* about ὅτε, χιλιῶν, τοί, § 8 and 9; ἰδεῖτο, also in Luc. viii. 38. according to the best Codd., as often in Xenophon. See Buttm. ed. Rob. § 29, pp. 60–62; Lob. p. 220. The verb καμῶν (Matt. xiii. 15. Act. xxviii. 27), for κατὰ μῶν presents a contraction of a peculiar kind. *Comp.* Lob. p. 340.

4. No trace of an Iota subscriptum is to be found in the Cod. Alex., in Cod. Cypr. nor in many others, (*see* Michaelis *Eint. ins. N. T. I.* 867). Knapp first mentioned its abuse in our editions of the N. T. It must be unhesitatingly omitted: (a) In the crasis with καί, if the first syllables of the word which is contracted with it had no Iota (as καὶ ἴδὲν

from καί εἶτα), therefore in παρῶ, παμοί, πακίνοι, πᾶν, πασι, πακί-  
θαι, etc.; see Herm. *ad Vig.* p. 526. Buttmann ed. Rob. § 29. 2.  
notes 2. 7. p. 60. Thiersch *Gr.* § 38. note 1, defends the Iota subscrip-  
tum, and Poppo has retained it in Thucyd. according to the best manu-  
scripts (*Thuc.* II. 1. p. 149). (b) In the perf. 2, and aor. 1, act. of the  
verb αἶζω and its compounds, also, e. g. ἤζειν, Col. ii. 14; ἄζει, Matt. xxiv.  
17; ἄζον, Matt. ix. 6; ἤζαν, Matt. xiv. 12. See Buttm. ed. Rob. p. 172.  
§ 101. n. 2, and marg. n. Poppo *Thuc.* II. 1, 150. (c) In the Doric  
infinitives, which are also used by the Attics (Matth. I. 148), ζῆν, δι-  
κῆν, κινῆν, χεῖν, etc. According to some this takes place also in the infini-  
tives of the contracted verbs in αῶ, e. g. δαῶν, τιμᾶν, inasmuch as these  
formulas originated from the Doric τιμᾶν (as μισθοῶν from μισθόειν. See  
Reiz *ad Lucian.* IV. 393. ed. Bip.; Wolf in the *Lit. Analect.* II. p.  
419; Elmsley *ad Eurip. Med.* V. 69, and *Præf. ad Soph. Oedip. R.*  
p. 9; Ellendt *ad Arrian. Alex.* I. p. 14. Yet all the philologists have  
not agreed in this matter, and Buttm. ed. Rob. § 105. 3. note 15. and  
Schneider (*Præfat. ad Plat.* p. 58) have offered good reasons against it.  
See Elmsley *ad Med.* p. 79. Lips. Schulz has preferred this mode of  
writing. (d) πεῖσι has not much authority. See Buttm. ed. Rob. § 64.  
2. p. 107. Πεσι also should not have a Iota subscriptum. See about  
the mode of writing this word, Buttmann *ad Plat. Criton.* p. 43. and  
*Lexilog.* 17, 2. (e) As to πάντη (not πάντη) Act. xxiv. 3, see Buttmann  
ed. Rob. § 116. 9. note 8. p. 316, whom Schneider follows in Plato.  
Accordingly, after the analogy of κῆ, δῆ, the adverb κρυφῇ (Doric κρυφᾷ)  
Ephes. v. 12 (*comp.* Xen. *Conviv.* V. 8) is not to be written κρυφῇ, as  
Lachmann does. All the better editions have not the Iota subscriptum.  
*Comp.* Poppo *Thuc.* II. 1. 150.\*

According to Sturz (*de Dialect. Alex.* p. 116), the Alexandrians had  
a peculiar Gr. orthography, which not only interchanged letters (e. g. α  
and ε, σ and η, ι and ε, γ and κ), but added superfluous ones to strengthen  
the forms of words, (e. g. ἐκχθίς, βασιλῖαν, νύκταν, φθάνειν, ἰσχυίς, *comp.*  
Poppo *Thucid.* I. 210), omitted them where they are regularly found  
double (e. g. γινήματα, *comp.* Var. 2 Cor. 9, 10, δυσειβής, σάβασι, ἀντά-  
λαγμα, φύλα, ἐγύσατο), and disregarded the method by which in Greek a  
harsh concurrence of many dissimilar consonants is avoided, e. g. ἀνα-  
λημφθείς, ἀπεκτάνασαι, ἐνχώριον, σπυκαδωμμα (Buttm. ed. Rob. § 19—§ 25.  
p. 48.). These peculiarities are found in old Egyptian MSS. of the Sep-  
tuagint and N. T., e. g. Cod. Alex., Cod. Vatic., Cod. Ephrem. reser.,  
Cod. D. (Beza or Cantabr.), Cod. Bærner. Cod. L. (see Hugs *Einleit.*  
*ins N. T.* 2 Augs. 1 Thl. p. 256, sq.† Scholz *Curæ critt. in histor. text.*

\* We shall not be inclined to adopt in the N. T. the writing εῖς, ζῖς, which Jacobs  
in *Ælian. Animal.* has accepted after a good Codd.; nor any more εὐζῖς.

† Translated by D. Foedick, Jr. Andover, Mass.

*evangg.* p. 40), and in Coptic and Greco-Coptic monuments (*Hug.* I. 256), with more or less uniformity. They cannot, therefore, be at once rejected as resulting from the caprice of the transcribers, as Planck has done in his *de Orat. N. T. Indole.* p. 25, note. Yet perhaps the most of this orthography is not particularly Alexandrian, as similar things occur in many Codd. of Gr. authors, whose Egyptian origin cannot be proved.

### § 6. Accentuation.

1. The accentuation of the text of the N. T. is not entirely conformed to legitimate principles, but, in many points, adapted to grammatical fancies, which no one now regards. But few things here require notice. The following may be selected:

(a) *ἰε*, according to the old grammarians, is written only by the Attic writers *ἰε*, by the others (later) *ἰε* (*Mœris*, p. 55, *Fisch. Gregor. Cor.* p. 121, 286). It is so printed also in *Griesbach's N. T.* (except *Gal. v. 2*), and *Lachmann* has uniformly so written it. According to *Bornemann's* conjecture (*Exeg. Repertor.* II. 267), it should be written *ἰε*, where it is an imperative followed by an accus., but *ἰε*, where it is only an exclamation. It is better, however, in such matters, to follow the old grammarians.

(b) Numerals compounded of *ἑως*, according to the old grammarians (*Thom. Mag.* 859, *Moschopol. in Sched.*), should have the accent on the penult syllable, when they relate to time; in all other cases on the last. By this rule, *Acts vii. 23.* must be accentuated, *εἰσοξακονταίτης χρόνος*, and *Acts xiii. 18.* *εἰσοξακονταίτη χρόνον* (on the *ε*); on the contrary, *Rom. iv. 19.* *ἑξακονταίτης* (on the *η*), (*comp. Jacob's Antholog.* III. p. 251, 253). But in the manuscripts this is not observed, and the rule is regarded as altogether doubtful. See *Lob.* p. 406. *Ammonius*, p. 136, even gives the accent reversed. See *Brenni. ad Æschin. Ctesiph.* p. 369, ed. Goth.

(c) *κῆρυξ* and *φῶνιξ*, some accentuate, *κῆρυξ*, *φῶνιξ* (see *Schäfer ad Gnom.* p. 235, and *ad Soph. Philoct.* 562), because, according to the old grammarians, the *κ* and *ν*, in nom. sing. were pronounced short (*Bekker Anecd.* III. p. 1429); but opposed to this, see *Herm. ad Soph. Œdip. R.* p. 145, and *Schäfer* himself, *ad Demost.* IV. 84, *Jacobs ad Achill. Tat.* p. 531, *Poppo Thuc.* II. 1. 151. Still it is a question whether we ought not, with these grammarians, to prefer the accentuation *κῆρυξ* and *φῶνιξ*, in the later Greek. See *Buttmann ed. Rob.* § 11. 4. p. 39, and *Lachmann* has the former printed in his N. T.

(d) Instead of *ποῦς*, as the old editions have it, Knapp writes *ποῖς*, as the genitive *ποδός* has *ο* short. See Lobeck *ad Phryn.* p. 765, Passow II. 697.

(e) Griesbach and others have written *λαῖλαφ* incorrectly; it should be written *λαῖλαφ*, as *α* is short. Schulz, although not uniformly, writes *δαίφης* instead of *δαίφης* (as in *λῆφης*) because the first *ι* is long, not by position but by nature. *Τεῖφης*, from *τεῖβω*, which mode Buttman, ed. Rob. § 11. 1. 4. p. 39. approves, is similarly accentuated. *Χεῖσμα*, *ψυχος*, must be changed into *χεῖσμα*, *ψυχος*, see Reisig. *de Construct. Antisthr.* p. 20; and *στύλος* perhaps into *στύλος*. See Passow under this word. On this subject the decision must rest upon the authority of carefully written Codd., as, in pronunciation and accent, the *ποιη* had many peculiarities, and especially as the dialect had acquired a controlling influence. Comp. Fritzsche *Mr.* p. 572.

(f) As the termination *αι* is considered short in accentuation (Buttmann ed. Rob. § 11. 4. 7. p. 39), we ought to write *βίφαι*, *δαίφαι*, *πηγύφαι*, *θυμιάσαι*, comp. Poppo *Thuc.* II. 1. 151. But Griesbach and Knapp, in Acts xii. 14, have *εἰσάφαι* incorrectly, as the *α* is short.

(g) *Ἐρεθεία*, in many editions, particularly in Knapp, is written *ερεθεία* (Var. See. Matthäi. small edit. Philemon, 2, 3), but as the word is derived from *ερεθεύειν*, the former mode of writing is more correct. See Buttman ed. Rob. § 11. 2. 6. p. 39.

(h) Schulz, Wahl, and others, in Matt. xxiv. 21, have written incorrectly *μύλων* for *μυλών*, as they could have discovered in Passow. See Buttman ed. Rob. § 11. 5. p. 39.

(i) As to *μισθωδός*, see Schäfer *ad Dem.* II. p. 88.

(k) In Acts xxviii. 26, *εἰπον* 1. aor. imper. should be so accented, not *εἰπον*, see Lobeck *ad Phryn.* p. 348, and Buttman *Exc. I. ad Plat. Menon.* Comp. the valuable opposite arguments of Wex in the *Annals of Philol.* VI. 169; this circumflex accent, however, exists only among the Attics. For *εἰπον* (the grave accent on *ο*) in the Greek Bible, see the express testimony of Charax by Buttman, who calls the accentuation Syracusan.

(l) Proper names of persons, which are properly adjective or appellative oxytones, for the sake of distinction, draw back the accent; therefore *Τύχικος* not *Τυχικός*, *Φίλητος* not *Φιλητός*, *Εξάστος* not *Εξαστός*, which has not been observed in Wahl's larger Lexicon. See Sylburg *ad Pausan.* 8. 3. Reiz *de Inclín. Accent.* p. 116. Heyne *ad Hom.* II. VIII. p. 139–141; Schäfer *ad Dion. Hal.* p. 265; Junkhänel *ad Demosth. Androt.* p. 108, sq. For the same reason also, the accent is changed in *Τίμων* for *Τίμων*, *Τρύφων* for *Τρυφών*, *Ὀνησίφορος* for *Ὀνησιφόρος*.

(m) Indeclinable oriental names have the accent regularly on the last syllable; yet comp. 'Ιούδα, Θάμας, Ζοροβάβελ, 'Ιωάδαμ, 'Ελεάζας and the form 'Ελίζας Luc. iii. 29, Μαθουάλα Luc. iii. 37; yet we have 'Ιεζαβήλ in good Codd. Rev. ii. 20. The acute accent mostly occurs, even on long vowels, as 'Ισαάκ, 'Ιεζαήλ, 'Ιακώβ, Γεννησάζ, Βηθσαϊδά, Βηθδεσδά, 'Εμμάς. On the contrary, manuscripts have Κανὰ, Γεδσημανή (although there is more authority for the form Γεδσημανεῖ. See Fritzsche *ad Marc.* p. 626). Βηθφαγή is found in Matt., although good manuscripts have Βηθφαγή in Marc. xi. 1, which however is strange, as words ending in η generally have the circumflex, as Νενενή. It seems advisable (which however has not hitherto been done by editors) to carry out a uniform mode of writing. Josephus, with whom the declension is of primary importance, gives the grave accent to indeclinable words and oxytones, e. g. 'Αβία (in N. T. 'Αβιά). In relation to Πιλάτος see Fritzsche *ad Marc.* p. 671.

The accentuation δμοῖος, εἰρήμος, ἑτοιμός, which the grammarians (Gregor. Cor. p. 12, 20, sq.) attribute to the Ionians and Attics, and which Bekker follows, ought not to be admitted in the Attic prose writers, (Poppo. *Thuc.* I. 213., II. 1, 150. Buttman ed. Rob. § 11, 4, p. 39,) much less in the N. T. On the other hand, I think, ἴσος is uniformly to be written. Comp. Bornemann *ad Luc.* p. 4. So also in Apoc. x. 8, λάβε is correct, not λαβέ, (Buttmann ed. Rob. § 103, I. 4, c. p. 197.) The N. T. manuscripts uniformly give ἴσω, for εἴσω, although as uniformly εἶς, not ἔς. Thucydides, however, who usually prefers ἔς, yet, I, 134, has ἴσω, (see Poppo. I. p. 212). Modern editors reject ἴσω in Attic prose. See Schneider *Plat.* I, *præf.* p. 53.

In relation to the diminutive τεχνίον, as paroxytone, (as τεχνίον by Athen. 2. p. 55,) and ἀδρυτής, as oxytone. See Buttman ed. Rob. § 10. 2. 3. p. 38.

2. As is well known, many forms, which in other respects are alike, but differ in signification, are distinguished by means of the accents, e. g. εἰμί *sum*, and εἶμι *eo*. The Codd. and also the editors of the N. T., vacillate occasionally between these two modes of accentuation. In 1 Cor. iii. 14. instead of μένει, Chrysost. Theod. Vulg. etc. read μενεῖ, (fut.) which Knapp has received into the text. Comp. Heb. i. 12; 1 Cor. v. 13. In Heb. iii. 16. several authorities have τίνεις instead of τινές, the former of which modern critics have almost without exception preferred. In 1 Cor. xv. 8. instead of ὡςπερ εἰ τῷ ἐκτρώματι, some Codd. have ὡςπερ εἰς τῷ ἐκτρώματι, which Knapp without reason has admitted into the text, as in 1 Thess. iv. 6. ἐν τῷ πρῶματι. This is certainly only a correction of those who disapprove of the use of the article, and has, besides, very few authorities. Critics are not agreed about the accentuation in Joh. vii. 34. 36. whether to adopt, ὅπου εἰμι ἐγώ, ὅμοις

ὁ δὲ ἀναστῆς ἐλθεῖν, or ὅπου ἐγὼ ἐγώ, etc., as many of the Fathers and many versions read. Acts xix. 38, some read ἀγορεύει, others ἀγορεύουσι. In the former passage, the ἐγὼ should be preferred, because of John's style (xii. 26. xiv. 3. xvii. 24.) See Lücke on this passage, agreeing with Knapp *Com. isagog.* p. 32; in the latter, the difference of accentuation might be regarded as merely imaginary. At least the old grammarians exhibit contradictory views, so that, even if it had some foundation in truth, it would not be possible to decide satisfactorily between the two modes of writing. See Kuinöl on this place.

So also as to Rom. i. 30. where some, who take the word in an active sense, accentuate θεοοτρύνεις; whilst accentuated thus, θεοοτρύνεις, it must mean *Deo exosi*, a passive sense: but the analogy of the adjectives μετρώτερος and μετρώτονος proves nothing in reference to adjectives in ης. (See Buttmann, ed. Rob. § 11. 3. p. 39. and § 28. 4. N. 9. p. 59.) Suidas says expressly that θεοοτρύνεις means both οἱ ὄντο θεῷ μισόμενοι, and οἱ θεῷ μισῶντες, although he accentuates θεομισῆς or θεομίσσης, according to the signification. Θεοοτρύνεις, which is conformable to analogy, is unquestionably correct. As to the active sense of the word, Suidas seems not to have quoted it as genuine Greek, but only to have so interpreted it in the above passage of Paul: this signification cannot, at least, be proved by any Greek author. See Fritzsche on the Merits of Tholuck p. 19. and Prelim. p. 44. The word indeed occurs but a few times. On the other hand, the different accentuation of μυρία ten thousand, and μυρία innumerable (1 Cor. iv. 15. xiv. 19.) has somewhat in its favor. Buttmann ed. Rob. § 70, p. 114. Boissonade ad Nicet. p. 157. *Annals of Philol.* II. 18. The distinction between τροχός (a wheel) as the text of Jas. iii. 6, and the accentuated Codd. have it, and τρέχος (a race), as according to Grotius, Hottinger, Schulthess and others it ought to be read, is well founded. See Schäfer ad Soph. II. p. 307. The figure τροχὸς γενέσεως (connected with φλογίζουσα) is neither incorrect, nor in James especially striking, and therefore any correction of the accentuation is unnecessary. As to the other passage, where there is a disposition to change the accent, as 1 Cor. xiv. 7. ὁμῶς instead of ὁμως, Col. i. 15. πρῶτοτόκος for πρῶτοτοκος, (see, on the other side, Baumgarten on this verse), it arises partly from dogmatical opinions, partly from an ignorance of the subject, and is therefore worthy of no attention.

3. It is still undecided whether, when the pronoun requires no emphasis, its enclitic form should be used with the preposition, so that παρά σου, ἔν μοι, εἰς με, must be written, not παρά σοῦ, ἐν ἐμοί, etc. In editions of the N. T. (as also in other Greek printing) πρὸς σε occurs in Matt. xiv. 28; Tit. iii. 12. ἐπί σε in Luc. i. 35. πρὸς με in Matt. xi. 28; Luc. xi.

6. and in many other places; on the other hand, *ἐν ἐμοί* in Matt. xi. 6. xxvi. 31. *ὄν ἐμοί* in Gal. ii. 3. *εἰς ἐμὲ* in Matt. xviii. 6. etc. Fritzsche (*ad Mtt.* p. 771.) in all such places prefers the enclitic method. *Comp. Reisig. Conject. in Aristoph.* p. 56. Herm. *ad Soph. Œdip. R.* p. 101. Bornemann *ad Xen. Conviv.* p. 163. Valuable reasons for orthotony may be seen in Buttmann ed. Rob. § 8, sq.

*Comp. Matth. ad Eurip. Orest.* 384, his *Gram.* I. 110; Ellendt *ad Arrian*, I. 199. It is manifest that, where there is an emphasis on the pronoun, the enclitic form can have no place: so that Knapp and Schulz have rightly accentuated John xxi. 22. *τί πρὸς σί.*

In editions of the N. T. text, there is an inclination to be governed by the common rules of grammarians, therefore, contrary to Hermann's will (*De emend. rat.* I. 73.) modern editors, except Lachmann, in such instances as *ὁ παῖς μου, ἐξ ἑμῶν τινος*, Joh. vi. 64. have written them so, and not *παῖς μου, ἐξ ἑμῶν τινός*. *Comp. Mtt.* ii. 2. *πῶ ἰδῶν*, Mr. ii. 19, *μετ' αὐτῶν ἰδῶν*, Gal. i. 23. *Comp. Buttmann ed. Rob.* § 11. 3. p. 39.

### § 7. Interpunction.\*

1. Up to the time of Griesbach (and even including himself), punctuation in editions of the N. T. was not only deficient in internal consistency, but also labored under this defect, that editors punctuated *too much*, especially by commas, in order to facilitate the understanding of the text, by which means they transferred to it their own preconceived views. The first who directed attention more particularly to punctuation, and endeavored to reduce it to fixed principles, was Knapp, whom Schulz and Lachmann have recently followed, with still more restriction, yet not with entire consistency.† This, however, will be reached with difficulty, if ever; and therefore there ought to be an agreement on some fundamental principles, the more or less consistent application of which must depend on the tact of the editors of the N. T. Since punctuation was originally invented as an aid in reading, especially aloud,‡ by pointing

\* *Comp. especially Poppo in the Allg. Lit. Zeit.* 1826. I. p. 506. and Matth. I. 172.

† Among the editors of Greek authors, I. Bekker, with greater moderation and consistency, and W. Dindorf with still more rigidity, have recently begun to punctuate; yet both seem to carry the exclusion of the comma too far.

‡ Schäfer is probably to be so understood, when he says, (*ad Demost.* II. p. 205.) *interpunctionem hunc unum habere usum, ut regat pronuntiationem.* *Comp. Poppo. Thuc.* II. I. 146. Buttmann *Ausführl. Sprachl.* I. p. 68. If the only use of punctuation in the Greek of the N. T. were to aid in reading aloud, it might easily be dispensed with.



out the resting places for the voice, its principal aim can be no other than to place the reader in a situation to apprehend the proper connection of the words, and to understand them rightly, as far as the understanding of them depends on it. Punctuation, therefore, must be based on a consideration of the logical, or rather (as the thought is clothed in language) of the grammatical and rhetorical relation of the words to one another. It is, then, demanding too much, to require that the exegetical view of the editor shall not appear in his punctuation; for in so doing, we demand either what is impossible, or a punctuation so incomplete as to be only applicable to a plain construction, but inapplicable to doubtful passages, where the reader most needs assistance.

The colon and period can occasion no difficulty in the text of the N. T.; the difficulty lies principally in properly locating the comma. However thus much is clear, that only a sentence grammatically complete,\* which is closely connected with another, should be separated from it by a comma, and that for this purpose especially was the comma invented. But to a grammatically complete sentence belong, not only the subject, predicate and copula (which elementary constituents may be either expressed or implied), but also the particles which in the construction describe more particularly those constituents, and without which the sense would be incomplete. It was incorrect then in Griesbach always to separate the subject from the verb by a comma, when it has a participle joined with it, or when it consists of a participle with its adjuncts (Mr. vii. 8. x. 49; 1 Joh. ii. 4. iii. 15.). In the following passages the comma is incorrectly introduced: 1 Thess. iv. 9. *περὶ δὲ τῆς φιλαδελφίας, οὐ χρεῖαν ἔχετε γράφειν ὑμῖν*, Mtt. vi. 16. *μὴ γίνεσθε, ὥσπερ οἱ ὑποκριταὶ* (for *μὴ γίν.* makes no sense of itself), Mr. v. 32. *ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρὰ τὸν λόγον πορνείας* (the latter words contain the key to the sentence, and are inseparable from the former), Mtt. xxii. 3. *καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ, καλεῖσαι τοὺς πεκλημένους*, etc. 1 Thess. iii. 9. *τίνα γὰρ εὐχαριστίαν δύναμεθα εἶπε θεῷ ὅντα ποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρῇ*, etc. 1 Cor. vii. 1. *καλὸν ἀνθρώπῳ, γυναικὸς μὴ ἀπτεσθαι*. In this last sentence, even the voice requires no pause. But the idea of a complete sentence is yet more comprehensive. The relative clause itself must be regarded as part of

\* The grammatical clause or sentence will generally correspond with the logical, but not uniformly. Thus, in Lu. xii. 1. 7. Joh. vi. 29. (see above), there are logically two clauses, but by the relative, the second is included in the first, so that together they make but one grammatical clause. The same is true of every Breviloquence, where two clauses are combined in one. 1 Tim. vi. 3. *εἰ τις ἐπιποθεῖται καὶ μὴ περιέχεται ὑγιαίνοντι λόγῳ*, logically consists of two clauses: but grammatically, the two in this construction, become one. (See above.)

the preceding sentence, when the relative (pronominal or adverbial) includes the demonstrative, Joh. vi. 29, *ἵνα πιστεύσητε εἰς ὃν ἀπίστευον πατέ-  
ρος*, Mtt. xxiv. 44. *ἡ ὥρα οὗ δοκεῖτε ὃ νῦν τῷ ἄνθρ. ἔρχεται*, Luk. xii. 17. *ὅτι ἐκ ἔχω πῦρ συνάξω τὸς παστέας μου*, or when there is an attraction of the relative, Luk. ii. 20. *ἐπὶ πᾶσιν οἷς ἤκουσαν*, (*Comp. Schäfer ad Demosth.* II. 657), or where the relative requires a preceding word to be supplied, so that both are necessary to complete the sense, Luc. xii. 8. *πᾶς δὲ ἀν-  
θρώπος*, Mtt. xiii. 44. *πάντα ὅσα ἔχει*, (*thus Schulz has it*), or where be-  
fore the relative the preposition is not repeated, Acts xiii. 39. *ἀπὸ πάντων  
ὧν ἐκ δυνήθητε*, etc. Luk. i. 25. (Schulz here differs.)\* Where the sub-  
ject, predicate, or copula of a sentence consists of several words connected  
by καί, οὐδὲ, &c. all these words must be considered as a whole, in a  
grammatical respect, although logically they are several clauses. So  
Mr. xiv. 22. *λαβὼν δ' ἱ. ἄρτον εὐλογήσας ἔκλασε καὶ ἔδωκεν αὐτοῖς*, John vi.  
24. *ἱ. οὐκ ἴσται ἐκεῖ οὐδὲ δι μαθηταὶ αὐτοῦ*, Mt. xiii. 6. *ἡλίου ἀνατείλαντος  
ἐκαυμάτισθε καὶ διὰ τὸ μὴ ἔχειν μέζαν ἐξηράνθη*. 1 Tim. vi. 8. Mtt. vi. 26.  
(Differently Mr. xiv. 27. *πατάξω τὸν ποιμένα καὶ διασκορπισθήσεται τὰ κτή-  
νη*, Mat. vii. 7. *ἀντίτε, καὶ δοθήσεται ὑμῖν* where two complete clauses  
are joined by καί, wherefore the comma must not be wanting. So always  
before ἤ, if two clauses be separated by it.)

Finally, the comma must be omitted between such clauses as Luk. xxiv.  
18. *οὐ μόνος παροικεῖς ἱερους. καὶ ἐκ Ἰγγως*, etc. as they are intimately re-  
lated and must be read together, because in this connection only do they  
give the right meaning. In Mr. xv. 25. I should write, *ἦν ὡς αὐτὴ καὶ  
ἐδιδάσκων αὐτόν*, without interpunction.

2. On the other hand, we must not include too much in a complete  
grammatical clause, and thus omit commas where they ought to be placed.  
The following remarks may therefore be made:

(a) The vocative is not an essential element of the sentence with which  
it is connected, but is to be regarded as a sort of index, especially where  
what is expressed after it is in the first or third person. Hence we punc-  
tuate Joh. ix. 2. *ραββί, τίς ἡμαρτεν*, Mr. xiv. 36. *ἀββᾶ ὁ πατήρ, πάντα θα-  
νὰτά σοι*, 2 Pet. iii. 1. Luk. xv. 18. xviii. 11. etc.

(b) The comma should be placed after a word, which is the subject,  
at the same time of the leading clause, and of that immediately succeed-  
ing, which begins with a conjunction, Joh. vii. 31. *ὁ Χριστός, ὅταν ἔλθῃ—  
ποιήσει*.

(c) If to a clause grammatically complete another be added, which

\* To omit the comma before every relative clause, as Bekker does in his edition  
of Plat., is scarcely admissible.

would make sense of itself, they must be separated by a comma, Rom. xii. 1. παρακαλῶ ὑμᾶς παραστήσαι τὰ σώματα ὑμῶν δουσίαν ζῶσαν — τῷ θεῷ, τὴν λογικὴν ἐστρίαν (i. e. ἥτις ἐστὶν ἡ λογ. λ.) 1 Tim. ii. 6. ὁ θεὸς λαὸν τὸν ἀντιλοφρον ὑπὲρ πάντων, τὸ μαρτύριον παρὸς ἰδίους. So also with participles, Col. ii. 2. ἵνα παρακ. αἱ καρδίαι αὐτῶν συμβιβασθῶντες ἐν ἀγάπῃ, John ix. 13. ἀγούσιν αὐτὸν πρὸς τοὺς φαρισαίους, τὸν ποτε τυφλόν, Jas. v. 14.

(d) Every appositional clause in a sentence must be included in commas, as it is a kind of parenthesis, Eph. iv. 1. παρακαλῶ οὖν ὑμᾶς ἐγὼ, ὁ δίδμος ἐν κυρίῳ, ἀξίως περιπατῆσαι, etc. That such an apposition stands in a totally different relation to the sentence from an epithet, every one feels, and in reading, marks the distinction by his voice. *Ciceronem, elegantem scriptorem, præ ceteris commendandum esse*, all would read differently from, *summum Ciceronem præ cet. etc.* Lachmann, however, has placed no comma there.

(e) When in a sentence there is a twofold construction (e. g. the *Anacoluthon*.) it should not be either read or written without a comma. Joh. xv. 2. πᾶν κλῆμα ἐν ἰμοὶ μὴ φέρον καρπὸν, αἶρεν αὐτό. By the introduction of the αὐτό, the πᾶν κλ. — — καρπ. becomes a *casus pendens*, which is only as it were an index to the sentence, and therefore no one reads these words without a pause, Rev. iii. 12. ὁ νικῶν, ποιήσω αὐτὸν στέλον, etc.

(f) When in a sentence there are several words in the same construction, *ἀσυνδέτως* (without καὶ) they must be separated from one another by a comma. 1 Pet. v. 10. αὐτὸς καταστήσει ὑμᾶς, στηρίζει, σθενώσει, θεμελιώσει, Luk. xiii. 14. ἀποκριθεὶς διὰ ὃ ἀρχισυνάγωγος, ἀγαπατῶν ὅτι — — ὁ Ἰησοῦς, ἔλεγε.

If in all these cases the comma could be justified, we should need a *half-comma*, in order that the eye might see at once, those words in a grammatical sentence which could be construed together, yet without making (so to speak) a *grammatical group*. Thus in Lu. xvi. 10. ὁ πιστὸς ἐν ἑλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστι, (as Schulz, Scholz and Lachmann have written,) every one will err in reading, because the καὶ leads him to expect a second word of the same construction with πιστός ἐν ἐλ. The difficulty presents itself in the following passages: Rom. iv. 14. εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, Jas. v. 12. ἥτο δε ὑμῶν τὸ ναὶ καὶ τὸ οὐ οὐ. Heb. iv. 16. ἵνα λάβωμεν ἔλεον καὶ χάριν ἐνρωμεν εἰς, etc. v. 12. ἀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον πάλιν χρειαν ἔχετε τοῦ διδάσκειν ὑμᾶς. By the aid of a half-comma the difficulty would be at once removed. But as we have no such punctuating point, the usual comma may be used without hesitation, as in writing and printing ὁ, τ. is thus distinguished from ὅτ.

3. Although in many respects desirable that the exegetical view of the

editor should not be transferred to the text by means of the punctuation, (which in Rom. i. 17. vii. 21. Matt. xi. 11. can be easily avoided,) yet there are passages where interpunction is necessary, and yet cannot be made without indicating a particular mode of interpretation. For instance, in Joh. vii. 21. every editor must decide, whether he will punctuate, *ἐν ἔργῳ ἐποίησα καὶ πάντες θαυμάζετε. διὰ τοῦτο Μωσῆς δέδωκεν ἡμῖν περιτομήν*, with Chrysost., Cyrill., Euthym., Zigab., etc., or *ἐν ἔργῳ. — θαυμάζετε διὰ τοῦτο. Μωσῆς*, etc., with Theophyl. and nearly all modern editors and interpreters. The old punctuation, with a period after *θαυμάζετε*, might be advocated, not indeed on the ground that John always begins, and never ends a sentence with *διὰ τοῦτο* (as Schulz has proved,) but because every one would apprehend the connection thus: *I have done one work, and ye all marvel. Moses therefore* (know ye) *gave unto you*, etc. i. e. I shall remove your marvel. You yourselves perform circumcision, according to the Mosaic law, on the Sabbath day: if then this is not a breach of the sabbath, certainly the making a man *every whit* whole on the sabbath is allowable, whereas circumcision affects only a single member. However, I know very well that the common punctuation admits of an easier interpretation. Griesbach and Knapp adopt the following punctuation of Heb. xi. 1. *Ἰστέ δὲ πίστις, ἐλπιζομένην ἐν όστάσις*, etc., which is probably correct, for the following verses, to which the first is an introduction, do not point out the *evidence* of the *πίστις*, but *its existence* (together with its blissful consequences) in the holiest men of the O. T. history. Besides γὰρ in v. 2 would be wholly superfluous, if we translated, with most interpreters, "Faith is the substance, or evidence." Punctuated as above, the whole is consistent and the parts well connected, thus, "There is a faith, a confidence, etc.: for by it the elders obtained a good report." It should not be overlooked that *Ἰστέ* stands in the beginning of the verse, although this in itself is by no means decisive. Interpreters have also vacillated between the following punctuations of Joh. xiv. 30. sq. *ἐν ἡμοῖς οὐκ ἔχει οὐδέν, ἀλλ' ἵνα — — ποιῶ. ἐγείρεσθε*: and *ἰδέν' ἀλλ' ἵνα — — ποιῶ, ἐγείρεσθε*; and this difference of punctuation, when it occurs in the N. T. text, is considered a matter of no great moment. Comp. Luc. ix. 27. Rom. iii. 9. v. 16. vi. 21. viii. 33. ix. 5. 1 Cor. vi. 4. xvi. 3. Mtt. xxvi. 4. Acts v. 35. (see Künöl,) Jas. ii. 4. 18. v. 3. Eph. iv. 17.

§ 8. *Rare Inflections of the First and Second Declensions.*

1. Proper names (mostly oriental, but formed according to the known analogy of the Greek) of the *first* declension in *ας*, make the genitive uniformly in *α*; e. g. Βορβὰ Luk. xiii. 29. Rev. xxi. 13. Κλωγὰ Joh. xix. 25. Στεφανὸ 1 Cor. i. 16. xvi. 15. Σεννὰ Acts xix. 14. Κηφὰ 1 Cor. i. 12. Σαρανὰ Rev. iii. 9. 2 Thess. ii. 9. Ἐπαφὰ Col. i. 7.\* So those terminating in *ας*, unaccented, make it in *α*; e. g. Κατάρχα Joh. xviii. 13. (*Euseb. H. E. I.* 10), Ἀσίρα 2 Cor. xi. 32. (*Joseph. Antiq. XVII.* 3, 2, XVIII. 5, 1, *Euseb. H. E. I.* 11), Βαζυάβα Gal. ii. 1. Col. iv. 10. Ἀγγίππα Act. xxv. 23, (Σίλα *Joseph. vit.* 17). The same form occurs often among the Attics in proper nouns; e. g. Μοσκά Xen. *Anab.* I. 5, 4, Γωβρία Xen. *Cyrop.* V. 2, 14, Πυθαγόρα Xenoph. *ep. ad Æschin.* p. 789, Κομάρα Theocr. V. 150. *Comp. Georgi Hierocr.* I. p. 156, *Matth.* I. 190, 198, Buttman ed. Rob. § 34. IV. 3, 4, p. 69, Ellendt *ad Arrian. Alex.* I. p. 83, and especially of Βορβὰ p. 149, Bekker *Anecd.* III. p. 1186. On the other hand, there are found genit. in *ου*, as usual in the Attic language, of nouns, whose ending in *ας* is preceded by a vowel, Ἀρδετίας Mr. i. 29, Joh. i. 45. (*Joseph. Antiq.* XII. 2, 3), Ηλίας Luc. i. 17. iv. 25. Ησώας Matt. iii. 3. 13. 14. Act. xxviii. 25: Παζατίας Mt. xxiii. 35. Luc. i. 40. Λυσσώας Luc. iii. 1. So always in Joseph. Ὀνίας, Ὀνίδου, in other places Τωβίου, Geo. Syncell. *Chronogr.* p. 164, but usually Τοβία. In the inscription of the Acta Andrew, this name is inflected in the genit. Ἀνδρεά. See Thilo *Act. Thom.* p. 68.

Words in *αχος*† are usually conformed in the N. T. and in the later writers to the first declension, and end in *αχης*‡ as παρτιάχης Heb. vii. 4. παρτιάχης Act. vii. 8. 9. coll. 1. Paralip. xxvii. 22. τετράρχης Mt. xiv. 1. Luc. iii. 19. ix. 7. coll. Joseph. *Antiq.* XVIII. 7. 1. τετράρχης Euseb.

\* So Θαμὰ Act. Thom. p. 75—Λαμὰ Euseb. H. E. III. 24.

† The manuscripts of the old Gr. writers vacillate between *αχος* and *αχης*; yet they rather prefer the form *αχος*. *Comp. Poppo ad Xenoph. Cyrop.* II. 1, 22. p. 109. This is most conformable to the etymology of *αχος*. As *τρώαχος* Æschyl. Choeph. 662.

‡ That this was the prevailing termination in the later Greek seems clear from this fact, that the Romans in transferring these words into their language, gave them either this or a similar form, although they might as easily have terminated them in *archus*, e. g. Tetrarches Hirt bell. Alexandr. c. 67, Liv. Epitom. 94, Horat. Serm. I. 3, 12, Lucan. VII. 227, Abelarches Cic. ad Attic. II. 17, Juven. Satir. I. 130, Toparcha Spartian. in Hadrian. XIII., Ariarcha Cod. Theodos. XV. 9, 2, Patriarcha by Tertull. de Anim. c. VII. 55. *Comp. Schäfer ad Demosth.* II. p. 151, Böckh *Political Economy*, II. 133.

H. E. (ed. Vales. Mogunt. MDCLXX.) I. 7. - p. 23. A., *ἰδνάρης* 2 Cor. xi. 32. coll. 1 Macc. xiv. 47. *ἰδνάρη* 1 Macc. xv. 1. 2. *ἰδνάρης* Euseb. *de vit. Constant.* I. 8. p. 409. D. *ἰδνάρην* Joseph. *Antiq.* XVII. 11. 4. *ἀσιάρης*, *ἀσιάρων* Act. xix. 31. and *ἀσιάρην* Euseb. H. E. IV. 15. p. 131. D. *ἰκατοτάρης* Act. x. 1. 22. coll. Joseph. B. J. III. 6. 2. Euseb. H. E. IV. 15. p. 135. A. *ἰκατοτάρη* Act. xxiv. 23. xxvii. 31. Mt. viii. 13. where however, *ἰκατοτάρη* is found, as in Joseph. B. J. II. 4. 3. besides *ἰκατοτάρην* also *ἰκατοτάρων* is found.

On the other hand *ἰκατόνταρος* occurs in the following passages: Matt. viii. 5. 8. Lu. vii. 6 (the gen. sing. in Lu. vii. 2. and gen. plur. in Acts xxiii. 23. the former with the same accent, and the latter with the ultima circumflexed, can also be inflected from *ἰκατοτάρης*), Acts xxii. 26. xxviii. 16. *στρατοπιδάρη* Acts xxviii. 16. where a few manuscripts also have *στρατοπιδάρη*.

The following examples may be adduced in favor of the form—*αρχης*: *κνυρίαρης* 2 Macc. xii. 2. *τοπάρης* Gen. xli. 34. Dan. iii. 2. iii. 6. 7. Euseb. H. E. I. 13. p. 32. B. *ἐλεφαντάρης* 2 Macc. xiv. 12. 3 Macc. v. 45. *ἀλαβάρης* Joseph. *Antiq.* XIX. 5. 1. *γενάρης* Joseph. *Antiq.* I. 13. 4. *τετάρης* Arrian. *Alex.* II. 16. 11. Euseb. *de Vit. Constant.* IV. 63. *idem.* IV. 51 and 68, also *τετάρης* (see Heinichen *Index*, p. 585), *ἰλάρης* Arrian. *Alex.* I. 12, XI. 2. VII. 5. *ταγματάρης* Ducas *cap.* 16. *ἀντιάρης* in Malalas (also *ἀντιάρχος*).

By others the form *αρχος* is exclusively used; e. g. *χιλίαρχος*, in all the passages quoted by Schleussner, except Apoc. xix. 18, where the gen. plur. with the accent changed, might be derived from *χιλίαρχης*. But we find *χιλίαρχης* in Arrian. *Alex.* I. 22. 9. VII. 25. 11. See Ellendt *ad Arrian.* II. p. 267. Also Septuag. Exod. xviii. 21. 25. Deut. i. 15. Num. i. 16. where is *δεκάδαρχος*, and Leo. Diac. VI. 2. *νντίπαρχος*.

A *dialectic* inflexion of the first dec. is found in Acts x. 1. xxi. 31. xxvii. 1. *σπείρης*, Ionic, from *σπείρα*. As to the first passage, there is some uncertainty among the Codd. *Comp.* Arrian. *Tact.* p. 73, ed. Scheffer.

## 2. In the *second* declension the subsequent forms occur.

(a) *Ἀπολλώ* in the accusative sing. instead of *Ἀπολλών*, from *Ἀπολλώς*, Acts xix. 1. 1 Cor. iv. 6. *Comp.* Acts xviii. 24. (The gen. is regularly *Ἀπολλώ* 1 Cor. iii. 4. xvi. 12.) See Buttman ed. Rob. p. 72. § 37. note 2. Matt. i. 196. According to several manuscripts *τῶν* *Κῶν* in Acts xxi. 1. belongs here; although others have the usual form *τῶν* *Κῶν*, as Cod. Diez. See Matthe. on the passage. Both these terminations occur in Greek. (See Schol. *ad Iliad.* XIV. 255); *Κῶν*, for instance, in Xen. *Ephes.* 1. 11. Arrian. *Alex.* II. 5, III. 3. Strabo X. 748, Joseph. *Antiq.* XIV. 7, 2.

(b) *Νοῦ*, in the dative (as of 3 dec.) from *νοῦς*, 1 Cor. i. 10. xiv. 15. Rom. vii. 25. for usual Gr. form *νόῳ* or *νόῳ*, and *νοῦς* in the *genit.* instead of *νῆ* 1 Cor. xiv. 19, Euseb. H. E. X. 4, Lob. p. 453. Besides in the N. T. the form *νοῖ* is found only in the Fathers, in Simplicius *ad Aristot.*

*Phys.* XXXI. 25, *Phil. Leg. Allegor.* p. 58 (Bekker *Anecd.* III. p. 1196), and the Byzantine historians (e. g. Malala. see index of ed. Bonn.), Fischer *ad Weller.* II. p. 181. Lob. p. 453. So *πλοῦς* Acts xxvii. 9. in genit. instead of *πλού.* *Comp.* Arrian. *Peripl. Erythr.* p. 176, Malala. V. p. 94, Lob. p. 453. sq.

(c) *θεσί*, in the vocative, Matt. xxvii. 46. Jud. xxi. 3 (Act. Thom. xxv. 45, 57). Of this scarcely an example is to be found in the Gr. writers. *Comp.* Buttmann ed. Rob. p. 71. § 35. note 2. Even the LXX. have usually *θεός*.

(d) *Ὀορία* in Lu. xxiv. 3. and *δορίων* Matt. xxiii. 27. Heb. xi. 22. plurals from *δορίων* are found in the uncontracted form. The latter form, however, often occurs in Gr. prose authors. Lucian. *Nekyom.* 15. Plat. *Phæd.* p. 73. D. *Comp.* also Eurip. *Orest.* 404. *Troad.* 1177. *Ὀορία* is more uncommon. *Comp.* Aristot. *Anim.* III. 7. Menand. ed. Meiske. p. 196.

As metaplasms we may notice, (1) *ὁ δεσμός*, plur. *τὰ δεσμά* Lu. viii. 29. Acts xvi. 26. xx. 23; only once *ὁ δεσμός* Phil. i. 13. without any variation. In the common Greek *δεσμοί* is also more unusual than *δεσμά*. Thom. M. p. 204. Buttmann ed. Rob. p. 92. § 56. 6. Kühn *ad Acts.* p. 558. (2) From *σάββατον* occurs only the gen. sing. and plur. and dative sing.\* *σάββασι*, dat. plur. (which is found also in Meleag. LXXXIII. 4.) according to Passow comes from a sing. *σάββατ,-ατος*. (3) *οἶτος*, m. plur. (*οἶτοι* and) *οἶτα* Acts vii. 12. A sing. *οἶτον* has never occurred. See Schäfer *ad Soph. Elect.* 1366. (4) According to the manuscripts *λυμός* is sometimes feminine, Lu. iv. 25. xv. 14. Acts xi. 28. as according to the Doric dialect (Lob. p. 188) the popular language used the word. Valckener *Schol.* I. p. 100. 483. *Comp.* Malala. III. p. 60. In the two latter passages, the authorities for *ἡ λυμός* are so good, that it probably ought to be adopted in the text. (5) *βάτος* as masc. in Mr. xii. 26. (not however without variations), as fem. Lu. xx. 37. Acts vii. 35. (Fritzsche *ad Mr.* p. 532).

### § 9. Unusual Inflections in the Third Declension.

1. The following peculiarities occur in the singular:

(a) The gen. *ἡμίσεως* Mr. vi. 23. from the substantively used *ἡμισυ*. *Comp.* Dio. Chrysost. VII. p. 99. Schwarz *Comment.* p. 652. Buttmann ed. Rob. § 51. p. 87. N. 5. The common form is *ἡμίσεος*, see Fischer *Prolus.* p. 667.

\* In the Septuagint we also find from this form the dat. plur. *σαββατίσιν* 1 Chron. xxiii. 31. 2 Chr. ii. 4. viii. 13. Esak. xlv. 4. as in Joseph. together with *σάββασι*.

(b) The dat. γήγε (Ionic) for γήγῃ Luke i. 36. (as οἶδε from οἶδος; in Homer) instead of which the received text has γήγε. *Comp.* Ps. xci. 14. Eccles. viii. 50. 1 Kings xi. 4. and the Fathers, e. g. Theodoret on Ps. cxix. ed. Hal. I. p. 1393. Fabric. *Pseudepigr.* II. 630. 747.

(c) The acc. ἰγῆ Joh. v. 11. 15. Tit. ii. 18. Lev. xiii. 15. Among the Attics is found another contraction, ἰγᾶ; yet the former occurs in Plat. *Phæd.* p. 189. D. *Legg.* III. p. 684. C. etc. See Eustath. *ad Odys.* IV. p. 196. Heindorf *ad Plat. Charmid.* p. 64. Matth. I. 288.

2. In the plural, (a) The acc in εῖς instead of εας, from nom. εως; e. g. γονεῖς Mtt. x. 21. Luc. ii. 27. γερμαστῖς Mtt. xxiii. 34. So also among the Attics; e. g. Xenophon. (See Poppo *ad Cyrop.* p. 32), although the Attic grammarians reject this form. See Matth. I. 235.

(b) The dat. of the numeral δύοί, in Matt. xxii. 40, Lu. xvi. 13, Acts xii. 6, is inflected according to the analogy of the third declension. It is also found in Thucid. 8, 101. (δυσὶν ἡμέραις,) Plutarch, Aristotle, Hippocrates, and others, instead of the usual form δυσὶν. See Thom *M.* p. 253, Lob. p. 210, Buttmann ed. Rob. p. 113. § 70. 2. In the gen., δύο occurs as indeclinable, Mtt. xx. 24, xxi. 31. Joh. i. 40. 1 Tim. v. 19. as sometimes among the Greeks, e. g. Ælian. V. H. 4. 31. δύο τρώων, Lucian. *dial. mort.* 4, 1.

(c) The uncontracted forms, δέγων and χελέων contrary to the common form, occur in Rev. vi. 15. Heb. xiii. 15. whilst the other cases are regularly inflected. Such genitives however are not unfrequent in Greek prose. Aristot. *Problem.* 26, 55. *Comp.* Georgi *Hierocr.* I. 145. Poppo *ad Xen. Cyrop.* p. 213. Jacobs *ad Achill. Tat.* 2, 1.

(d) Of the contraction of the neut. ἡμῶν, Lu. xix. 8. used substantively, the same may be said, as of ἡμῖν above, in 1. (a). The usual form is the uncontracted ἡμῖσα. *Comp.* Fischer *Prol.* p. 667. Buttm. ed. Rob. p. 87. § 51. N. 5. Dindorf has adduced some instances of the latter form, from a manuscript.

(e) The contracted gen. πηχῶν, Joh. xxi. 8. Rev. xxi. 17. for πηχίων. The former is a later mode of inflection. See Lob. p. 246, yet it is found in Xen. *Anab.* 4, 7. 16. and more frequently in Plutarch.

Besides the usual form πλεῖδα from πλεῖς, in Rev. iii. 7. comp. LXX. Judg. iii. 25. Is. xxii. 22. there occurs also πλεῖν, in Rev. xx. 1. although several manuscripts here read πλεῖδα: also in the plural εἰς πλεῖς, Mtt. xvi. 19, (also πλεῖδας) Rev. i. 18. (*Act.* Thom. p. 14). See Th. *Mag.* p. 536, Butt. ed. Rob. p. 98, 658, Lob. p. 460, Greg. Cor. ed. Schæfer, p. 157, πλεῖν is found in Lysias, p. 7. So ἰεῖδες, 1 Cor. i. 11. and ἰεῖς (nom and acc.) 2 Cor. xii. 20. Gal. v. 20. Tit. iii. 9. occur together.



Κεῖα, contracted regularly from κεῖας (Buttm. ed. Rob. p. 89. § 54. 1.) in Rom. xiv. 21. 1 Cor. viii. 13. (Exod. xvi. 8. 12); as in Xen. *Cyrop.* 1. 3, 6, 2. 2, 2. On the other hand κέας has κέασα, in Rev. v. 6. xiii. 11. xvii. 12. (Amos iii. 14, Ps. lxix. 52), κερασον, Rev. ix. 13. xiii. 1. (1 Kings i. 50. ii. 29), never in the contracted form κέα, κεζών. Buttm. *as above*; Bekker *Anecd.* III. p. 1001. Finally, τέας has always the full form τέασα, Acts ii. 43. v. 12; Mr. xiii. 22; John iv. 48, and τέασα, Rom. xv. 19; (Joel ii. 30; Ex. xi. 10), for τέα and τεζών. The latter flexions are considered Attic. Mær. p. 369, Buttmann and others.

NOTE 1. Ὠδίν for ὠδής, nom. sing. of ὠδίνες, occurs once, in 1 Thess. v. 3. (Is. xxxvii. 3). So δελφίν is not unusual in later writers. Buttm. ed. Rob. p. 75. § 41, 4.

NOTE 2. An unusual gender is given to πλούτος in many passages in good manuscripts. For instance, it occurs as a neuter in Ephes. ii. 7. iii. 8. 16; Phil. iv. 19; Col. ii. 2. This was derived from the popular language; as the modern Greeks also use τὸ πλούτος and ὁ πλούτ. promiscuously. See Coray *Plutarch Vit.* p. 58. *Isoc.* II. 103. 106. Both ὁ ἥλος, and τὸ ἥλος occur, the latter more frequently; as in the LXX and in Ducas. p. 122, βάσανον for βάσανος. On the contrary ὁ δειπνός in modern authors. See Hase *ad Leon. Diac.* p. 239. Schäfer, *Ind. ad Hesop.* p. 128. 163. and ὁ τειχός in Ducas, p. 266. Bonn. The Heteroclite σκότος (Poppo *Thuc.* I. p. 225) occurs only once in Heb. xii. 18. (σκότῳ) as a masc.: in all other places as a neuter (σκότους, σκότειν).

### § 10. Declension of Foreign and Indeclinable Words.

1. For some oriental names adopted in the Greek, the LXX, and the N. T. writers have introduced a simple mode of inflection, in which the gen. dat. and voc. have usually one form, and the acc. terminates in ν. To these belong, Ἰησοῦς, gen. Ἰησοῦ, Mtt. xxvi. 69. dat. Ἰησου, Mtt. xxvi. 17.\* voc. Ἰησοῦ, Mr. i. 24. acc. Ἰησοῦν, Mtt. xxvi. 4. Acts xx. 21.—Δεῦ or Δεῦς, Lu. v. 29, acc. Δεῦν, Mr. ii. 14.—Ἰωσή, gen. Ἰωσῆ, Mtt. xxvii. 56; Mr. xv. 40; Lu. iii. 29. Buttm. ed. Rob. p. 90. § 56. 1. N. 1. A parallel flexion with Ἰησοῦς is the Egyptian name Θαμουῦς (Plat. *Phæd.* p. 274.) Matth. I. 198. We find in the N. T. a twofold flexion of the word Μωσῆς: (a) Gen. Μωσείως, John ix. 29, Acts xv. 1; Heb. ix. 19; (Diod. Sic. ecl. 34), dat. Μωσεί, Mr. ix. 4; Lu. ix. 33; (both occur also in Eusebius); acc. Μωσεία, Lu. xvi. 29; (Euseb. H. E. 1, 2, and often in Georg. Syncell.). (b) Dat. Μωσῆ, Mtt. xvii. 4; John v. 46, ix. 29; Acts vii. 44; acc. Μωσῆν, Acts vi. 11; 1 Cor. x. 2. Diod. Sic. 1, 94. The latter forms

\* Besides these forms, the Codd. Septuag. often have Ἰησοῖ for the dat. and even for gen. Ex. xvii. 14.

(*Comp. gen.* Μωσοῦ, Euseb. 7, 21) are regularly derived from nom. Μωσῆς (Buttm. ed. Rob. p. 84, § 49) and for the former, a nom. Μωσῆς is not required: neither does it occur. Buttm. ed. Rob. p. 90. § 1. N. 1.\* Μωσσοῦ makes, in Mtt. i. 10, acc. Μωσσοῦ: according to others Μωσσοῦν.

The name of Solomon in the common text is inflected Σολομώντα, Mtt. i. 6. Σολομώντος, Mtt. xli. 42; Lu. xi. 31; John x. 23; Acts iii. 11. 5. 12. (as Ξενοφῶν, Ξενοφώντος); but the better manuscripts have Σολομώντος, Σολομῶντα. See Wetsten. 1, 228. This form ought to be in the text, as ὦν, ὄντος indicate a participial derivation, Buttm. ed. Rob. § 41. 5. 8. N. 6. pp. 75. 77. Then we ought, properly speaking, to write Σολομῶν according to the best authorities (*Comp. Pappalb. Cod. Diex.* p. 9), like Βασιλῶν, etc., since Ποσειδῶν (Ποσειδῶνος) as contracted, for Ποσειδάων is not a parallel case. In the Septuagint, Σολομών is indeclinable. 1 Kings iv. 7. 29. v. 12. xv. 16. vi. 18.

2. Many Hebrew proper names which might be inflected after the third declension, occur as indeclinable in the Septuagint and N. T. e. g. Ἀδῶν genitive, in Heb. vii. 11, ix. 4; dat. in Exod. vii. 9. Acts vii. 4; acc. Ex. vii. 8. *Comp.* Mtt. i. and Luk. iii. 23. See also Συμεῶν Luk. iii. 30, Σαλμῶν Luk. iii. 33. Ἰερχῶ, genit. Deut. xxxii. 49; Mtt. xx. 29; Heb. xi. 30; acc. Luk. x. 30, xviii. 35.† Ἰερουσαλημ, for which in Mtt., Mr. and John the form Ἰεροσόλυμα might be preferred, on the authority of manuscripts, which is regularly inflected as neuter in Mtt. xx. 17; John xi. 55.—τὸ πάσχα Lu. ii. 41, as in the Septuagint;‡ also τὸ οἰκεῖον Luk. i. 15, and almost uniformly in the Septuag. *Comp.* Lev. x. 9 οἰκεῖον, Euseb. præp. ev. 6, 10, gen. οἰκεῖος.¶ The Hebraic plural termination occurs only in Heb. ix. 5, χιζουβίμ; where, as in the Septuagint (Gen. iii. 24), it is construed as a neuter, like πνεύματα.

In Rev. i. 4, a whole phrase, viz. ἀπὸ τοῦ ὄντος καὶ τοῦ ᾔοντος, καὶ τοῦ ἐρχόμενου, used as equivalent to τῶν, the name of the immutable, is, with propriety, treated as indeclinable, like ἔν, μηθὲν, etc. in the Gr. philosophers, e. g.

\* In the printed text of Josephus we find only gen. Μωϋσῆος, dat. Μωϋσῇ, acc. Μωϋσῆν. In Theodoret. occur also gen. Μωϋ and Μωϋῶ. See Bauer *Glossar. Theod.* p. 263.

† In other places a double inflection occurs: (a) Gen. Ἰερχῶ 3 Esr. v. 44; dat. Ἰερχῶ Προcop. *de edific.* 5, 9. Theod. V. p. 81. Hal. or Ἰερχῶ Joseph. *bell. jud.* 1, 21, 4. Suid. at Ἀργενίς, and (b) from Ἰερχῶς, gen. Ἰερχῶντος Strab. 16, 763. acc. Ἰερχῶντα Strab. 16, 760. and usually in Josephus.

‡ So also in the Fathers. See Suicer *thes.* II. 607. Epiphan. *Haer.* II. p. 19. even uses τὰ πάσχα, in the plural.

¶ Most of these names are declined in Josephus, as he gives terminations to almost all proper names and therefore inflects them. e. g. Ἀδαμῶς, Ἰσμαῖλος, etc.

Aristot. *Polit.* 5, 3. Procl. *Theol. plat.* 2, ed. Hoeschel, μετὰ τοῦ ἐν, χωρὶς τοῦ ἐν (Stollberg de *Solæc. N. T.* p. 14.) while, in Creutzer's edition of the writings of Proclus, ἐκ τοῦ ἐνός, ἐν τῷ ἐνί, are uniformly printed. *Comp. also τὸν ὁ δαίνα Schäfer ad Demosth.* III. 282.

### § 11. Inflection and Comparison of Adjectives.

1. Adjectives of three terminations, especially those in *ιος, μιος, ειος, αιος*, are often used with only two, particularly by the Attics. (Elmsley *ad Eurip. Heracl.* p. 77. Lips. Monk *ad Eurip. Hippol.* p. 55. *ad Eurip. Alcest.* 126. 548. 1043. Jacobs *ad Anthol.* III. p. 141. 216. *ad Philostr.* 345. Poppo *ad Thuc.* I. 101. Jacobs *ad Lucian. Tox.* p. 84.) Luk. ii. 13, στρατιὰ οὐράνιος and Acts xxvi. 19, out of the N. T. fall under this head: perhaps also Rev. iv. 3, ἡς (fem.) κυκλόθεν τοῦ θρόνου ὅμοιος (the correct reading) μαχαλδίνω, etc. See more in Winer's *Exeget. Stud.* I. 152. In 1 Tim. ii. 8, δόσιους χεῖρας, instead of δόσις, as some Codd. have it; although the δόσιους might be construed with ἐπαίοντας.

On the other hand, the later Greek uses adjectives of two terminations, as of three, as ἀγρός, Lob. p. 105. *Comp. Ellendt. ad Arrian. Alex.* I. p. 242. This occurs also in Tit. i. 12, in a quotation from Epimenides, if the reading be correct.

Ἀιώνιος in the N. T. has only two terminations, although in 2 Thess. ii. 16. Heb. ix. 12 αἰώνιον occurs, and in the latter verse invariably: *Comp. Numb.* xxv. 13. Plat. *Tim.* p. 37. Bekk.—βεβαία, Rom. iv. 16. which the scrupulous Thom. Mag. p. 149, denounces, is found in Isocr., Demosth., Xen. and others. *Comp. Duker ad Thuc.* 2, 43; ἔξημος, in reference to which the Attics vacillate, (see Ellendt. *ad Arrian. Alex.* I. p. 262,) is uniformly of two terminations in the N. T.

2. On the comparison of adjectives the following remarks are submitted :

(a) Ταχὺς in the comp. neut. makes τάχιον, (John xx. 4. Heb. xiii. 19. 23. 1 Tim. iii. 14.) for which δάσσον, and among the Attics δάττον was usual. The former occurs regularly in Diod. Sic. 20, 92. 2, 5. Dion. Hal. Plut. Lob. p. 77. Meinecke *ad Menand.* p. 144. See also 1 Maccab. ii. 40; Sap. xiii. 9.

(b) In 3 John iv. is a double comp. μειζότερος, and in Eph. iii. 8, a comparative formed from the superlative ελαχιστότερος, comp. ελαχιστότατος, Sext. Emp. 9, 406. Such formations appertain especially to poetic diction (Apoll. Rhod. 3. 187. μειώτερος), or to the later language, as

μειζυτέσις, Ducas 27. 29. 37. μείζονότεσις, *ibid.* c. 27. 1 *Malal.* 18. p. 490; yet several examples are found in the earlier, (see Wetsten. II. 247.) These, however, as Aristot. *Metaph.* 10. 4. are not primary forms, but arbitrary. See Buttm. ed. Rob. p. 113, § 69, 3, N. 3. Lob. *ad Phryn.* p. 136. Comp. in Ger. *mehrere* from *mehr*, (in Eng. *lesser* from *less*. *Trs.*)

(c) The comparatives κατώτερος Eph. iv. 9, ἀνώτερος Luk. xiv. 10, ἰσώτερος Acts xvi. 24, from the adverbs κάτω, ἄνω, ἴσω, are questioned by Buttmann ed. Rob. p. 112, § 69. 2. marg. note. They are found, however, uniformly in the N. T. and in the Septuagint, frequently in the later Greek, as Leo. Diac. 10, 1. and also in the best style of some of the Fathers.

(d) On the comparative form of the adverb, as περισσοτέρως in 2 Cor. i. 12. Gal. i. 14. which is not unknown to the Greeks, see Buttm. ed. Rob. p. 311. § 115. 5. Elmsley *ad Eurip. Heracl.* p. 100. Lips.

## § 12. Augment of Regular Verbs.

1. The temporal augment instead of the syllabic occurs:

(a) In the imperfect ἤμελλε Joh. iv. 47. vi. 71. xii. 33. xviii. 32. Heb. xi. 8. in the last verse without any variation of the MSS. or Codd. and in the others with none of any importance. On the contrary, in Acts xvi. 27. 33. Rev. x. 4. ἔμελλε is found invariably. In Luk. x. 1. according to the best Codd. ought to be written ἤμελλε. See Böckh *ad Plat. Mem.* p. 148.

(b) The imperfect ἠδύνατο has a preponderating authority in Matt. xxvi. 9. Mr. iv. 33. v. 3. vi. 5. 19. xiv. 5. Joh. xi. 37. and in Lu. i. 22. viii. 19. xix. 3. Joh. ix. 33. xii. 39. has all the MSS. and Codd. in its favor: on the other hand, in Acts xxvi. 32. they all agree in ἰδύνατο. In Mtt. xvii. 16. 19. Lu. ix. 40. the aor. ἠδυνήθην uniformly occurs. In respect to these current Attic forms, see Georgi *Hieroc.* I. p. 32. Buttm. ed. Rob. p. 132. § 83. N. 5. Jacobs *ad Achil. Tat.* p. 554. Ellendt *ad Arrian. Alex.* II. p. 208.

2. The syllabic augment occurs in a verb beginning with a vowel, Joh. xix. 32. παρίεζεν aor. 1. from πατάγνυμι (see Thom. M. p. 498.) and it is even found in other moods than the indic. παταγώσῃ Joh. xix. 31. Buttm. ed. Rob. p. 134. § 84. N. 5. Passow I. 1196. Comp. Thuc. III.

89. Aristot. *Anim.* IX. 43. Plat. *Cratyl.* p. 268. D. a.\* In Acts vii. 16. as sometimes among the Greeks, Lob. p. 139. *ῥησάμεν* instead of *ῥησάμεν*, which latter form is the most common with the Greeks: and in Acts vii. 27. 39. 45. is *ῥα* for *ῥα*. See similar examples in Poppo ad *Thuc.* III. II. p. 407.

3. Of verbs beginning with *eu* there is preponderating evidence for *ἐδόκησα* (only *ἠδόκησα* in Lu. iii. 22. without variation, and in Col. i. 19. on the authority of good Codd.), *ἐλόγησα* (in Mr. x. 16. however, *ἠλόγησεν* imperf.) and decisive for *ἐτίσκειν* (only Mr. xiv. 55. var. *ἠτίσκειν*), comp. Lob. p. 140. Herm. ad *Eurip. Bacch.* p. 11. (The augmented form as existing among the Attics is contended for by Elmsley ad *Eurip. Med.* 191. 2. in the Apocrypha (*Evang. Nicod.* c. 20), and in the Fathers it occurs more frequently). The authority for *ἠέχοντο* Acts xxvii. 29. *ἠέχοντο* Rom. ix. 3. with augment, is very considerable. In Xen. *Anab.* IV. 8. 24. it occurs without the augment. In Acts xxvii. 35. all agree in *ἠέχοντο* from *ἠέχοντο*, while in Rom. i. 21. the majority have *ἠέχοντο*. Without variation we find *ἐφόρουν* Luk. xii. 16. but *ἠέχοντο* Acts xi. 28. *ἠέχοντο* in Acts ii. 26. from the Septuagint, is perhaps to be preferred. Comp. Buttm. ed. Rob. § 84. 5. and N. 2. Matth. I. 391. Poppo ad *Thuc.* I. 227. Lehmann ad *Lucian.* II. p. 456. *Εὐαγγελίζ.* has the augment after *eu*, without variation, Acts viii. 35. 40. xvii. 18. 1 Cor. xv. 1. Gal. i. 8. iv. 13. Rev. x. 7. See Lob. p. 269. even *προσηγγεῖσθε* Gal. iii. 8. so also has *ἠέχοντο* Heb. xi. 5. Yet Cod. A. and many others without any augment. The tenses of *προσηγγεῖσθε* take the augment almost without variation, as *προσηγγεῖτο* Mtt. xxvi. 44. *προσηγγεῖτο* Mr. i. 35. except that in Acts xxi. 5. some Codd. have *προσηγγεῖτο*.

4. *Προφητεύειν*, according to rule (Buttm. ed. Rob. p. 136. § 86. 1.) takes the augment after the preposition in Jude 14. without any variation: yet pretty good Codd. in most passages, give the forms *ἐπροφήτευσαν* Mtt. xi. 13. *ἐπροφήτευσαν* Mtt. xv. 7. vii. 22. Mr. vii. 6. Luk. i. 67. Joh. xi. 51. Acts xix. 6. Schulz ad Matt. vii. 22. who adopts this form, is certainly not to be followed. By later writers the augment is frequently placed before the preposition, as *ἐπρόφηκεν*, *ἐσυμβούλευον*, see index to Ducas, ed. Bonner. p. 639.

5. The augment of the form *ἔλεξα* (for *ἔλεξα* Buttm. ed. Rob. p. 132. § 83. N. 3.) is transferred to the aor. 1. *πατελέθη* instead of *πατελέθη*

\* Even in the fut. we find the form *πατέξω* (Mtt. xii. 20.) for *πατέξω*, among the Attics; the better to distinguish it from the fut. of *πατέγω*.

Joh. viii. 4. is invariably found. See Maittaire *Dialect.* ed. Sturz. p. 58. Traces of this are found in the Ionisms, Buttm. ed. Rob. p. 54. § 27. 2. Note 1.

6. A double augment occurs,

(a) In ἀπαυαίσταθῃ Mtt. xii. 13. Mr. iii. 5. Lu. vi. 10. according to good Codd. and therefore ought to be received into the text. *Comp.* Lucian *Philopatr.* c. 27. ἀπαυαίστασθαι, Ducas. 29. ἀπαυαίστασθαι, and Dindorf *ad Diod. Sic.* p. 589, and Schäfer *ad Plut.* V. p. 198.

(b) In ἀνέφειν Joh. ix. 14. 30. ἀνέφθῃ Luk. i. 64. ἀνέφθῃσιν Mtt. ix. 30. Joh. ix. 10. Acts xvi. 26. (Buttm. ed. Rob. p. 293. αἶψα.); even once in the inf. aor. ἀνέφθῃσιν Luk. iii. 21. Yet the Codd. present many different formations, e. g. ἡνέφειν Joh. ix. 14. 30. Rev. xii. 16. ἡνέφθῃσιν Rev. xx. 12. ἡνέφθῃ Rev. xi. 19. xv. 5. as in the Septuag. and later Greek writers (Buttm. Lob. p. 153). With a triple augment we find in Rev. xx. 12. ἡνέφθῃ, Rev. xix. 11. ἡνέφθῃσιν, John ix. 14. ἡνέφειν, (Gen. vii. 11. viii. 6. Dan. vii. 10. 3 Macc. vi. 18. *Comp.* Philo. *Apocr.* I. p. 669.).

(c) In ἡνέφθῃσιν 2 Cor. xi. 1. 4. (*comp.* Thucid. V. 45. Xen. *Cyrop.* V. 6. 34. Herodian. VIII. 5. 9.) and ἡνέφθῃσιν for ἀνέφθῃσιν Acts xviii. 14. (*comp.* Thuc. III. 28. Herod. VII. 159.) corresponding with Greek usage, which, in these forms, scarcely recognises a single augment, Buttm. ed. Rob. p. 187. N. 6. p. 263. ἀνέφθῃσιν. Yet good Codd. in 1 Cor. write ἀνέφθῃσιν, Buttm. ed. Rob. p. 163. § 84. 2.

7. On the authority of Codd. ἡνέφθῃσιν occurs several times for εἰργάζομαι. Mtt. xxv. 16. xxvi. 10. Mr. xiv. 6. as also in a good manuscript of Demos. (Schäfer *Appar.* V. p. 553.) *Comp.* Sturz p. 125.

8. In the pluperfect the augment is usually wanting, as Mr. xv. 7. πεποιήκεισιν, xvi. 9. ἐπεβλήκει, Luk. vi. 48. ἐπεμελίστο, Mr. xiv. 44. δέδωκε (Mr. xv. 10. Joh. xi. 57.), Acts xiv. 8. περιπεπατήκει, 1 Joh. ii. 19. μεμενήκεισιν, without any material variation; and consistency would require that these forms be admitted into the text. Ionic (Herod. I. 122. III. 42. IX. 22.) and Attic prose writers (e. g. Plato) often omit the augment in the pluperf. when euphony requires it (Buttm. ed. Rob. p. 132. § 83. N. 6.), especially in compounds. See Georgi *Hierocr.* I. 179. Poppo *Thuc.* I. 228. Bornemann *ad Xen. Anab.* p. 272. Jacob. *ad Lucian. Tox.* p. 68. Ellendt *ad Arrian. Alex.* I. 265. 284. *Comp.* Thuc. VIII. 92. Xen. *Cyr.* III. 2. 24.

### § 13. *Unusual Forms in the Tenses and Persons of Regular Verbs.*

1. (a) Tenses, which are usually formed after the analogy of the aor. 2. have, in the Septuagint, the termination *α* (the aor. 1. ending). (See Sturz *Dial. Alex.* p. 61. Valckenaer *ad Herodot.* p. 649. 91. Dorville *ad Charit.* p. 402. Wolf *ad Demosth.* in Sept. p. 216.) e. g. ἔιδαμεν 1 Sam. x. 14. ἔφργαν 2 Sam. x. 14. εὔξατο xvii. 20. ἐφάγαμεν xix. 42. ἐλάβατο Esth. v. 4. *Comp.* Prov. ix. 5. Amos vi. 2. 2 Chron. xxix. 17. Transcribers have omitted this form in some places in the N. T.; and on the authority of good Codd. it should be restored in the following passages: \* Mtt. xxv. 36. ἤλθατε, Luc. vii. 24. ἐξήλθατε, Mt. xxvi. 39. παρῆλθας, Act. vii. 10. xii. 11. ἐξείλατο, vii. 21. ἀνείλατο, Gal. v. 4. ἐξεπίσαστε, Rev. vii. 11. ἔπισαν, Hebr. ix. 12. εὐξάμενος, (Epiph. *Opp.* I. 619. Theodoret. *Opp.* II. 837. Hal.) and others. In some other passages, where this form is found in only a few Codd. it may be attributed to the transcribers;† especially when similar flexions in *α* preceded or followed. See Elmsley *ad Eurip. Med.* p. 232. Lips. Fritzsche *ad Mr.* p. 638. These mostly occur in the 1 pers. sing. and plur., 2 pers. plur., or 3 pers. plur., while the 2 pers. sing., infin. and particip. are scarcely found. For examples of such aorists in the Greek (e. g. Orpheus), see Buttm. ed. Rob. p. 158. § 96. N. 1. marg. note. The προσίπτεσθαι which occurs in Eurip. *Troad.* 293. Seidler has changed into προσπίπτουσιν, and instead of πίπτει in *Alcest.* 477. we certainly ought to read πίπτει. See Hermann on this place. In Achill. *Tut.* III. 17. on the other hand, we find κατεπίσασμεν, and in c. 19. περὶ ἐπίσασμεν: and ἐκπίπτει in Eustath. *Amor. Ism.* I. p. 4. ought to be corrected, on the authority of good Codd. See Jacobs p. 664. Lob. 183. Matth. I. p. 424. Among the Byzantine writers such forms undoubtedly occur, e. g. ἤλθαν Malala XVIII. p. 465. XII. p. 305. ἀνῆλθαν XV. p. 389. ηὔξαμεν XVIII. p. 449. ἀνείλθατε Lucas. XXIV. *Comp. the Index* to Lucas p. 639. Bonn.

(b) Of verbs, which begin with *ζ*, some, according to very good Codd.

\* See Hug. *Einl.* I. p. 257. Scholz *Curz. Crit.* p. 40. about the manuscripts which have this form.

† Ἀνάπτειν, which a few Codd. have in Luk. xiv. 10. xvii. 7. (see a trace of it in Polyb. VI. 37. 4. ἐκπαινεῖν Var.), must be the imperat. of a similar aor. Midd. (ἀναπτεῖν). But as the latter does not exist, this form is probably a mistake of a transcriber for ἀνάπτει, which the best Codd. really have: *ε* and *αι* are often interchanged. Besides, only the 2 aor. of this verb occurs, Mtt. xv. 35. Mr. vi. 40. Luk. xi. 37. Joh. vi. 10. The fut. (like *πιαται*) for which Fritzsche *ad Mr.* p. 641. takes these forms, will not suit well, as in both passages imperatives immediately follow.

have a single  $\zeta$  in the præter, as 2 Cor. xi. 25. *ἐλαβδίδω*, Heb. ix. 19. *ἐλάττω*, x. 22. *ἐλαττωμένοι*, Mt. xxvi. 67. *ἐλάπισαν*.\* Such forms are poetic, Buttmann ed. Rob. p. 50. § 21. N. 2., but also occur often in the Codd. of prose writers. *Bast Comment. Crit.* p. 788. Cod. Alex. has in perf. (Hebr. x. 22.) the reduplicated form *βελαντισμένοι*, of which only one example is found in Homer. Buttm. ed. Rob. p. 132. § 83. note 4.

(c) The futures of verbs in  $\epsilon\omega$ , with very little variation of the Codd. are found in the contracted form: *μετοιπιῶ* Act. vii. 43. *ἀφοριῶ* Mt. xiii. 49. *γρωξιῶ* Col. iv. 9. *ἀφοριῶ* Mt. xxv. 32. *καθαριῶ* Hebr. ix. 14. *διακαθαριῶ* Mt. iii. 12. *ἐκπιῶ* Mt. xii. 21. *μακαριῶ* Luc. i. 48. This is Attic: See Fischer *ad Weller.* I. p. 208. Georgi *Hierocr.* I. p. 29. Maitt. *de Dial.* p. 46. Such forms, however, are not foreign to the Ionians. Of *βαπτίζω*, the common fut. form *βαπτίσει* occurs only in Mt. iii. 11. In the Septuag. the futures of verbs in  $\alpha\omega$  are also inflected according to the above analogy, e. g. *ἐγγατα* Lev. xxv. 40. *ἀετιᾶ* Lev. xix. 13. Some would find such Attic futures of contracted verbs in Mt. ii. 4. *γενναῖται* (here see Fritzsche), Joh. xvi. 17. *δωρεῖται* (because of the fut. *δωσει* following) and Mt. xxvi. 18. *ποιῶ*: but these are probably not to be regarded as such.

(d) Of verbs in *αινω*, *λευκαίνω* in the aor. has the Attic form (Buttm. ed. Rob. p. 172. § 101. N. 2.) *λευκᾶναι* in Mr. ix. 3. and *βασπαίνω* in Gal. iii. 1. has *ἐβάσκηνα* in some variations. From *σημαίνω* the aor. *ἐσήμανα* occurs in Acts xi. 28. Rev. i. 1., see below § 15., *μαχαίνω* 1 Cor. i. 20. and *ἐξηαίνω* Jam. i. 11. are regular.

(e) Here and there, in some passages from more or less Codd. the futures subjunctive are marked with the signs of variation in the Codd. as 1 Cor. xiii. 3, *καυθήσωμαι* (thus in Griesbach and Knapp) 1 Pet. iii. 1. *περδθησονται*, 1 Tim. vi. 8. *ἀρεσθησώμεθα*, etc. In the better authors these forms may have been introduced by transcribers. See Abresch in *Observatt. Misc.* III. p. 13. Lob. p. 721; in the later, they are perhaps allowable. (See Niebuhr *ind. ad Agath.* p. 418.) There are two so important Codd. for the subjunctive in 1 Cor. that the change may be justified. Here also belong *ἐξηῆς* Rev. xviii. 14, and *ἐξησῶν* Rev. ix. 6; (yet an aor. *ἐξησαι* is also found. See Lob. p. 721): perhaps also *γνώσωνται* Acts xxi. 24. *Comp.* Lob. p. 735. For this, however there is not much authority.

2. The following peculiarities in the inflection of the persons occur :

(a) The second person præ. and fut. pas. and med. in  $\epsilon$  for  $\eta$  : e. g. *βούλει* Luc. xxii. 42, *παζέξει* Luc. vii. 4, (variation), *ἔψει* Mt. xxvii. 4,

\* *Comp.* Joh. xix. 23. *ἐλαφε*, according to good manuscripts, for *ἐξέλαφε*.



(var.) John xi. 40. In the two verbs *ἔπεισθαι* and *βούλεσθαι* this form is usual among the Attics, Plat. *Phil.* p. 376. A. Isocr. *Phil.* p. 218. C. Arrian. *Epict.* 1, 29. 2, 5; in others it occurs but seldom, and almost exclusively in poets. (*Comp.* Valkenaer *ad Phoen.* p. 216. Fischer *ad Weller.* I. p. 119, II. p. 399. Georgi *Hierocr.* I. p. 34. Schwarz *ad Olear.* p. 225.) Good manuscripts however have it also in Attic prose writers. See Buttm. ed. Rob. p. 200. § 103. III. 3. *Comp.* Schneider *Præf. ad Plat.* I. p. 49.

(b) In the same person, the original uncontracted form is found; not only in *δινασαι* Mtt. v. 36. viii. 2; Mr. i. 40. ix. 22. where it is usual, Buttm. ed. Rob. p. 217. § 106. N. 2, (see, however, *δινη* Rev. ii. 2,\* which was confined originally to the poets, but occurs also in the later prose writers; e. g. Polyb. 7, 11; Ælian V. H. 13, 32; Lob. p. 359), but also in contracted verbs *διδναι* Luc. xvi. 25 (*Æschyl. Choeph.* 354) *παυχῶσα*, Rom. ii. 17; 1 Cor. iv. 7, and *παταυχῶσαι* Rom. xi. 18. *Comp.* Georgi *Hierocr.* I. p. 184. Buttm. ed. Rob. p. 199. § 103. III. 1. marg. n.

(c) The perfect in the 3 pers. plur. has *αι* instead of *ου*, from the old termination *αιτι*: e. g. *ἔγνωσαν* John xvii. 7, *εἰρηξαν* Rev. xix. 3. Col. 21. *ἰδῶσαν* in A. and D., John xvii. 6, *εἰσέηχσαν* in B. D. L. Rev. xxi. 6. So also in the Septuag. e. g. Deut. xi. 7; Judith vii. 10. This form belongs to the Alexandrian dialect: *Comp.* Sext. Emp. *adv. Math.* 1, 10, p. 261, but it is also found in Lycophron 252, in inscriptions, and in the Byzantine writers. (*Index to Ducas*, p. 639.) See Buttm. ed. Rob. p. 201. § 103. N. 3. There is no weighty authority for it in the N. T. except in the first two passages.

(d) The aor. 1. opt. instead of the termination *αιμι*, has the original Æolic *αια*, *αιας*, *αιε*: as *ἠρατήσαιαν* Acts xvii. 27, *ποιήσαιαν* Lu. vi. 11. This form occurs frequently among the Attics, in the 2. and 3. pers. sing. and 3. plur. Thuc. 8, 6; Aristoph. *Plut.* 95. *Plut. Cratyl.* p. 265. C. Gorg. p. 312, A. and others. Georgi *Hierocr.* I. p. 150, Buttm. ed. Rob. p. 199. § 103. II. 4: still more frequently in the later writers, Ellendt. *ad Arrian. Alex.* I. p. 353.

(e) The 3. pers. plur. imperfect *εωσαν* occurs several times in the N. T. e. g. 1 Cor. vii. 9. *γαμισάωσαν*, vii. 36, *γαμίσωσαν*, 1 Tim. v. 4, *μανθασάωσαν* Tit. iii. 14. *Comp.* Acts xxiv. 20, xxv. 5. The assertion of Elmsley *ad Eurip. Iphig. Taur.* p. 232, ed. Lips. that this form first

\* As to this form, which they would exchange for *δινα*, *comp.* Porson *ad Eurip. Hec.* 257. Schäfer *ad Soph. Philoct.* 798. Oudend. *ad Thom. M.* p. 253. Lob. p. 359. For the subjunc. we find *δινη* in the Septuag. Eth. vi. 13. Job. xxxiii. 5. and by the grammarians it is accounted Attic.

came into use in the time of Aristotle, has been sufficiently refuted by Matth. I. 442. and Bornemann *ad Xenoph. Anab.* p. 38.

(f) For the 3. pers. plur. of the historical tenses (Bekker *Anecd.* 91, 14), among the variations, there often occurs the termination *σαν*, as John xv. 22. *εἶχσαν* for *εἶχον*, 2 Thess. iii. 6. *παρελάβσαν*, and Rom. iii. 13. in a quotation from the O. T., *ιδελοῦσαν*, a form which is very frequent in the Septuagint and Byzantine authors: e. g. Ps. lxx. 2. *ἤλθσαν*, Jos. v. 11. *εφάγοσαν*, Exod. xvi. 24. *κατελίποσαν*, xviii. 26. *ἐκρίνοσαν*, Niceph. Greg. 6, 5. p. 113. *εἶδσαν*, Nicet. Chon. 21. 7. p. 402. *μετέλθσαν*, Brunck *Analectt.* II. p. 47. *Comp.* 1 Macc. vi. 31; Cant. iii. 3. v. 7. vi. 8; Jos. ii. 1. 22. iii. 14. v. 11. vi. 14. viii. 19; Jud. xix. 11. i. 6; Ruth i. 4; Thren. ii. 14; Ezek. xxii. 11; Exod. xxxiii. 8. Fischer *ad Weller* II. p. 336. Georgi *Hierocr.* I. p. 165. Lobeck p. 349. Maittaire p. 226. Sturz p. 60. There is not much authority for it in the N. T., and probably it may have originated with the Alexandrine copyists.

3. In respect to contracted verbs the following remarks may be made :

(a) The fut. 2. *ἐχχίω* Acts ii. 17. 18. is formed like verbs in *λ, μ, ν, ξ;* comp. Septuag. Ezek. vii. 8. xxi. 31; Exod. xxx. 18. xxix. 12. Buttm. ed. Rob. p. 157. § 95. Note 16. If however it be accented thus *ἐχχίω*, it will be, according to Elmsley, the Attic fut. 2. *ἐχχίω*, as the pres. and fut. are alike. See Buttm. ed. Rob. p. 156. § 95. N. 12.

(b) Of the verbs *διψάω* and *πεινάω*, the forms *διψῆν*, *πεινῆν* inf., and *διψῆς*, *διψῆ*, etc. ind. were the usual forms in Attic style. Buttm. ed. Rob. p. 213. § 105. N. 5. For these, in the N. T. we find *διψᾶν*, *διψῆ* Rom. xii. 20. John vii. 37., *πεινᾶν* Phil. iv. 12., *πεινῆ* Rom. xii. 20. 1 Cor. xi. 21; which form belongs almost exclusively to the later writers (Athen. 3, 474. *Comp.* Sallier *ad Thom. M.* p. 699. Lob. p. 61.). According to the same analogy occurs the fut. *πεινάσω* (instead of *πεινήσω*) Rev. vii. 16. (Jes. v. 27. Ps. xlix. 12.) and aor. 1, *ἐπείνασα* Mr. ii. 25. xi. 12. Mt. xii. 1. 3. xxv. 35. Luk. iv. 2. John vi. 35. Both forms are peculiar to the later Greek. See Lob. p. 204.

(c) Of the verbs in *ω*, which retain *ε* in the fut. etc. there occur in the N. T., *καλίτω* (Buttm. ed. Rob. p. 154. § 95. N. 3.), *φοξίω* 1 Cor. xv. 49. and *ἐφόξω*, (Sir. 11, 5. Palæph. 52, 4.); but in Luk. xii. 16. *ἐφόξεσσεν*. Among the Greeks *φοξήσω* is the common form. *Comp. Etym.* Magn. ed. Sylburg p. 130. and Buttm. ed. Rob. p. 153. § 95. 4. See below *ἐπαινώω*.

### § 14. Unusual Inflections of Verbs in $\mu$ and Irregular Verbs.

1. Of the verbs in  $\mu$  occur: (a) Pluperfect act. *ἰστέκισαν* Rev. vii. 11. for *ἰστέκεισαν* Mt. xii. 46 (without var.) yet comp. Thuc. 1, 15. *ἐνίστέκεισαν*, Xen. *Anab.* 1, 4. 4. *ἰφιστέκεισαν*, Heliod. 4, 16. *ἰφείσαν*, Jacobs *ad Achill. Tat.* p. 400. 622. Ellendt. *ad Arrian Alex.* II. p. 77. Lehmann *ad Lucian.* II. p. 107.

(b) Third pers. plur. præ. *τεθείασι* for *τεθειῖσι* Mt. v. 15. *περιτεθείασι* Mr. xv. 17. *ἰπτεθείασι* Mt. xxiii. 4. This form is better and more usual: *Comp.* Thuc. 2, 34. Aristoph. *Vesp.* 564. Aristot. *Metaph.* 11, 1. Theophrast. *plant.* 2, 6. See Georgi *Hierocr.* I. p. 145, who quotes many examples, and Matth. I. 483. Schneider *ad Plat.* civ. II. p. 250. Similar is *διδάσι* Rev. xvii. 13. according to the best Codd. *Comp.* Herod. 1, 93. Thuc. 1, 42. The contracted forms *τεθειῖσι*, but especially *διδούσι*, belong to the later language. Lob. p. 244.

(c) In the imperf. the 3 plur. has *ἰδίδουν* (according to the contracted form) for *ἰδίδοσαν* Acts iv. 33. xxvii. 1. *Comp.* Hesiod. *εργ.* 123. The singular *ἰδίδουν* is more frequent. Buttm. ed. Rob. p. 222. § 107. Note I. 6.

(d) About the contracted, but very common inf. perf. act. *ἰσάσθαι* for *ἰστοπίνειν* 1 Cor. x. 12. See Buttm. ed. Rob. p. 226. § 107. N. II. 3. Georgi *Hierocr.* I. p. 182.

(e) Imper. præ. pass. *ἀφίστατο* 1 Tim. vi. 5. *περιίστατο*. 2 Tim. ii. 16. Tit. iii. 9. instead of which *ἀφίστο* is more usual: See Thom. Mag. p. 75. Matth. I. 495.

(f) Forms like *συνιστῶντες* 2 Cor. vi. 4. x. 16. (*comp.* *καθιστῶν* Agath. 316, 2.), *ἀποκαθιστῆ* Mr. ix. 12. (Dan. ii, 21. 2 Reg. xviii, 12. Fabric. Pseudep. II. 610.) from *ιστάω* (Herod. 4, 103.) See Grammatici Græci ed. Dindorf I. p. 251. Dorvill. ad Charit. p. 542. Matth. I. 482. Similar *ἐμπικλῶν* from *ἐμπικλάω* Acts xiv. 17. *comp.* *ἐμπικλῶν* Leo Diac. 2, 1.

(g) Optat. præ. *δῶη* for *δοίη* Rom. xv. 2. 2 Tim. i. 16. 18. ii. 7. Ephes. i. 17. iii. 16. John. xv. 16. *ἀποδῶη* 2 Tim. iv. 14. This is a later form (Plat. *Gorg.* p. 481: Lys. c. *Andoc.* p. 215. T. IV.) Recent editors have *δῶ* and Xen. *Cyrop.* 3, 1, 35. *δῶης* is changed by Schneider into *δοίης*. See LXX. Gen. xxvii. 28. xxviii. 4. Numb. v. 21. xi. 29. Ruth iv. 9. Themist. or. 8. p. 174. D. Philostr. *Apol.* 1, 34. Dio. Chrys. 20. p. 497., which is rejected by the old grammarians. Phrynich. p. 345. Moer. p. 117. *Comp.* Lob. p. 346. Sturz p. 52. Buttm. in *Mus. Antiq. stud.* I. 238.\*

\* This form occurs also strangely in the N. T., as it stands where, according to N. T. idiom, the subjunc. would be proper.

(h) From βαίνω aor. 2. ἴβην; the imperative form is ἀνάβα, Rev. iv. 1. *κατάβα* Mr. xv. 30. On the contrary *κατάβηδε* John iv. 49. *μετάβηδε* vii. 3. *Comp. Thom. Mag.* p. 495, and Oudendorp on this passage. Similar Eurip. *Electr.* 113. Aristoph. *Acharn.* 262, and *Vesp.* 979. See Georgi *Hierocr.* I. p. 153. Thilo *Acta Thom.* p. 19. Matth. I. 544. Entirely analogical ἀνάστα Acts xii. 7. Ephes. v. 14. *Comp. Theocrit.* 24, 36. Menand. p. 48. Meinecke *Æsop.* 62. *de Fur.* (on the other hand ἀνάστηδε Acts ix. 6. 34., ἐπίστηδε 2 Tim. iv. 2., also Fabric. *Apocr.* I. p. 71. ἀπόστα.

(i) The N. T. Codd. differ in the mode of writing the perf. part. neut. of ἵστημι; yet the better ones, in two passages Mtt. xxiv. 15. Mr. xiii. 14, have ἵστος, like the oldest and best of the Greek Codd. (Buttm. ed. Rob. p. 226. § 107. II. 3. and marg. n.), and Bekker prefers it in Plato throughout. *Comp. Passow.* I. 1128. The uncontracted forms of this participle also occur sometimes in the manuscripts of the N. T., as Mtt. xxvii. 47. ἱστηκότων Mr. ix. 1. xi. 5. ἱστηκώς John iii. 29. vi. 22. παρῆστων Mr. xiv. 69., and here and there are adopted in the text.

The apparently well established form δώση John xvii. 2. Rev. viii. 3. xiii. 16. which occurs in Theocr. 26, 2. and is according to some Doric for δῶ, Fischer (*ad Weller*, p. 174.) and Matth. I. 388, take to be an error of the transcribers: *Comp. Ast. ad Theophr. Char.* p. 130. Schäfer *ad Bucol.* p. 226, and *Index ad Hom. Od.* p. 154. It is found however frequently in the later writers (Lob. p. 721. *comp. Thilo Apocr.* I. p. 871), and yet it may be considered as one of the corrupt forms, which the popular language had introduced.

2. Of *εἰμι* we find; (a) ἤτω imper. for ἵτω 1 Cor. xvi. 22. Jas. v. 12. (Ps. civ. 31. *comp. Acta Thom.* III. 7.) Buttm. ed. Rob. p. 233. § 108. IV. 1. and marg. note, only once in Plat. *Rep.* II. p. 361. D. See Schneider on this passage, tom. i. p. 117. According to Heraclides (*Eustath.* p. 1411. 22.) this flexion is Doric. The other imper. form ἱσθῆ, see Mt. ii. 13. v. 25. Mr. v. 34. Luc. xix. 17. 1 Tim. iv. 15. (Buttm. ed. Rob. *ibid.*)

(b) ἤμην, 1. sing. imp. mid., which was rejected by the Atticists, and first came into frequent use among the later writers (especially with ἄν, as once in N. T. Gal. i. 10.) occurs in Acts x. 30. xi. 5. 17. xxii. 19, 20. Joh. xi. 15. xvi. 4. xvii. 12. 1 Cor. xiii. 11. Mtt. xxv. 35. etc. *Comp. Thilo Acta Thom.* p. 3. Buttm. ed. Rob. p. 233. § 108. IV. 2. Lob. p. 152. Schäfer *ad Long.* p. 423. Valckenaer *Schol. in N. T.* I. 478. In good Codd. ἤμεθα for ἤμεν is found twice in Mtt. xxiii. 30, and is received into the text by Griesbach. There is little authority for it in Eph. ii. 3.; nor does it occur in any good writer. Yet see Epiphan. *Opp.* II. 333. Malala XVI. p. 404. Nieb.

(c) For ᾗσα in Mr. xiv. 67. only a few Codd. have ᾗς, which as if ever, occurs among the Attics. (Buttm. ed. Rob. p. 233. § 101. and marg. note. As to its use by the later writers see Lob. p.

NOTE. In Gal. iii. 28. Col. iii. 11. Jas. i. 17. *ἐν* is generally taken to be the contracted form of *ἐνέσσι* by the ancient grammarians, see *ad Aristoph. Nub.* 482. which, however, could present but one *ν* etymological principles, and Fritzsche *ad Mr.* p. 642. maintain view. It is better perhaps, with Buttm. ed. Rob. p. 319. § 117. to consider it the apostrophic preposition *ἐν* (*ἐν*, *ἐνι*) which, like *πρός*, etc. is used without *ἐναι*, as the above contraction is very difficult and without example. Buttmann's opinion is strengthened by the an of *ἐν* and *πρός*, although the latter can scarcely be taken for a corruption of *πρόσσι*. Besides this, *ἐν* is very frequent in Attic poets prose writers, Georgi *Hierocr.* I. 152. Schwarz *Comment.* p. 486. poets also use it for *ἐνέσσι*, as *ἐνι* for *ἐνέσσι* II. 20. 248. Odys. IX. *πρός* is even connected with the first person. pron.\*

3. The following forms occur in union with the radical verb *ἐψη* (a) *Ἀψίσταται* Mtt. ix. 2. 5. Mr. ii. 5. Lu. v. 20. 23. vii. 47. 1 Joh. ii. The ancient grammarians are not agreed about this form. Some Eustathius *ad Ill.* VI. 590. regard it as equivalent to *ἀψίσταται*, as in *mer ἀψίγ* for *ἀψή*: others more correctly call it the præter. for *ἀψίσταται*. Herodian, the Etymol. Magn. and Suidas. This last assigns it to Doric, and the author of Etym. Mag. to the Attic dialect. Suida undoubtedly correct. This form as perf. pass. is derived from the præter. *ἀψίωσα*. See Fischer *Prol. de Vitiis Lex.* p. 646. Buttm. ed. R p. 231. § 108. marg. n. Matth. I. 497.

(b) In Mr. i. 34. xi. 16. (*Phil. Leg. ad Caium.* p. 1021.) ᾗς is imp. of *ἀψίω*, with the augment on the preposition, instead of *ἀψίω* ᾗς (Buttm. ed. Rob.) See Fischer *ad Well.* II. 480. Similar to it is *ἐνέσσι* for *ἐνέσσι* Iliad I. 273. Buttm. ed. Rob. p. 231. § 108. 1. 3.

On the authority of good Codd. *ἀψίω* from *ἀψίω* is received into text in Rev. ii. 20. (comp. Exod. xxxii. 32.), like *εἰθεῖς* for *εἰθής*. Buttm. ed. Rob. p. 218. § 106. N. 5., p. 221. § 107. N. 1. 2.

From *συνίστημι* occurs, in Mtt. xiii. 13. *συνιστάτε* (3 pers. plur.), in 2 Cor. x. 12. (either 3 plur. or dat. particip.), and in Mtt. xiii. 23. *συνίστατε* (Rom. iii. 11. from the Septu. *συνίστατε*) instead of *συνιστάτε*. The former derived from *συνίσταω*, which is still found in the infin. *συνίσταειν*, in Theog.

\* The Etymol. M. p. 357. considers *ἐν*, not as contracted for *ἐνέσσι*, but as an ellipse, so that the proper person must be supplied from the verb *ἐνέσσι*.

† Comp. Harlez as to some forms of the present tense of *τίθημι* and *ἵκμι* in Sebold's *Archiv. f. Philol.* I. Heft.

565. The participial form, which prevails in the Septuag. 1 Chron. xxv. 7. 2 Chron. xxxiv. 12. Ps. xli. 1. Jer. xx. 12. (*comp.* Fabric. *Pseudep.* I. 711.), is most correctly written *οὐνίου*, from *οὐνίω* (Buttm. ed. Rob. p. 234. § 108. V. 1.), as it cannot be derived from *οὐνιμι*.

4. In Mtt. xxii. 44. Mr. xii. 36. Lu. xx. 42. Acts ii. 34. Jam. ii. 3. (1 Sam. i. 23. xxii. 5. 2 K. ii. 2. 6.) occurs *πάθον* for *πάθησο*, imper. from *πάθημαι*. This is not found among the ancient Greeks, and has therefore been placed among spurious forms by Mæris. p. 234. and Thom. Mag. p. 495. See Buttm. ed. Rob. p. 232. § 108. II. 3. So *πάθη* for *πάθησας* Acts xxiii. 3. Lob. p. 395. Gregor. Cor. ed. Schäfer p. 411. and Buttm. *ibid.*

### § 15. Of Defective Verbs.

Of many verbs there are found in the N. T. regularly built forms, which occur in none of the Greek writers, except perhaps the later, and therefore are rejected by the ancient grammarians as spurious. Among these are to be reckoned a number of fut. act. for which better writers use the fut. mid. (Buttm. ed. Rob. p. 259. § 113. 4. and N. 7. Monk. *ad Eurip. Alcest.* v. 159. 645.) The investigation of this subject is still very incomplete. Below will be found a list of spurious forms; and those will be included in parentheses, in respect to which the grammarians, especially Thom. Mag. and Mæris are too scrupulous.

\**ἄγνυμι*. In reference to the fut. *καταΐξῃ* Mtt. xii. 20. and the augmented form of the aor. *καταΐξα*. See § 12. 1. *b*.

(\**ἄγω*. About the aor. 1. *ἤξα*, which occurs 2 Pet. ii. 5. in the compound *ἐπάξα*, see Buttm. ed. Rob. § 114. p. 264. Lob. p. 287. 735. This form is not unfrequent in compounds (2 Macc. ii. 67. 2 Sam. xxii. 35. Index to Malala ed. Niebuhr, under *ἄγω* Schäfer *ind. ad Æsop.* p. 135. Fabric. *Pseudep.* II. 593. 594.) even in good prose writers, Herod. I. 190. V. 34. Xen. *Hell.* II. 2. 20. Thuc. II. 97. VIII. 25.

(\**ἄξιω*. Fut. *ἔξω*, in comp. *ἀφείξω* Rev. xxii. 19. (Codd. also *ἀφαιξήσω*). This form is rare (see Buttm. ed. Rob. § 114. p. 265.), but occurs Agath. 269. 5. and in the Septuagint oftener: Exod. v. 8. Num. xi. 17. Deut. xii. 32. Job xxxv. 7. *Comp.* Agath. p. 269. Menand. Byz. p. 316. in opposition to Reisig. *Com. Crit. in Soph. Œd. C.* p. 365. who attributed it to Aristoph. and Soph. See Herm. *ad Œd. Col.* 1454. Matth. I. 524.

(*Ἀζοίω*. Fut. *ἄζοίσω* Mtt. xiii. 14. xii. 19. instead of *ἄζοίσομαι* is also more frequent in the N. T. especially in Luke: John v. 2 iii. 22. vii. 37. xvii. 32. xxv. 22.). The former occurs not only (Anthol. Gr. III. 134. Jac. *Orac. Sybill.* VIII. p. 695. 721.), but occasionally in prose writers of the *κοινή*, as Dion. *Hal.* p. 980. *Comp.* Schäfer *ad Demosth.* II. 232. Wurnu *ad Dinarch.* p. 11 the Septuagint, *comp.* Isa. vi. 9.)

*Ἀμαρτία*. Aor. 1. *ἡμάρεται* for aor. 2. *ἡμαρτον* Rom. v. 14. 1 xviii. 15. (Luc. xvii. 4. var.) Thom. Mag. p. 420. Lob. p. 739 Diod. Sic. II. 14. *ἀμαρτήσας*, Agath. 167. 18. Septuag. Thren. The fut. act. *ἀμαρτήσω* Mt. xviii. 21. Rom. vi. 15. is not very *Comp.* Monk. *ad Eurip. Alcest.* 159.

(*Ἀνίζομαι*. Fut. *ἀνίξομαι* Mt. xvii. 17. Mr. ix. 19. Luc. ix. 41. iv. 3. for which Mær. whimsically demands *ἀνασχήσομαι*. The form is very frequent. *Comp.* Soph. *Electr.* 1017. Xen. *Cyrop.* 5, 1. 25. 7,

*Ἀνοίγω*. Aor. 1. *ἠνόητα* John ix. 17. 21. etc. for *ἀνεψέτα*. *Comp. Hell.* I. 5. 13.), Aor. 2. *ἠνοίγη* Rev. xv. 5. See § 12. 6.

*Ἀπαντάω*. Fut. *ἀπαντήσω* (for *ἀπαντήσομαι*), Mr. xiv. 13. (Dion. XVIII. 15.) See Buttm. ed. Rob. p. 259. § 113. 4. and N. 7. *ad Eurip. Suppl.* 774.

*Ἀποκτείνω*. Aor. 1. *ἀπεκτέανθη*, *ἀποκταδῆναι* Rev. ii. 13. ix. 1 xi. 13. xiii. 10. xix. 21. Mt. xvi. 21. Luc. ix. 22. *Comp.* 1 Macc 2 Macc. iv. 36. This form occurs indeed in Homer, but particularly longs to the later prose writers (Dio Cass. 65. 4. Menander *Hist.* p. 304. ed. Bonn.) See Buttm. ed. Rob. § 114. p. 288. *κτενω*. Lob. 757.\* The unattic perf. *ἀπέκταγα*, see 2 Reg. iv. 11. Buttm. ibi

*Ἀπόλλυμι*. Fut. *ἀπολείω* Mt. xxi. 41. Mr. viii. 35. John vi. 39. x *comp.* Lucian *Asin.* 33. Long. Past. III. 17. Buttm. ed. Rob. p. § 114. *ἄλλυμι*. Lob. p. 746. 1 Cor. i. 19. occurs the usual form *ἀπώλλυμι*.

*Ἀρπάζω*. Aor. *ἡρπάγην* 2 Cor. xii. 2. 4. for *ἡρπάσθην* (Rev. x *Comp.* Thom. Mag. p. 424. Mær. p. 52. Buttm. ed. Rob. § 114. p. Fut. *ἄρπαγήσομαι* 1 Thess. iv. 17.—(*ἄρπάσω* for *ἄρπάσομαι* John x. a rare form; Buttm. ed. Rob. p. 259. § 113. 4. and N. 7.; it occurs however among the Attics.)

\* *Ἀπωκτείνεσθαι* (alias *ἀπωκτείνεσθαι*) Rev. vi. 11. and *ἀπωκτείναι* (*ἀπωκτείνω*) 2 Cor. iii. 6. is considered Æolic, as the Æolians usually changed *κ* before *λ*, *σ*, into *π*, and doubled the following conson. as *κτείνω* for *κτείνω*, *εὐρίσσω* for *εὐρίσσω*. König *ad Gregor. Cor.* p. 587. 597. Schäfer, Matth. I. 74. *Comp.* Dindorf *Pro Aristoph.* xii. p. 14. We cannot, with Wahl, adopt a present form *ἀπωκτείνω* in x. 28. Luk. xii. 4.; *ἀπωκτείνων* might be taken for a corruption of *ἀπωκτείνων* a few good Codd. have it, unless we regard it as part. aor. See Fritzsche *ad Luc.* 383. *Comp.* Bornemann *Schol. ad Luc.* p. 81.

**Ἀἰξάνω.** The ground form αἰξω occurs in the imperf. ᾠξῆς 1 Cor. iii. 6. var. instead of the usual ᾠξῆναι. It is in the older language more poetic than prosaic, Matth. I. 541. Fut. αἰξῆς (for αἰξήσῃς) is found Ephes. ii. 21. Col. ii. 19. *Comp.* Xen. *Cyrop.* V. 5. 33. Dio Cass. 46. 4.

**Βασκαίνω.** Aor. is Gal. iii. 1. in the received text *ιβάσκαυε*, but in many Codd. inflected *ιβάσκηε*. Buttm. ed. Rob. p. 172. § 101. N. 2. The latter Dio Cass. XLIV. 39. Herodian II. 4. 11.

**Βῶω.** Inf. aor. βῶσαι 1 Pet. iv. 2. for which, except the participle, the aor. 2. βῶναι is more in use among the Attics, *see* Buttm. ed. Rob. § 114. p. 270. also Xen. *Æcon.* IV. 18.

**Βλαστάνω.** Aor. *ιβλάστησα* for *ιβλαστον* Mt. xiii. 26. (Gen. i. 11. Num. xvii. 8.) Buttm. edit. Rob. § 114. p. 271.

(**Γαμία.** Aor. *ιγάμησα* Mr. vi. 17. Mt. xxii. 25. 1 Cor. vii. 9. instead of the older form *ιγημα* (from *γάμω*) as occurs Luc. xiv. 20. 1 Cor. vii. 28. *See* Georgi *Hierocr.* I. p. 29. Lob. p. 742. Buttm. ed. Rob. § 114. p. 271. *ιγάμησα* occurs Xen. *Cyrop.* VIII. 4. 20. Lucian *Dial. Deor.* V. 4. For *ιγαμήδην* Mr. x. 12. 1 Cor. vii. 37. the older Attics use the med. *ιγημάμεην*.)

**Γελάω.** Fut. *γελάσω* for *γελάσομαι* Luc. vi. 21. Buttm. ed. Rob. p. 259. § 113. 4. and N. 7. Matth. I. 550.

**Γίγνομαι.** Aor. pass. *ιγενήδην* for *ιγενόμην* Act. iv. 4. Col. iv. 11. 1 Thess. ii. 14. *Comp.* Thom. Mag. p. 189. an originally Doric form, which is oftener found in the writers of the *κωινη*. Lob. p. 109. Buttm. ed. Rob. § 114. p. 272.

**Δίδωμι.** Aor. 1. *ιδωκα* is avoided by the Attics in the first and second person, and aor. 2. is used for it (Buttmann ed. Rob. p. 222. § 107. N. 1. 8.). In the N. T. we find however *ιδώκαμεν* 1 Thess. iv. 2. *ιδώκατε* Mt. xxv. 35. Gal. iv. 15. also in Demosth. About *δώω* *see* above. § 14. 1. note.

(**Διώω.** Fut. *διώξω* for *διώξομαι* Mt. xxiii. 34. Luk. xxi. 12. *See* Buttm. ed. Rob. p. 259. § 113. 4. and N. 7. *Comp.* Xen. *Anab.* I. 4. 8. and Bornemann on this passage. Matth. I. 559.)

**Εἶδω** in the meaning of to *know*. Praet. *οἶδαμεν* Mr. xi. 33. John iii. 2. 1 Cor. xiii. 1. for *ἴσμεν* (Poppo *ad* Xen. *Anab.* II. 4. 6.), *οἶδατε* Mr. x. 38. xiii. 33. 1 Cor. ix. 13. Phil. iv. 15. for *ἴσατε*, *οἶδασω* Luk. xi. 44. Joh. x. 5. for *ἴσασι*. *See* Buttm. ed. Rob. § 114. p. 277. (*Comp.* Plat. *Alcib.* p. 83. Xen. *Æc.* 20, 14.). The second person sing. *οἶδας* 1 Cor. vii. 16. John xxi. 15. is rather Ionic and Doric (for *οἶσθα*), yet it is found in Codd. Xen. *Mem.* IV. 6. 6. Eurip. *Alcest.* 790. and more frequently in later writers. Lob. p. 236. The 3 pers. plur. pluperfect *ᾤδισαν* is written in Mr. i. 34. John ii. 9. xxi. 4. for *ᾤδισαν* Buttm. *ibid.*



*ἔπειν*. (Aor. 2. *ἔπειν*) aor. 1. *ἔπει* in the N. T. in the 2 | Mt. xxvi. 25. Mr. xii. 32. The same form occurs sometimes a the Attica, Xen. *Æcon.* 19, 14. Soph. *Æd.* C. 1509. but it is Ionic; see Greg. Corinth. ed. Schäfer p. 481. Schäfer *ad Dio Imper.* *ἔπει* Mt. x. 27. xxi. 5. Col. iv. 17. *ἐπείρασεν* Act. Buttm. ed. Rob. § 114. p. 278. In good Codd. occur beside *ἔπει* Act. xxii. 24., 3. pers. plur. indic. *ἔπει* Mr. xi. 6. xii. 7. xix. 39. xx. 2. Act. i. 10. (Diod. Sic. 16. 44. Xen. *Hell.* III See Sturz *de Dial. Alex.* p. 6.\* In compounds, *ἐπειπάμην* occur iv. 2. (Herod. 6. 100.) see Matth. I. 569.—*ἐπείν* (not *ἔπειν*, see § Act. xxviii. 26. is according to good Codd. to be considered as per. aor. 2. a form which might well be taken into the text, Mt. Luk. x. 40. whilst in other places *ἐπεί* prevails. The aor. 1. this verb *ἐπείδην* (from *ἔπει*, see Buttmann *ibid.*) is written in the *ἐπείδην* according to good manuscripts, as also often in the Code later (not Attic) authors, although this form occurs now and then among the Attica, Lob. p. 447. (but not in Plato, see Schne *Plat.* II. p. 5.)

*ἔχζω*, later form *ἐχζύω* Lob. p. 726. Fut. *ἐχζεύω* Act. ii. 17 *ἐχζεύω* Buttm. ed. Rob. § 114. p. 307. *χίζω* according to the *Comp.* Jer. xiv. 16. Hos. v. 10. Zach. xii. 10.

(*ἔπαινω*. Fut. *ἐπαινίσω* 1 Cor. xi. 22. for *ἐπαινίσομαι*, see But Rob. p. 259. § 113. 4. and N. 7. *Comp.* Xen. *Cyrop.* I. 4. 16. V. 5. 4. *Himer.* 20. This form is not very rare, see Brunck *ad G* 10. 64. Schäfer *ad Demosth.* II. 465. Stallbaum *ad Plat. Symp.* I

(*ἐπισημαίνω*. Fut. *ἐπισημαίνω* for *ἐπισημαίνομαι* Mt. iv. 33. See But Rob. p. 259. § 113. 4. and N. 7.).

*ἔρχομαι*. The fut. *ἐλεύσομαι* occurs very often in the simple verbs, as in the compounds. It is found especially in the later prose writers (*Alex.* 6. 12. Philostrat. *Apoll.* 4. 4. Chrysost. *Orat.* 33. p. 410. *Tyr. Diss.* 24. p. 295.); the Attics on the contrary say *ἔμμι* (Ph 37. Thom. Mag. p. 88. 336. *ἔλεύσομαι* is however in the older unusual, Herod. I. 142. V. 125. Lys. *Dardan.* 12. (p. 233. ed. B Lob. p. 37. Schäfer *ad Soph.* II. 323. *Comp.* Elmsley *ad Eurip. racl.* 210. The Attic writers use commonly the imperf. of *ἔμμι*, 1 ed. Rob. § 114. p. 281, for the imperf. *ἔρχόμεν*, Mr. i. 45. ii. 13. iv. 30. vi. 17. see Bornemann *ad Luc.* p. 106. *comp.* Plat. *Legi* p. 685. 'A., for the imperf. *ἔρχου*, *ἔρχεσθε* John i. 40. 47. the impe

\* At the end of the 8th line of the inscription at Rosetta *ἔπει* occurs.

αἶμα, ἴδε, ἴτε (Thom. Mag. p. 418. rejects too hastily ἴδε instead of ἰδέ-  
αυε Gal. iv. 4. John xix. 39. See Sallier on the passage.).

Ἐγείσθω. Aor. med. ἐγείμην for ἐγείσθην Heb. ix. 12. see § 13. 1. (Pau-  
san. vii. 11. 1. viii. 30. 4. Lob. p. 139.). In the subjunctive form ἐγείσθης  
Rev. xviii. 14. and ἐγείσῃσιν ix. 6. (as at least many Codd. read), an aor.  
1. ἐγείσθω seems to prevail, unless we take these forms for subjunct. fut.  
(see § 13. 1.) Lob. p. 731. however quotes a participle ἐγείσσαντος.

Ξῶω. Fut. ξήσω Rom. vi. 2. 8. 2 Tim. ii. 11. John vi. 58. var. (Job  
viii. 17. 2 Kings iv. 7.) ξήσεται Mt. iv. 4. Mr. v. 23. John xi. 25. vi. 51.  
Aor. 1. ἔξησα Rev. ii. 8. Luk. xv. 24. Rom. vii. 9. (and often in the  
Septuag.); all these are later forms, which occur only rarely among the  
earlier writers (see Buttm. ed. Rob. § 114. p. 283.), the latter made use  
of the corresponding tenses of βίωω instead.

Ἴκω. Aor. 1. ἴκα (later form Buttm. ed. Rob. p. 470. ἦκα Lob. p.  
744.) conjunct. ἦσαι Rev. iii. 9. where however better Codd. have the  
fut. ἴθηςσι. The præter. ἴκε (Deut. xxxii. 17. Phot. Biblioth. 222. Ma-  
lalas p. 136 and 137. Lob. p. 724.) in Mr. viii. 3. in the form ἦκασι, is  
not well established.

Θάλλω, aor. 2. ἀνθάλλετε Phil. iv. 10. which form does not occur in  
prose, and is generally rare, Buttm. ed. Rob. p. 173. § 101. N. 4.

Καταπαύω. Fut. καταπαύσεσθαι 1 Cor. iii. 15. 2 Pet. iii. 10. (from aor.  
καταπαύω, which occurs Herod. iv. 79. i. 51.) for καταπαύσθησθαι, which  
the Attics use, and which occurs in Rev. xviii. 8. See Thom. Mag. p.  
511. Buttm. ed. Rob. p. 286. § 114. παύω.

Καταλείπω. Aor. 1. κατέλιπα Acts vi. 2. Lob. p. 714.

Κελεύω. Perf. pass. κενύσθαι Rev. xiv. 10. for the more usual  
πίνεσθαι. See Buttm. ed. Rob. p. 286. § 114.

Κελεύω. Aor. ἐκέλευσα Mt. xxv. 20. xviii. 15. κελεύσας Acts xxvii. 21.  
κελεύσας Luk. ix. 25. κελεύω subjunctive 1 Cor. ix. 19. 20. Mt. xvi. 26.  
are forms which are peculiar to the Ionic prose, Matth. I. 599. Among  
the Attics the verb is inflected regularly. See Buttm. ed. Rob. p. 286.  
§ 114.

Κλαίω. Fut. κλαύσω (Doric) for κλαύσεσθαι (as always in the Septuag.)  
Luk. vi. 25. John xvi. 20. Rev. xviii. 9. Buttm. ed. Rob. p. 287. § 114.

Κλίσσω. Fut. κλίψω for κλίσεσθαι Mt. xix. 18. Rom. xiii. 9. Buttm. ed.  
Rob. p. 259. § 113. 4. and N. 7.; not so in the Septuag., on the contrary  
Lucian. Dial. Deor. VII. 4.

Κεράζω. Fut. κεράξω or κεράσεσθαι Luk. xix. 40. according to some autho-  
rities for κενεράσεσθαι (as always in the Septuag.), aor. ἔκερα for ἔκεργον  
Mt. viii. 29. xx. 30. Comp. κένερα Exod. xxii. 23. Num. xi. 2.

(Κεῖμαται. The form ἐκεῖμαται Luk. xix. 48. in the Cod. B., which

Griesbach and Schulz have not mentioned, is probably a mis writing.)

Κρύπτω. Aor. 2. act. ἔκρυβον Luk. i. 24. (Phot. *Biblioth.* I. Bekker.) *see* Buttm. ed. Rob. p. 147. § 92. 8. p. 159. § 96. mar

Λάσσω. Here belongs the aor. ἐλάπησα Act. i. 18. which is usu-  
duced to the Doric præs. λασιώ. Buttm. ed. Rob. p. 289. § 114.  
contrary takes it for a formation from the aor. 2. λασιε. This ac-  
generally in use among the Attics.

Νίπτω. John xiii. 16. 14. Mt. xv. 2. The older writers use ,  
this present. Buttm. ed. Rob. p. 293. § 114.

Οικτερίζω. Fut. οἰκτερίζω Rom. ix. 15. (as from οἰκτερίζω) for ο  
Comp. Ps. iv. 2. ci. 15. Jer. xxi. 7. Mich. vii. 10. also in Byza  
Lob. p. 741.

Ὀμνύω for ομνυμι (Buttm. ed. Rob. p. 294. § 114.) Mt. xxiii. 20  
74. Heb. vi. 16. Jas. v. 12. In Mr. xiv. 71. on the contrary,  
best manuscripts ὁμνύναι occurs for ὁμνύειν, and so Griesbach h-  
ceived it into the text.

(Ὁράω. Imperf. med. ὤζωμην Acts ii. 25. (from Ps. xvi.) for whic-  
Attic is ὠζώμην Buttm. ed. Rob. p. 294. § 114. From ὀπτεσθαι the  
junctive aor. 1. ὀψεσθε, which occurs in Liban. and the Byzantir  
found in Luk. xiii. 28. but not without variations. *See* Lob. p. 73

Παίζω. Aor. ἐπέπαξα Mt. xx. 19. xxvii. 31. (Septuag. Jud. xvi. 26  
25. Prov. xxiii. 35.) instead of which the Attics inflected ἵπαισα.  
Buttm. ed. Rob. p. 295. § 114. On the contrary Lucian. *Dial.* .  
6. 4. has ἵπαξα. Comp. Lob. p. 240. The fut. παίξω Anacr. 24.

Πέτομαι. Part. πετώμενον Rev. xiv. 6. var. for πετόμενον accordi-  
the form πετάομαι, which occurs only in Ionic (Herod. iii. 111.) an-  
later writers, *see* Buttm. ed. Rob. p. 297. § 114. The form of the  
sent πίταται and πίταμαι, which already existed in Pindar, is quote  
Wetst. and Matthäi among the variations Rev. xii. 14.

Πίνω. From the fut. πινωμι is found Luk. xvii. 8. the complete  
πίσσαι Buttm. ed. Rob. p. 298. § 114. So also φάγεσαι *ibid.* from φ-  
μαι. Both also Ezek. xii. 18.

Πίπτω. Aor. ἵπτεσθαι. *See* § 13. 1.

Ψέω. Fut. ψεύσω John vii. 38. for ψεύσομαι, but among the Attics  
ally ψήσομαι Lob. p. 739. (aor. 1. which also occurs only in the I  
writers. *See* Cant. iv. 16. ψευδάτωσαν Lob. p. 739.)

Σαλπίζω. Fut. σαλπίσω for σαλπίζω (Xen. *Anab.* I. 2. 17.) 1 Cor.  
52. comp. Mechan. *Vitt.* p. 201. Num. x. 3. aor. 1. ἐσάλπισα occurs  
quently in the Septuagint. *See* Phryn. p. 191. Thom. Mag. p. 7  
Buttm. ed. Rob. p. 300. § 114.

**Σημαίνω.** Aor. 1. *σήμωνα* Acts xi. 28. xxv. 27. (Esth. ii. 22. Jud. vii. 21. Menandri Byz. *Hist.* p. 308, 309, 358. Plutarch. *Aristid.* 19.) Act. Thom. p. 32. which is found also Xen. *Hell.* 2. 1. 28. for which however the older Attics more usually infect. *σήμωνα*; see Buttman. ed. Rob. p. 172. § 101. 4. N. 2. Lob. p. 24. *Comp.* *φαίρω* below.

**Σπίντομαι.** The pres. (Heb. ii. 6. Jas. i. 27. *comp.* 1 Sam. xi. 8. xv. 4.) and the imperfect occur but seldom in the Attic writers, Buttman. ed. Rob.

(*Σπνίδαζω.* Fut. *σπνιδάσω* for the usual *σπνιδάσομαι* 2 Pet. i. 15. Buttman. ed. Rob. p. 259. § 113. 4. and N. 7.

**Στήξω.** Imp. aor. is *στήξισον* according to the variation Luc. xxii. 32. Rev. iii. 2. instead of *στήξιστον* which is preferred by the Greeks Buttman. ed. Rob. p. 148. § 92. N. 1. *Comp.* Jud. xix. 5. Ezek. xx. 46. so as *ιστήξισα* 1 Macc. xiv. 14.

**Φαγών.** Fut. *φάγομαι* Jas. v. 8. Rev. xvii. 16. (Gen. xxvii. 25. Exod. xii. 8.), 2 pers. *φάγεσσαι* Luk. xvii. 8.; the Greeks use for it the fut. of *βρω*: *βρώμασι*. See Buttman. ed. Rob. p. 282. § 114. *ισθιω*.

**Φαίρω, επιφαίρω (επιφώνω)** Luk. i. 79. Buttman. ed. Rob. p. 305. § 114. Many similar forms occur in later writers Lob. p. 26. Philo. *Act. Thom.* 49. (*Ælian. Anim.* II. 11. and *epil.* p. 396. Jac.)

**Φαύσσω.** Of which *επιφάσσει* in Ephes. v. 14. *comp.* Job xli. 10. Jud. xvi. 2. Gen. xlv. 3. See Buttman. ed. Rob. on the analogical evidence that this form is not found in Greek writings.

(**Φέλω.** Particip. aor. *ινερχας* Acts v. 2. xiv. 13. *ἐνίχναρτες* Luk. xv. 23. (for *ινερχων, ινερχόντες* Buttman. ed. Rob. p. 305. § 114.—See Xen. *Mem.* I. 2. 53. Demosth. c. *Timoth.* § 51. (Isocr. *Paneg.* 40.). The indicat. *ἡνερχα* occurs more frequently among the Attics, also the forms of the imperative, which have α, John xxi. 10.

**Φύω.** Aor. 2. pass. *ἐφύην, φυείς* Luc. viii. 6. vii. 8. (since the times of Hippocrat. very usual) for which the Attics use the aor. 2. act. *ἔφυη, φυς*. Buttman. ed. Rob. p. 306. § 114. Mt. xxiv. 32. Mr. xiii. 28. good Codd. have *ἐκφυῖ* for *ἐκφύῃ*. The former is the subjunctive aor., which may be preferred in these passages.

**Χαίρω.** Fut. *χαρήσομαι* for *χαίρῃω* Luk. i. 14. Phil. i. 18. John xvi. 20. 22. (Hab. i. 15. Zach. x. 7. Ps. xcvi. 11.) Mær. p. 120. Thom. Mag. p. 910. Lob. p. 740. Buttman. ed. Rob. p. 307. § 114. It is found also Diod. *Exc. Vat.* p. 95.

(**Χαρίζομαι.** Fut. *χαρίσομαι* Rom. viii. 32. is not an Attic form for *χαρίζομαι*.)

**Ψάω.** Aor. *ᾠψάσσο* Acts vii. 27. 39. (for which among Greeks usually augm. syllab. *ᾠψασσο* Thom. Mag. p. 403. Buttman. ed. Rob. p. 308.

§ 114. Xen. *Cyrop.* VI. 1. 26. Thuc. II. 89. See Poppo on this sage, 7, 52. Polyb. ii. 69. 9. xv. 31. 12.) *Comp.* Mich. iv. 6. Thren. Here belongs also the aor. act. ἔκκεν. Acts vii. 45. The above variation about the augm. syllab. is only to be made in regard to the writers. See Poppo *ad Thuc.* III. II. 407.

(Ὀρίεσθαι. Aor. 1. ὤρησάμεν Acts vii. 16. as often in the writers of aorist, (e. g. Plut., Pausan.), Lob. p. 189., but even now and then at the Attics, Poppo *ad Thuc.* III. II. 407. The Attics preferred generally ἰνιγιάμεν. Buttm. ed. Rob. p. 308. § 114.

The later verbal forms are not always used in the N. T. when we should expect them: e. g. πίνομαι fut. 2. from πίνω, not πινώμαι Rev. 16. See Buttm. ed. Rob. p. 158. § 95. N. 18. p. 298. § 114. πίνω. ποίνωμαι Mr. vii. 15. 18. Moer. ed. Piers. p. 484. Lacella *ad Xen.* E. p. 254. Fut. φερίομαι, θαυμάζομαι, not φερίω, θαυμάω, Buttm. ed. p. 305. § 114. φερω.

### § 16. On the Formation of Words.\*

As the N. T. contains many words (especially in Paul's writings) known to the written language of the Greeks, but introduced from popular language, and even some *newly* formed, it will be necessary to compare these formations peculiar to the N. T. with the established forms for the formation of Greek words. We shall thus at the same time advantageously consider analogies, not entirely unknown to the Greeks but much more prominent in this idiom. The basis of this representation will be the luminous and essentially complete exhibition of Buttm. ed. Rob. p. 319. § 118.

#### A. Derivation by Endings.

1. VERBS. Derivative verbs in *ω* and *εζω* are most frequent. The former in some degree took the place of forms in *ωω* or *εζωω*, e. g. δεικνύνω (δεικνύω Xen. *Anab.* 5, 3, 9.), ἰξουδενύνω (ἰξουδενίζω Plut. yet see Lob. 182), κατέω (for καίεω Lob. p. 89), ἀπεινύνω (ἀπεινίζω Lob. p. 224.),

\* See Ph. Cattieri *Geophylacium Græcor.* (651, 708.) ed. F. L. Ahrens. 1757.) L. B. 1809. 8vo. Buttm. ed. Rob. p. 319. § 118. Lobeck *Parerga zu Platon*, and among the interpreters *Selects e scholis* Valckenarii. Our N. T. Lex. does not always direct attention sufficiently to this subject so intimately connected with exegesis.

παύω (*αυαυαυίζω* Isocr. *Areop.* c. 3.), μιστώ, δολιόω. 'Αποδεικνύω is formed after the first, but with ἀφικν. comp. καθυπνύω Xen. *Mem.* 2, 1, 30. Κραταύω occurs besides for κρατύνω, σθενώ for σθενίω, δαστατοῦν for δαστάτοσ ποιῶν; ἰνδυναμός is to be derived from ἰνδύναμος, since the simple δυναμός cannot be proved from writings subsequent to the apostles, Lob. p. 605, note. From χάρις χαριεύω is formed. The verbs in εἶω are derived from the most different roots, ἐξδίζω from ἐξδρος, διχμαλατίζω from αἰχμαλωτος, διγματοῖζω from δειγμα, κελυπίζω from κελυπύς, μυκτηρίζω from μυκτήρ, σμερνίζω, φιλασιζω, ἱματίζω, ἀναδιματίζω, σκληρογχνίζεσθαι, ἀρετιζώ; σπαρτίζω (διασπαρτίζω) has in the Greek language no distinct root; it was generally a provincialism, or perhaps a Macedonic formation. (Lob. p. 218.) There occur some rare verbs in αἶω if indeed found at all elsewhere: e. g. σπησιζω, σινιζω (σηζω), so also in εἰω, e. g. μεσιτεύω, μαγνύω, γυμνητεύω, ἱγνατιεύομαι, φεχμαλωτεύω. (Lob. p. 442.), παγιδενω.

The formation of verbs in ῥω from those in εἰω, which occur also among the Attics (Buttm. ed. Rob. p. 254. § 112. 11. Lob. p. 151.), was probably more common in the later language; σήθω, κηθώ, δαήθω, at least are not found in the earlier writers. Comp. Lob. p. 254. Verbs in σκω, except ἐυρίσκω and διδάσκω, are rare in the N. T. Buttm. ed. Rob. p. 254. § 112. 10. Γράσκω occurs as an inchoative, and μεθύσκω as a causative, only in the passive; γαμίσκω, see v. a. γαμῖν (γαμίζω), in Mr. xii. 25. is certainly improperly used for γαμίζω, as ἐγαμίσκω Luk. xx. 34. for ἐγαμίζω. See Fritzsche *ad Mr.* p. 530. Finally, γηγροῖω from the perf. ἰγγήροα, is altogether singular in its formation; as also ἰγγροῖω. Lob. p. 119. Buttm. ed. Rob. p. 277. § 116. ἰγνίζω.

Παραβολεύεσθαι Phil. ii. 30., received into the text by Griesbach and others on the best critical evidence, belongs to the derivative verbs in εἰω. Παραβολεύεσθαι can be most directly formed from παράβολος; but the termination εἰω is adopted to express the meaning παράβολον εἶναι, as ἐπισκοπεῖν by the later writers for ἐπίσκοπον εἶναι (Lob. p. 591.), and still more resembling it, κτεκτερεύεσθαι from κτεκτερος.

2. Nouns. (a) *Those derived from verbs.* With the termination μος, from a verb in αἶω, we notice ἁγιασμός, not found in the Greek writers, as πειρασμός from πειράζω, ἰσταφισμός from ἰσταφίζω; from verbs in εἶω occur ματαρισμός, ὀνειδισμός, (Lob. p. 511.) παροργισμός, βαντισμός from βαντίζω, σαββατισμός from σαββατίζω, σωφροτισμός, ἀπειλογμός. The most frequent formations are those in μα and σις, the former almost peculiar to the N. T. idiom, but always formed according to the analogy of the language, as βάπτισμα, βάπτισμα from βαπτίζω, etc., ψῆσμα from ψεύδεσθαι, ἰερέτισμα, κατάλυμα (καταλύω), ἀσθήνημα, ἀντήλημα, ἀπαυγασμα, ἥτισμα,

ἄντημα, κατόρθωμα, στείρωμα from contracted verbs (like φρόνημα). TI of these words are mostly taken in an abstract sense, (correspondin infin.) except that ἄντημα signifies an instrument (as nouns in μοις fre do) and κατάλυμα the place of the καταλύειν (Eustath. *ad Odys.* IV. 14 The nouns in σις, which are most frequent in the epistle to the He are almost all found in the Greek writers, except θέλησις, κατάπανσι, χυσις,\* ἀπωτέρωσις, δικαίωσις, βίωσις, πεποίθησις Lob. p. 295. (ἐπιπ In respect to παρὰσκητή, see Buttm. ed. Rob. p. 325. § 119. N. 5. as to οἰκοδομή Lob. p. 490. To the abstract nouns belong some in the N. T. πλάσμονή, on the contrary ἐκλήσμονή is directly derive ἐκλήσμων, but πεισμονή pre-exists in πείσμα, although it can be re back to πείδω as πλῆσμονή to πλῆδω.† The concrete nouns p very few peculiarities: from verbs in αῖω, εῖω, υῖω, occur as rare βιαστής, βαπτιστής, μεριστής, εὐαγγελιστής, γογγυστής, and ἑλληνιστής πολλυβιστής (which however, is not peculiar to the N. T.) has n verb κολλυβίζειν. Τελειούω forms τελειωτής (comp. ζηλωτής and λυτζ Instead of διώκτης the earlier writers rather say διωκτήρ, as δότ δότης. The formation κατάνυξις from κατανοστέω, Rom. xi. 8. (fro Septuagint), which Wahl has received in the Clav. min., is very str But that the noun was formed in connection with κατανώσσειν, is p by Dan. x. 9. Theod., and so κατανύξις might signify *obstupescē* (ἡγερ Ps. lix. 3.) and consequently *torpor*.|| The method of wι ταμείον, instead of ταμειών, from ταμειύω, Lob. p. 493, originated careless pronunciation. Yet in Luk. xii. 24. all the Codd., and in vi. 6, many good ones have it: as they also write, without any variε γλωσσόκομον for γλωσσοκομείον or γλωσσοκόμιον, from κομείω. Lob. p. 9

(b) *Those derived from adjectives.* Here belong partly, some abstr

\* The form χυσις seems to have been usual only in words compounded with ap tives: αἵματεχυσις in N. T. comp. with φερεχυσις and ζυρεχυσις.

† Ἐριθία also belongs to nouns derived from verbs in ωω. We may either ta in the sense usual in the Greek book language, or derive it from ἐριθίω; in latter case, we must suppose the intermediate forms ἐριθος, ἐριθίω, which is not t out difficulty.

‡ Ἑλληνίζειν primarily means to use the language and manner of the Greeks (I L. I. 8. 4.), most frequently to *speak Greek*, viz. by those who are not native Gre and then it has no bad sense (De Wette's Bible, in Hal. Encyc. p. 17, is incorr Strabo 2, 98. Xen. *Anab.* 7. 3. 25. Ἑλλισιότης, a noun which is not found among Greeks, very naturally therefore, means a *foreigner who speaks Greek*, e. g. a Jew

|| Fritzsche the elder in the Hall. *Literaturzeit.* 1834. Ergzabl. Nr. 64. contends the signification *pain* (*compunctio, dolor*). But κατὰν. would at least be violent p And further the *spirit of pain* (Rom. xi. 8.), for a spirit full of evil, is rather fetched.

in *της*, *ότης*, as *ἀγιότης*, *ἀγνότης*, *ἀδρότης*, *ἀπλότης*, *ἰκανότης*, *ἀφελότης* (*ἀφέλεια* in earlier writers), *σκληρότης*, *τιμιότης*, *τελειότης*, *ματαιότης*, *γυμνότης*, *μεγαλειότης*, *πυριότης*, *αἰσχροότης*, *πιοτης* see Lob. p. 350. (*ἀπαθρότης* Rev. xvii. 4. is not established), partly, those in *σση* as *ἡλεημοσύνη* (from *ἡλεήμων*, as *σωφροσύνη* from *σώφρων*, the former even in Diog. L.), especially *αγαθωσύνη*, *μεγαλωσύνη* with *ω* because the *α* adj. is short (Buttm. ed. Rob. p. 327. § 119. B. N. 9. b. c. Etym. Mag. p. 275. 44.), both later, and only Hellenistic Greek words. Also among those in *ια*, which originate from adject. in *ος*, *ζος*, are many later formations (Lob. p. 343.) e. g. *ἡλαφρία*, as *εὐδαιμονία* from *εὐδαίμων*, so occurs in 2 Pet. ii. 16. *παρὰφροῖα* from *παράφρων*. Some Codd. have the more usual *παρὰφροσύνη*.\* Finally, the neuters of adject. in *ος* have frequently become substantives, as *ἰπποζύγιον*, *μεδόςιον*, *ὑπολήριον*, *σφάγιον*, etc. Fritzsche *Prælimin.* p. 42.

(d) *Those derived from other nouns* are, according to Buttm. ed. Rob. p. 328. § 119. 12, 10. 2. *ἰδωλεῖν* (*εἰδωλον*), *ἡλαιών* (*ἡλαία*), *μυλών*, (*μύλος*, *μύλη*) and the feminine *βασιλισσα*. Buttm. ed. Rob. p. 328. § 119. 12. 3. e. 'Αφειδρών, which is peculiar to the N. T. originates from *ἔδρα*. The gentil. fem. from *Φοῖνιξ* is *Φοίνισσα*, so Mr. vii. 26. *Συροφοίνισσα*, as *Κίλιξ* becomes *Κίλισσα*. But perhaps the feminine was formed from the name of the country *Φοινίκη*, for many and good Codd. have in Mr. *Συροφοινίσιςσα*, (comp. Fritzsche on the passage,) and this would be derived immediately from a ground form *Φοινικίς*, as *βασιλισσα* is related to *βασιλις*, and instead of *Σκυθίς*, at least among the Romans, occurs also *Scythiessa*, or as among the Greeks from *φυλακίς*; also *φυλάκισσα*. 'Ηρωδιανός Mt. xxii. 16. and *Χριστιανός* Acts xii. 26. (comp. *Καίσαριανός* Arrian. *Epict.* 1, 19. 4, 13.) of Gentile and Patronym. belong to the later latinising formation. In the earlier language the termination *ανος* was used only in the formation of names of cities and countries not Grecian. Buttm. ed. Rob. p. 328. § 119. 12, 74. A. Of the diminutives may be noticed *βιβλακίδιον*, from *βιβλίον*, which Pollux quotes, instead of the older forms *βιβλίδιον* and *βιβλιδάριον* (like *ἱματιδάριον* from *ἱματίδιον*), Buttm. ed. Rob. p. 330. § 119. B. 6. a. *γυναικάζιον* is after the usual analogy, yet it may be a rare form among the Greeks, as *ωτάριον* Mr. xiv. 47. in some Codd. See Fritzsche on this passage and on *κλωάριον*. On the diminutives in *ιον* see Fritzsche *Prælimin.* p. 43. Of these, *ψυχίον* is unquestionably a later form.

The substantives in *ηριον* are properly neuters from adjectives, as *ἰλαστέριον*, *θυματέριον*, *φυλακτέριον*, *φυλακτέριος* immediately from *φυλακ-*

\* Of nouns derived from adj., some have the termination *ια* for *ια*. Buttm. ed. Rob. p. 327. § 119. B. a. Others vacillate between *ια* and *ια*, as *κακοπαθια*. Comp. Poppo Thuc. II. I. 154. Ellendt. *pref. ad Arrian.* p. 30. As to this word, however, *ια* has the most in its favor.



της, has, like it, an active signification, *one who protects, one who reconciles*, but can be ref. to the *place* where the reconciliation is effected (like *φιλανθρωπίον* a house), and thence to the *covering of the ark of the covenant, the seat*. That it means *operculum* in the Septuagint, no one will but Wahl. In Rom. iii. 25. the signification a *propitiation* is good. A fem. subst. of this kind is *ζευκτηρία*, comp. *συνπνευσία*: is immediately related to *σωτήρ*, and *σωτήριον* also occurs as a subst. *ἡ σωτηρία*, i. e. *ἐπιρωσιον* is to be treated as a neuter of *ἐπιρῶσιος*, whi παρῶσις from πατήρ, is formed from the preposition *ἐπί*, as the intermediate adjective *ἐπιρῶσιος*. So *ἀνάγκαιον*, (the Greeks themsel *παράγκαιον* Lob. p. 297,) is derived from *ἀνά*, see Fritzsche *ad* 611, whilst the more usual *ἀνάγκιον* comes from the adverb *ἀνά*.

3. ADJECTIVES. (a) To those derived immediately from the pr form of a verb, belong, perhaps, *πειθός*, 1 Cor. ii. 4. comp. *ἰδός*, fr *βούσκω*, *φειδός*, from (*φείδω*) *φειδομαι*. I would by all allow it in Paul, although it is well conjectured that it ought to jected.\* Verbals in *τος* (Buttm. ed. Rob. p. 33<sup>o</sup>. § 119. 13. i. | § 134. 8. 9.) which in signification are sometimes equivalent to ti partic. in *tus*, as *γνωστός* *notus*, *σπειντός* *suginatus*, *ἀκαίδεντος* *u comp. δειόπνευστος* *inspiratus*;† sometimes to adjectives in *bilis*, as *δυσβάστακτος*, *ἀκατακταστός*, and sometimes have an *active sense*, *ταίστος* *one who offends not*, i. e. who does not sin, belong to this *Ἀκρίπατος* signifies, either *not attempted*, or *which cannot be atte* like *ἀκρίπατος*, which is usual among the Greeks. Buttm. ed. Rol Only *παθητός* means Acts xxvi. 23. *he who shall suffer*, comp. φ *πρατός* Aristot. *de anima* 3, 9. p. 64. Silb. Cattier. *Gazophyl.* p. 34 verbal *προσέλυτος* is most intimately connected with forms like *μέτεγλυς*, and is an augmented form of which no examples occur Greek language.

(b) Among the adject. which are formed from other adject. (par there are some worthy of remark, e. g. *περιούσιος* and *ἐπιούσιος* *περιούσα*, *ἐπιούσα*, as *ἐκούσιος* from *ἐκών*, *ἐκούσα* Buttm. ed. Rob. p § 119. 13. a. Lob. p. 4. *Ἐπιούσιος* is, *that which is appointed f following day* (bread), comp. Valckenaer *Select.* I. p. 190. Fritzc *Mt.* p. 267. (also against the derivation from *οὐσία*). But *περιούσι*

\* Our latest commentaries and lexicons have treated this word very unsati rily. Pott copies, in part verbatim from Valckenaer's *Selecta*, and Heydenrei peats the most unfortunate opinion of Storr.

† That this word in 2 Tim. iii. 6. is to be taken in a passive sense, is eviden *ἐμψυχοῦντος*, and cannot be doubted, although many similar derivatives have an signification, as *ἐκψυχοῦντος*, *ἀπαινοῦντος*.

more means only and merely *proprius*, as Wahl has it, than *πρῶτος*, in the Septuagint, only *property*. *πιστός* (Mr. xiv. 3. John xii. 3.) from *πιστός* means according to many old interpreters *pure, genuine*. Among the ancient Greeks that word means *convincing, also persuading* (Plat. *Gorg.* p. 455. A. Sext. Emp. *advers. Matth.* ii. 71. Theophrast. *Metaph.* p. 253. Sylb.), although many Codd. have in almost all the passages *πιστός* (See Bekker and Stallbaum on *Plat.*), in the later writers it means *faithful, credible*, Lücke John ii. 421. The transition to *pure* would not seem impossible, when we reflect that technical expressions (and such is *ράδος πιστ.*), especially mercantile terms, are often singular. It would be more appropriate to translate *πιστ.* *drinkable*, from *πισίω* or the root *πω*, like *πιστός* *drinkable* in Æschyl. *Prom.* 470. *πιστός, πιστός, πιστός*, etc. which old lexicographers adduce. That the ancients did *drink* the oil of spikenard, is asserted by Athen. 15. p. 689. Yet I cannot well understand why both Evangelists should apply this epithet; since if the liquid ointment of nard, which they used to pour out (Mr. *καταχύω*), did not differ materially from the drinkable nard, the adjective *πιστός* would be as superfluous as to say *liquid* or *fluid* nard. But the *ράδος λεπτή* of Dioscor. is *fluid*, which distinguishes it from a solid, adhesive nard; and besides the *drinkable* nard of John would not be adapted to the manipulation, which is denominated *δαίψω*. Finally, Fritzsche's interpretation of *πιστ.* (*ad Mr.* p. 601.) as *qui facile bibi potest, lubenter bibitur*, appears to me not well founded; nor is *πιστός* certainly to be found any where with the meaning *drinkable*. *Πιστός* itself was not much in use (in Æschyl. it occurs in a quibble), and gave place to the unequivocal *ποτός*.

(c) Among others *σάρκινος* and *σαρκινός* belong to the adjectives derived from substantives. The former can only mean, *of or belonging to flesh* (as *ξύρεος* *of wood*, *κριθινός* *of barley*. See Buttm. ed. Rob. p. 831. § 119. 13. a.) the latter *fleshly, carnal*: and it is surprising that Griesbach did not at once substitute *σαρκινός* for *σάρκινος* in Rom. vii. 14. 1 Cor. iii. 1. Heb. vii. 16. Yet even Lachmann has retained the latter.\* Among the adjectives of *time* in *νος* (Buttm. ed. Rob. *ibid.*) are *παθημενός, δεσμενός, κεινός*, which are later forms instead of *παθημένος, etc.* the earlier: *comp. ταχινός*. From *φυλή* is derived *δωδεκάφυλος* (*comp. τετραφυλος* Herod. v. 86.), the neuter of which is used substantively in Acts xxvi. 7. *Κεραμικός* (*κεράμιος, κεράμιος*) belong to the later adjective formations.

\* We may perhaps suppose that the later language of the people used these two forms interchangeably.

B. *Derivation by Composition.*

(a) There are many derivatives (nouns) whose first part is a noun, though there is nothing in their composition contrary to analogy, although a few similar formations occur in the Greek written language; *comp.* *οκνησία, ταπεινοφροσύνη, σκληροκαρδία, σκληροτέρας, ἀεροβυστία, αἰαῖος, ἀλλοτριωτρίσκοπος* (*comp.* *ἀλλοτριωτρίων* in Plato), *θεωρῶν* Lob. p. 621. *ποταμοφόρος, παρδιογνώστης, σπηδύβρωτος, ὀφθαλμοειδολάτης* (*comp.* *ψευδολάτης*, Theodos. *Acroas.* ii. 73.) *δεσμοφ* 'Αιματισχυσία is regularly formed from *αἷμα*. Buttm. ed. Rob. § 120. 2.; *χρεωφιλότης* is written with an *ω* according to the best although the form *χρεοφ.* may not be without analogy, Lob. § 120. 2. About *αὐθάτης* see Buttm. ed. Rob. *ibid.* *Δευτεροδεκάτη* Hieron in c. 45. is most similar to the composition *δευτερόπρωτος* Luk. vi. 1. latter signifies *second first*, the former *second tenth*. The first part of the compound is more rarely a verb, as in *ἰθελορησκία, voluntarship: comp.* *ἰθελουσία*. The inseparable *α* priv. as the first part of a compound presents nothing unusual; the *α* intensive, appears only in a familiar verb *ἀτενίζειν*. See Buttm. ed. Rob. p. 335. § 120. 1. Döderlein *de αφα intensivo sermonis Græci*. Erl. 1830. 4to.

(b) Where the latter part of the compound is a verb, it appears unchanged root only in composition with the old prepositions (Buttm. ed. Rob. p. 336. § 121. 2.); in other cases it is so changed that the verb assumes its ending from a noun derived from the root, as *ἀδυνατεῖν, γεισθαι, νοθεύειν, εὐεργετεῖν, τροποφορεῖν*, etc.\* *Ὁμείρεσθαι* (as the Codd. have for *ἰμείρεσθαι* 1 Thes. ii. 8.) is rather opposed to this, but may be derived from *ὁμοῦ, ὁμός* and *εἰρεῖν* Fritzsche *ad Mr.* p. 792. At no verb of the kind occurs with *ὁμ.* *comp.* *ὁμαδίω* from *ὁμαδος, ὁμοδρῶν, ὁμηρεύειν, ὁμοζυγεῖν, ὁμιλεῖν*, etc. A genitive, which in the above passage is governed by the verb, would also be strange (*comp.* *Matth.* II. 23. *ἐκ τῆς πόλεως*). Yet perhaps the former ought not to be too strongly urged in a word derived from the popular language. But if *μείρεσθαι*, as it is four times Nicand. *Ther.* 402. for *ἰμείρεσθαι*, were the original form, *μείρεσθαι* would stand together as well as *δορεσθαι* and *ὀδύρεσθαι*. The latter will always be a riddle.

A formation peculiar to the Hellenistic language is *προσωποληψία* (*προσωπολήπτης, προσωποληψία* Theodor. *Acroas.* I. 32. *απροσωπολήπτης*).

\* On apparent exceptions, as *καλοπαιεῖν, ἀγαθοπαιεῖν*, see Buttm. ed. Rob. p. 336. § 121. 3. N. 3.

A corresponding verb is ἀκαταληπτεῖν Sext. Emp. *hypoth.* I. 210.; *comp.* for the concrete derivative δακρυλήπτης and εργολήπτης Septuag., δαγμονολήπτης Justin. M. *Apol.* 2. p. 30. Götz. The N. T. has many such compositions unknown to the Greeks, like προσωπολήπτης, in which the second part is a nominal form derived from a verb, but where the first indicates the object (Buttm. ed. Rob. p. 388. § 121. 6.) e. g. δεξιολάβος, *who takes the right side of some one*, therefore *satellites*. From them originate again: (a) Abstract nouns, where belong σκηνοπηγία (from σκηνοπηγός), κλυτοσηγία, etc. (b) Verbs, like λιθοβολεῖν from λιθοβάλλω (*comp.* αὐτοβολεῖν, θεροβλεῖν, etc.), αεθοποδεῖν from ἀερόπους.

In verbs compounded of two or more prepositions, the preposition which forms the double compound is placed first, as ἀπειπείχεσθαι, συναρτασβάτισθαι. Διαπαρεργισθῆ 1 Tim. vi. 5. would not be conformable to this, if the meaning were, *false assiduity*, or *unprofitable disputation*; since this compound could only mean *continued* (endless) *hostilities*, and in this sense παρδιαεργισθῆ must be taken. Nevertheless a majority of the Codd. is for διαπαρ. Therefore a transposition of the prepositions in this compound is made, Fritzsche *Comment. in Mr.* p. 796. Such a transposition, however, might have been made by the transcribers. But on the whole, in this passage διαπαρ. would admit the sense *continued dissensions*. The other compounds with διαπαρ. which occur in 1 Kings vi. 4. διαπαρεπύπτεισθαι, 2 Sam. iii. 30. διαπαρεργεῖν would, as to the meaning, be regular, were there no doubt in relation to the former. See Schleussner *Theas. Philol. on this word*. The compound παρκαταθήκη and παρκαθήκη have the same signification. Lob. p. 312. The latter form is the most frequent in the N. T. The two forms vacillate in the Codd. also in Plutarch *Ser. Vind.* See Wytttenb. II. p. 530. Heinichen *ind. ad Euseb.* III. p. 529.

Single as well as double compound verbs frequently occur in the Greek of the Bible, which are not found in other Greek writers. Especially are verbs, which earlier writers used in the *simple* form, augmented by prepositions which represent the mode of action sensibly; (as the later language was particularly fond of the perspicuous and the expressive.). Thus καταλῶζω, *to stone down*, ἱσχυρίζεσθαι as if, *to swear* (in the judicial sense. *Trs.*), to take an oath *from* one, ἱλαστεῖσθαι *to lighten forth*, ἐγαμίζω *to marry out* (elocare), διαγίγναι, ἐκκατὰλλαι, ἐχομολογῆναι.

NOTE. Proper names, especially those which are compounded, occur often in the N. T. in the contractions peculiar to the popular language, which are often very forcible (Lob. p. 434.), as Ἀρτεμῆς for Ἀρτεμίδωρος Tit. iii. 12.; Νυμφῆς for Νυμφόδωρος Col. iv. 15.; Ζηνῶς for Ζηνόδωρ Tit. iii. 13.; Παρμενῆς for Παρμενίδης Acts vi. 5.; Δημῶς probably for Δημίτριος or Δήμαρχος Col. iv. 14. 2 Tim. iv. 10.; perhaps also Ἐπαφρῆς for Ἐπαφρόδιτος Col. i. 7. iv. 12. and Ἐσμῶς for Ἐσμογόνης. Rom. xvi. 14. Θεοδῶς for Θεόδωρος, i. e. Θεόδωρος and Λουκῶς for Lucanus (among the Greeks, *comp.* Ἀλεῖς for Ἀλεξανδρος, Μηνῶς for Μηνόδωρος). Many in ας without circumflex are found abbreviated, e. g. Ἀμπλίας for Ampliatus Rom. xvi.

8. Ἀντίπας for Ἀντίπατρος Rev. ii. 13. Κλέπας for Κλεόπατρος Luk. 18. perhaps Σίλας from Σιλουανός, see Heumann *Pæcile* III. p. 31 Σώπατρος from Σωσίπατρος Acts xx. 4. (as some Codd. have), although more contracted in the beginning of the word, might be very forceful but the former can also be an original form. On the contrary the proper names in λας, which perhaps are not only contracted by the Latins in λας (Matth. I. 149.), are written in the New Testament with abbreviation Νικόλαος, Ἀρχέλαος. (About the contraction in the παμμήν for παταμήν see Lob. p. 340.).

## PART III.

### SYNTAX.

#### CHAPTER I.

#### ON THE USE OF THE ARTICLE.\*

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##### § 17. *The Article with Nouns.*

It is easy to apprehend the fundamental law, that the article stands before a noun which designates a definite object, (*comp.* Epiph. *hær.* 1, 9, 4.), yet it must be, and always should have been equally important to the critic and the exegesist, to be acquainted with the various uses of this part of speech in the N. T. The following instances may be noted.

1. An appellative noun (subst. or adj. and partic. used substantively), is *definite*, or takes the def. article: (a) When it designates an object, of which there is but one, as ὁ ἄλλος, ἡ γῆ, ἡ δικαιοσύνη, τὸ ἀγαθόν *the good* (abstractly), *virtue*. In such cases the object is characterized as definite, by this unity of existence. Examples from the N. T. are unnecessary. (b) When out of a whole class of objects, it distinguishes a single one to be thought of separately. This must be either an object already known to the reader, or brought to view in a precoding sentence. *Comp.* Herm. *ad Soph. Ajac.* 1206. *ad œd. R.* 838. (c) When a word, which properly designates an individual of a class, in the singular the *genus*, expresses the object merely as existing, without respect to the number of such objects, Schäfer *ad Long.* p. 373, (yet see Engelhardt *ad Plat.*

\* A. Kluit *Vindiciae artic. in N. T. Trai.* et Alcmar. 768. 771. P. I. Tom. I. III. P. II. Tom. I. II. 8vo. J. Middleton *on the Gr. article.* Schulthess *in den Theol. Annal.* 1808. p. 56. E. Valpy *on the Gr. artic. in his N. T.* Lond. 3. edit. 1834. 3 vols. 8vo.

*Euthyphr.* p. 100),\* as δ στρατιώτης *the soldier*, δ πονηρός *the base*. Mt. xii. 35. ὁ ἀγαθὸς ἀνδρῶπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει τὰ Luk. x. 7. Rom. iv. 6. Gal. iii. 20. iv. 1. also 1 Thess. iv. 6. ἀεγάζομαι *in business*.† Here belong also ὁ ποιμὴν ὁ καλός John ὁ σπείρων Luk. viii. 5., where the concrete idea of the good she etc. (therefore the genus) is expressed. So always in fables, apo and parables. Comp. Exod. xxiii. 1.

Examples under (b) are Mt. xxvi. 27. (Luk. xxii. 17. Mr. xiv. 2 article is to be used according to the best Codd.) λαβὼν τὸ ποτήριον *cup which stood before the master of the house, to hand it around*; iv. 20. σπύρας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ *closed the book and gave again to the (appointed) servant, who handed it to him*, v. 17. Lu 16. λαβὼν τοὺς αἶντι ἀγτους, namely the *loaves mentioned* v. 13., Ac 7. ἐξῆλθεν εἰς τὴν οἰκίαν *into the house*, which was described to him 11.; John iv. 43. μετὰ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, namely after the days mentioned v. 40.; John xiii. 5. βάλλει ὕδωρ εἰς τὸν νικητήρα *into the bath* which usually stood in the room; John ii. 14. εὔρεν ἐν τῷ ἱερῷ τοὺς πωλῆτας βόας καὶ πρόβατα *the cattle dealers, who kept the market in the temple* (but who properly should have remained out of the ἱερὸν), as we are to say: *the cloth-makers* (who are accustomed to visit the fair) I found in the King-street; v. 36. τὴν μαρτυρίαν, *the testimony, to which I appeal* (v. 31. and by which I approve myself to you; Jas. ii. 25. ῥαββὶ ἡ πόρνη ἐν ἀμίνῃ τοὺς ἀγγέλους, namely, those of whom we are at once reminded the familiar history, by the mention of the name Rahab: Mr. i. 7. ἔρχετο ὁ ἰσχυρότερός μου with a direct reference to Christ; Rev. xx. 4. ἐβασιλεύσουσιν μετὰ τοῦ χριστοῦ τὰ χίλια *the thousand years*, i. e. the definite period of a thousand years for the reign of the Messiah, Jas. ii. 14. τί τὸ ὅτι ἐὰν πιστεῖτε λίγη τις ἔχει *the advantage, which could be expected* (cf. ii. 16. 1 Cor. xv. 32.), 1 Cor. iv. 5. τότε δίκαιος γενησεται ἐκαστος τοῦ θεοῦ *the deserved praise* (as Mt. v. 12. Rom. iv. 4. 1 Cor. ix. 8. δμοῖος; John vii. 24. τὴν δικαίαν κρίσιν κρίνατε *not a righteous judgment but the righteous judgment*, i. e. that which in the present case is right, in opposition to the unjust one, which they had given, comp. v. 52. Acts v. 37. ἀπίστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς *of (then the last) census known to the reader*; xxi. 38. ὁ ἀναστατώσας

\* Herm. *pref. ad Eurip. Iphig. Aul.* p. 15. Articulus quoniam origine pronominis demonstrationis est, definit infinita idque duobus modis, aut designando certo deum, aut quæ multa sunt cunctis in unum colligendis.

† In the plural, it is plain that, e. g. Mt. xxiv. 28. οἱ ἀπὸ, when particular cases are not meant, must signify the whole species. On the other hand, in Heb. vi. ἀδελφοὶ κατὰ τὸν μᾶζοντες ἑαυτοὺς, *men swear, etc.* i. e. whoever of men swears, etc.

ἐξαγωγῶν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἄνδρας τῶν σιναίων *the known four thousand men* (the event occurred not long before), see Kühnöl on this passage; xxvii. 38. ἐμβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν *the grain*, which made up the cargo (it was an Alexandrian ship with a cargo of grain), Acts xi. 13. εἰς τὸν ἄγγελον *the angel*, which Luke mentioned above x. 3. 22. (where the author forgets, that these words are directed to Peter, who was not yet acquainted with this angel); Acts xvii. 1. οἶνον ἢ συναγωγὴ τῶν Ἰουδαίων *the Jews' synagogue*, namely of this city, which in consequence of the small Jewish population had only one synagogue: as we say of a village: *the church stands on a hill*, etc.; Heb. xi. 28. ὁ ἀποκτενύων, *the destroyer*, which is spoken of in the second book of Moses. *Comp.* also 1 Cor. x. 10. 1 Cor. xv. 8. ὥσπερ εἰ ἐφ' ἐκτερώματι (where ἐφ' (εἰν) is unnecessary), *to me* as the after birth, (late born,) namely among the apostles; Jas. ii. 20. 26. ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστὶ *not: without works*, (*comp.* v. 17), but without the works, produced especially by faith. 2 Cor. i. 17. μήτις ἄρα τῇ ἁλαφρίᾳ ἐχρησάμην, where ἁλαφρ. is used objectively as an inherent property of human nature, as they say in German, *the avarice* has dominion over him, *the drunkenness* conquers him; yet ἡ ἁλαφρ. here might refer to the levity with which he had been charged; Luk. xviii. 15. προσέφeron αὐτοῖς καὶ τὰ βρέφη, namely, which they had, *their children*; John vi. 3. ἀνῆλθε εἰς τὸ ὄρος *on the mountain* which was πέραν τῆς θαλ. near the shore, where Jesus had landed, *comp.* Mt. xxv. 29. also the easy passages Mt. ii. 11. xiii. 2. John xx. 1. xxi. 20. vi. 10. Luk. v. 14. 21. 1 Cor. x. 1. Acts ix. 2. 1 Cor. v. 9. Mr. vii. 24. John xii. 12. xiii. 4. xviii. 15. Mt. viii. 4. (Fritzsche *Quat. Ev.* I. p. 307) Heb. v. 4.; in Rom. ix. 4. it is not necessary to lay, after *Wahl*, an unusual stress on the article. Ὁ ἐρχόμενος is *the Messiah*,\* ἡ κρίσις *the judgment of the world by Messiah*, Mt. xii. 41., ἡ νομοθεσία, Rom. ix. 4. *the giving of the law on mount Sinai*, ἡ σωτηρία *the salvation* (of the Messiah, christian), ἡ γραφὴ *the (holy) scripture*, ὁ πειράζων *satan*, etc. ἡ ἔρημος is according to the context sometimes the Arabian desert (Arabia Petrea) John. iii. 14. vi. 31. Acts vii. 30. at other times the κατ' ἐξοχὴν so called, desert of Judah Mat. iv. 1. xi. 54. *Comp.* the oft-recurring doxology αὐτοῖς (κυρίῳ, θεῷ) ἡ δόξα (καὶ τὸ πρῶτος) *to him be the glory*, viz. that which belongs to him alone, Rom. xi. 36. xvi. 27. Ephes. iii. 21. Gal. i. 5. Phil. iv. 20. 2 Tim. iv. 18. 1 Pet. iv. 11. (*comp.* Rev. iv. 11. ἄξιός, εἰ, κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν,† v. 13. ἡ ἐκλογὴ καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ

\* See Lücke on ὁ προφῆτης, John i. 21.

† *Comp.* Xen. *Anab.* 5. 6, 34. τὴν δὲ δύναμιν ἐκτελεῖν, Lucian *diall. deor.* 15. τὸν ἐκτελεῖν δύναμιν, Heliod. *Aeth.* 1, 21, 40. Cor. τὸν χάριν ἔχον, for which in N. T. we find only χάριν ἔχον. Luk. xvii. 9. Acts ii. 47. 2 Tim. i. 3.



πράτος εἰς τοὺς αἰῶνας, etc. and the well known forms: *ἐκεῖ ἵσται ὁ κριμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων* Mt. viii. 12. Luk. xiii. 28. etc. *there take place the wailing and gnashing of teeth, which they deserve.*

Between πολλοὶ and οἱ πολλοὶ taken absolutely (in the latter sense in the N. T.) the usual distinction is made. The latter signifies *many* (as known), either in definite contrast with a *unity*. Rom. x. οἱ πολλοὶ ἐν σώμα ἴσμεν (1 Cor. x. 17.), or with a *single one*, Rom. v. 19.; or without any such contrast, *the multitude, the (great) mass*, (the exception of a few) Mt. xxiv. 12., and hence in 2 Cor. ii. 17 *vulgus doctor. Christ., the body of Christian teachers.* See *Scl Melet.* p. 3, 65. Οἱ ἄλλοι, οἱ ἅλλοι, οἱ πάντες need no elucidation.

It is singular that interpreters, when they use the article in the contrary to their custom, have mostly erred in judgment. So K after Krause (a wretched guide, where grammatical accuracy is required in ἐν τῇ ἐκκλησίᾳ Acts vii. 38., when he maintains that, because of the article, *a certain assembly of people* is meant. The context perhaps would justify this meaning, but ἡ ἐκκλησία only grammatically considered may as well signify *the assembly* (as Grotius and others interpret *ἡ ἐκκλησία*), and the article would then be as legitimately used as in this case. So Acts viii. 27. ἡ ἔξημος (ἡ ὁδὸς). In 2 Thess. iii. 14. also, the interpreters have placed much dependence on the article in διὰ τῆς ἐπιστοῆς and therefore deny the possibility of connecting these words with following σημειοῦσθαι. The omission of the article in two Codd. may perhaps be accounted for in this way. Paul could very well say, διὰ τῆς ἐπιστολῆς σημειοῦσθαι, if he then expected an answer from the Thessalonians to scribe him to me in the letter, viz. that which I expect from you which you have to write to me.\*

2. In the above mentioned passages the German language also fixes the article, while it is contrary to its genius to use it in the folk places, Acts xxvi. 24. ὁ Φῆστος μεγάλη τῇ φωνῇ ἔφη (*comp.* xiv. 10. *L Catapl.* 11. Diod. Sic. 1, 70. 83. Polyb. 15, 29.) 1 Cor. xi. 5. ἐτίθεισά ἀπατακαλύπτει τὴν κεφαλὴν, Rev. ii. 18. ἔχων τοὺς ὀφθαλμοὺς ἀνὰ φλόγα πυρός. The article is used here, because the particular head and eyes of the person mentioned are intended, which should be minutely described by means of a predicate, as if it were said, "with his voice, which is strong, with his head, which is uncovered." In this example we can come nearest to the Greek, "*he had his eyes as fire*," i. e. the eyes, which he had, were as fire. Rev. iv. 7. ζῶντες οὗτοι τὸ πνεῦμα ὡς ἄνθρωποι (some Codd. leave out the article), Heb. vii. 24. κατακαλύπτει τὴν κεφαλὴν αὐτοῦ τὴν ἐκ τῆς ἐκκλησίας. Mr. viii. 17. ἔτι πεπωρωμένην ἔχετε τὴν καρδίαν, Mt. iii. 4. ἔχει τὸ ἱνδύμα αὐτοῦ ἀπὸ τριχῶν καμήλου. Heb. v. 14. The Greek expression is more particular than the German. *Comp.* as παρὰ Xen. *Cyrop.* 5, 1. 2. ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα, Theophr.

\* Bengel on this passage, gives an entirely different interpretation of διὰ τῆς ἐπιστολῆς, in which, however, the article retains its force.

12. (19) τοὺς δούλους μεγάλους ἔχων, Eurip. *Electr.* 737. Thuc. 1, 23. 6, 86. *Ælian. Anim.* 13, 15. Diod. Sic. 1, 52. 2, 19. 54. 3, 34. 49. Lucian. *Eumuch.* 11. and *dial deor.* 8, 1. Isocr. ep. 7. p. 1012. Polyæn. 8, 10. 1. Galen *temper.* 2, 6. Plat. *Phædr.* p. 242. B. Polyb. 3, 4. 1. See Krüger *ad Dion. Hal.* p. 126. Poppo *ad Thuc.* III. 1. p. 115. and about a relative use of the article, Herm. *ad Soph. Electr.* 294.

3. That participles in an absolute sense, as substantives, (*comp.* ὁ πειράζων, ὁ διώπων ἡμᾶς Gal. 1, 23.) or resolved by *he who*, have the article, is well understood (Matth. II. 717.): 1 Cor. ix. 13. οὐκ οἶδατε, ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι ἐκ τοῦ ἱεροῦ ἐσθίουσιν; οἱ τῷ θυσιαστηρίῳ προσεισφέροντες τῷ θυσιαστηρίῳ συμμερίζονται, *that they, who labour in holy things* (οἱ ἱερούργοι) etc. 2 Cor. ii. 2. καὶ τίς ἐστὶν ὁ εὐφραίνων με, εἰ μὴ ὁ λυπούμενος ἔξ ἐμοῦ; Mt. x. 20. Phil. ii. 13. On the other hand the position of the article before the participle in the following passages will be striking, because it is contrary to the genius of our language, and seems even to violate a logical rule: John v. 32. ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, Gal. i. 7. τινὲς εἰσιν οἱ ταρασσόντες ἡμᾶς, Col. ii. 8. βλέπετε μὴ τις ὑμᾶς ἰσθῆαι ὁ σιλαγαῶν, Acts ii. 47. ὁ κύριος προσετίθει τὸν ὃν ὁ σωζόμενος καθ' ἡμέραν τῇ ἐκκλησίᾳ, 2 Cor. xi. 4. εἰμὲν γὰρ ὁ ἐρχόμενος ἄλλος Ἰησοῦν κηρύσσει, etc. In the first three passages the ἄλλος and τινὲς seem to mark the distinction indefinitely. The passage in Acts ii. 47., Stolz translates, "The Lord added daily *saved* to the church," (in the German *saved* is without the article in Stolz's translation). In those passages of John in which ὁ μαρτυρῶν occurs, it refers to the definite witness (God): there is *another who bears witness* to me (Doederlein *ad Œd.* C. p. 475.) *comp.* John v. 45. In Gal. and Col. the οἱ ταρασσόντες and the σιλαγαῶν are directly thought of as such, and the whole mode of expression is similar to the known Greek εἰσὶν οἱ λέγοντες (*comp.* Matth. II. 713.) Lysias *pro bon. Aristoph.* 57. εἰσὶ δὲ τινες οἱ προαναδίσκοντες, etc. Lucian. *Abdic.* 3. ἡσάν τινες οἱ μανίας ἀρχὴν τοῦτ' εἶναι νομίζοντες, etc. In Acts οἱ σωζόμενοι are the particular persons, who accepted the christian faith and were saved by it: the Lord added daily to the church, (namely) those who (by their faith) were saved (from eternal destruction). Not dissimilar in Plat. *Menex.* p. 236. B. ὅτι μέλλουσιν Ἀθηναῖοι ἀρετῆσθαι τὸν ἱερῶτα, Polyæn. 5, 1. 1. Diog. L. 2, 3. 6. Demosth. *adv. Nicosth.* p. 723. A. Ellendt. *ad Arrian. Alex.* II. 235. Stallbaum *ad Plat. rep.* II. 122. (1 Sam. xiv. 39. Gen. xli. 8. xlii. 8. Zeph. iii. 13.). Finally, in 2 Cor. the apostle contemplates the case, that a false teacher will appear; in a *concrete sense*: *if he who appears* (he, whom I have definitely before my mind as appearing among you), *preaches*, etc. See Matth. II. Bernhardy p. 318. On the infinitive with the article, see below, § 44.

The connection in Luk. xviii. 9. οἷς ἀπὸς τινος τὴς πιστευότας ἐφ' ἑαυτοὺς is easily explained. Here the τινες are some who cannot be more precisely designated, yet in οἱ πιστευοί are characterized by a definite perty: *some*, and they were *such as trusted*, etc. Comp. Acts xix Herm. *ad Soph. R.* 107. Döderlein *ad CEd. Col.* p. 296.

4. In many of these passages interpreters explain δ as the *indefinite* article (comp. Kühnöl on John xix. 32.),\* which was to be found for even in the Gr. writings, but which in the N. T. they reduced to the Hebrew. But on the one hand the Hebrew article ה is never used for the definite article (see Ewald 568. and Simon. *Lex. Heb.* Winer's ed. 2: in opposition to Gesen. *Lehrgeb.* 655. who had not seen what appears in the *New Theol. Annal.* 1808. p. 220.); on the other hand it is inconceivable that a language, which once possesses and *feels* the definite article, should ever use it as an indefinite. How could a rational man, in the case of "I saw a mountain," say "I saw the mountain?" Even children and uneducated persons in German (in English also), use the article correctly, and it would be a revolution of the laws of thought, to *express the indefinite*, that which is conceived *indefinitely*. Cases, however, where it is indifferent whether the article be used or not, must not be confused with those which are here the subject of remark. The use or the omission of the article in such instances depends on the manner in which the mind has conceived the proposition, but has no influence on the precise idea. We must therefore distinguish between an objective and a subjective use of the article. (Comp. Sintenis *ad Plut. Themist.* p. 190)

Passages in which it is of no material importance whether the article be prefixed or not, are Jas. ii. 26. τὸ σῶμα χωρὶς πνεύματος νεκρὸν *the body without spirit is dead*: χωρὶς τοῦ πνεύ. would be, without spirit, viz. that spirit which is usually connected with the human mind. Heb. v. 11. περὶ οὗ πολλὸς ἡμῖν ὁ λόγος *sermo, quem instituere debemus*. Without the article it would be a *protracted discourse*. One Cod. in the art. in this passage. Comp. Heindorf *ad Plat. Protag.* p. 5 Luke xii. 54. reads, in good Codd. ὅταν ἰδῇτε νεφέλην ἀνατέλλουσαν ἀπὸ τοῦ νοτίου: the received text has τὴν νεφ.; either is admissible. With the art. the words mean, *if you see the cloud* (which appears in the west, if the clouds be moving from that direction. Col. iii. 1. ἐν αὐτῷ ἐκτίσθη τὸ πᾶν *τα, signifies the (existing) all, the whole of things*. πάντα would be, *every thing which exists*. The sense is not affected by the article, but the two ideas differ in the conception of the mind. In respect to John i. 31. the judgment of Matthäi is correct. Mtt. x. λαβὼν δ' Ἰησοῦς τὸν ἄρτον (which was lying there, which was left)

\* Sturz *Lexic. Xenoph.* III. p. 232. adduces passages from Xenoph. where the article must be taken for τίς.

Mr. xiv. 22. Luke xxii. 19. 1 Cor. xi. 23. ἄρτον *bread*, or a *loaf* (according to the best Codd.) *Comp.* Mt. xii. 1. with Mr. ii. 23. Luke vi. 1. Mt. xix. 3. with Mr. x. 2. Luke ix. 28. with Mr. ix. 2.

In the following parallel sentences the use of the article is not always consistent, e. g. Luke xviii. 2. τὸν θεὸν μὴ φοβούμενοι καὶ ἀνθρώπον μὴ ἐντροπιάμενος, v. 27. τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ ἐστὶ παρὰ τοῦ θεοῦ, xx. 25. ἀπόδοτε τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τοῦ θεοῦ (some Codd. however have τοῦ Καίσαρος.), Luke xvii. 34. ἴσονται δύο ἐπὶ κλίνης μιᾶς, εἰς\* παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται, 1 John iii. 18. μὴ ἀγαπῶμεν λόγῳ μὴδὲ τῇ γλώσσῃ (according to the best Codd. 2 Tim. i. 10. (Rom. iii. 10. from the Septuagint) 1 Cor. ii. 14. 15. Rom. ii. 29. vi. 19. Mt. vi. 24. xxiv. 40. also Heb. xi. 38. *See* Porson *ad Eurip. Phoen.* p. 42. ed. Lips. Ellendt *ad Arrian. Alex.* l. p. 58. Förtsch *com. de locis Lysiae.* p. 49. *Comp.* Plat. *rep.* l. p. 332. C. Xen. *Anab.* 3. 4. 7. Galen *temper.* 1. 4. Diog. L. 6. 1. 4. Lucian *Eunuch.* 6. Liban. *Oratt.* p. 118. D. Porphyr. *Abstin.* 1. 14.

On the other hand the use and the omission of the article is clear to every one, in Luke ix. 13. οὐκ εἰσὶν ἡμῖν πλείον ἢ πέντε ἄρτοι καὶ ἰχθύες δύο v. 16. λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, Rom. v. 7. μόλις γὰρ ὑπὲρ δικαίου τις ἀποδανείται, ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τοσαύτῃ ἀποδανεῖν for a good (honest) man in civil society—for the kind, i. e. the benefactor, whom he has, etc. Rückert has certainly misunderstood this passage. On Mt. xxii. 28. *see* Fritzsche.

In a few passages, where we would say (in German) *a*, (in Eng. without any artic. either def. or indef.) the article is used in Greek, and none but an attentive reader could discern that it has no force: e. g. John ii. 25. οὐ χρεῖον εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου, αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ. In the Greek here, what we express generally and abstractly, is, by a lively representation, conceived as concrete and real: *the man*, with whom he had (each time) to do, who came to meet him. No reasonable objection can be made to the use of the singular in this case. To demand the plural, because *not only one individual*, but many at the same time often came to him, is to act the pedant, and to misapprehend the nature of the singular. The preceding plur. οἱ πολλοὶ v. 23. is not to be taken into consideration here, because the evangelist would express a universal proposition, not applicable only to the present case. That the τοῦ may be taken for τῶς is certain; *comp.* Herm. *ad Vig.* p. 703., but with the above interpretation, this is unnecessary. John iii. 10. οὐ εἰ δὲ διδάσκαλος τῷ Ἰσραὴλ, the latest interpreters translate, "Art thou *a* teacher of Israel?" taking no notice of this striking article.—Schmieders's interpretation (*Program. in Gal.* iii. 19. p. 4.) is not admissible: nor can we believe that the article, which in thousands of places in the N. T. is used correctly, is in this single passage to be translated *a*. The article here is rather to be taken rhetorically: "Art thou *the* teacher of Israel, and knowest not these things?" For the sake of contrast Jesus calls Nicodemus, not διδάσκ. but τὸν διδάσκ. *See* Fritzsche *ad Mr.* 613. *Comp.* Plat. *Crito.* p. 51. A. καὶ σὺ φήσεις ταῦτα ποίων δίκαια πράττειν, ὁ τῇ ἀληθείᾳ τῆς ἀρετῆς ἐπιμελούμενος, and Mr. xiv. 18. Valckenær *ad Eurip.*

\* This supports my interpretation of Gal. iii. 20. where I am charged with taking εἰς for εἰς.

*Phæn.* p. 552. Stallbaum *ad Plat. Euthyphr.* p. 12. See Lücke on this passage, in respect to a recently proposed interpretation.

NOTE 1. In some few cases the use or the omission of the article indicates the individual style of the different authors. Gersdorf in *Sprach-characteristick* 1. Thl. p. 39. 272. has proved that the four Evangelists write almost uniformly ὁ Χριστός, *the expected Messiah*, like ὁ ἐρχόμενος; but Paul and Peter Χριστός, because with them the word had become more of a proper name. In the epistles of the two latter however, those cases must be excepted, where the preceding noun, on which Χριστός depends, or a pronoun following, which relates to Χριστός (2 Cor. iv. 4. Col. iv. 3. Rom. vii. 4. 1 Cor. i. 17.) takes the article; e. g. 2 Thess. iii. 5. εἰς τὴν ἐπομένην τῷ Χριστῷ, and especially the well known and established formula τὸ ἐναγγέλιον τοῦ χριστοῦ.

NOTE 2. In respect to the article the manuscripts vary much (especially in John, see Eichh. *Einleit.* II. 275.), particularly in passages where its use or omission is a matter of indifference: and here the critic must be guided more by the value of the Codd. than by a supposed manner of the individual authors; e. g. Mtt. iv. 4. some Codd. read οὐκ ἐπ' ἀζω μόνη ζήσεται ὁ ἄνθρωπος, others ἄνθρωπος. Both are correct according to the sense. The latter means, "by bread alone no man lives." *Comp.* Mtt. xiii. 22. Luke viii. 14. Mt. xii. 1. σάχνας, Mr. iii. 28. βλασφημίας (where αἱ βλασφημίαι is to be preferred), vi. 17. ἐν φυλακῇ (better than ἐν τῇ φυλακῇ), ix. 38. Ἰωάννης (better than ὁ Ἰωάν.). x. 2. Φαρισαῖοι, x. 46. υἱός, xi. 4. πῶλον, xii. 33. θυσιῶν, xiv. 33. Ἰάκωβον, 60. εἰς μίσην, Luke ii. 12. ἐν φάτνῃ, iv. 9. ὁ υἱός, iv. 29. ὡς ἀσφύς τοῦ ὄρους, iv. 38. πενδερά τοῦ Σίμωνος, vi. 35. ὑψίστου, Mr. xv. 12. ὃν λέγετε βασιλεία τῶν Ἰουδαίων, x. 33. τοῖς γεγραμμένοις, vi. 8. εἰς ὁδόν (more correctly τὴν ὁδόν, Gal. iv. 24. and others.

The editors of the N. T. hitherto have not paid sufficient attention to such passages, only pointing out the variations.

NOTE 3. The indefinite article, in some passages, is denoted by the numeral εἷς, as among the later Greeks.\* Mt. viii. 19. προσελθὼν εἰς γεγραμμένους, etc. John vi. 9. Ἰστί παιδάριον ἐν ᾧ δε Mt. xxi. 19. Rev. viii. 13. but Mr. xiv. 47. is εἷς τῶν παρεστηκότων as in the Latin: *unus adstantium*. *Comp.* Lucian. *dial. mort.* 3. 1. Herodian. 7. 5. 10. Æschin. *dial.* 2. 2.† and Jas. iv. 13. in ταυτὸν ἵνα the numeral retains its signification, still more in Rom. ix. 10. and 2 Cor. xi. 2. also John vii. 21. *comp.* Boissonnade *ad Eunap.* 345. Ast. *ad Plat. Legg.* 219. Jacobs *ad Achill. Tat.* p. 898. Schäfer *ad Long.* 399.‡ Εἷς τις *unus aliquis* are sometimes

\* So also the Heb. *הוא* See Gesen. *Lehrgeb.* p. 655. This use of εἷς depends on the above mentioned peculiarity of the later language, for the purpose of more emphatic expression.

† Τις τῶν παρεστηκ. might be taken as equivalent to the Latin *suorum aliquis*. *Comp.* Luk. vii. 36. xi. 1.

‡ Bretschneider refers to this rule, 1 Tim. iii. 2. 12. Tit. i. 6. μιᾶς γυναικὸς ἀνδρὶς: *he shall be a man of a wife, or a husband.* But independently of the fact that 1 Tim.

connected together, Mr. xiv. 51. (partitive Mr. xiv. 47. John xi. 49.) See Heindorf *ad Plat. Soph.* 42. Ast. *ad Plat. Polit.* 532. and *ad Plat. Legg.* p. 50. Boisson. *ad Marin.* p. 125.

5. The noun which is rendered definite by the use of the article, may be the predicate as well as the subject of a sentence, although more frequently the latter. In the N. T. however, the predicate is found oftener with the article, than is usually supposed.\* We remark the following passages: Mr. vi. 3. *ὃς οὗτός ἐστιν ὁ τέκτων* is *this not the (known) carpenter?* vii. 15. *ἐπεὶ δὲ ἐστὶ τὸ ποινοῦντα τὸν ἀνδρα* *that is it, that the man,* etc. xii. 7. *οὗτός ἐστιν ὁ πληρονόμος*, xiii. 11. *οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες*, Mt. xxvi. 26. 28. *τοῦτό ἐστι τὸ σῶμά μου, τοῦτό ἐστι τὸ αἷμά μου*, John iv. 42. *οὗτός ἐστιν ὁ σωτὴς τοῦ κόσμου*, 1 Cor. x. 4. *ἡ δὲ πέτρα ἣν ὁ Χριστός*, xi. 3. *παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός ἐστι*, xv. 56. *ἡ δύναμις τῆς ἀμαρτίας ὁ νόμος*, 2 Cor. iii. 17. *ὁ κύριος το πνεῦμά ἐστιν*, 1 John iii. 4. *ἡ ἀμαρτία ἐστὶν ἡ ἀνομία*, Phil. ii. 13. *ὁ θεός ἐστιν ὁ ἐνεργῶν*, Ephes. ii. 14. *αὐτὸς γὰρ ἐστιν ἡ εἰρήνη ἡμῶν*. *Comp.* Mat. v. 13. vi. 22. xvi. 16. Phil. iii. 3. 19. Ephes. i. 23. ii. 14. 15. 1 Cor. xi. 3. 2 Cor. iii. 2. Rev. i. 17. ii. 23. iii. 17. xviii. 23. xix. 10. xx. 14. Tit. iii. 8. 2 Pet. i. 17. Acts iv. 11. vii. 32. viii. 10. 37. ix. 21. 22. xxi. 28. 38. 1 John iv. 15. v. 1. 6. 7. Jud. 19. John i. 4. 8. 19. 25. 33. 34. 50. iv. 29. v. 35. 39. vi. 14. 50. 51. 58. 63. 69. vii. 26. 41. viii. 12. 18. ix. 8. 19. 20. x. 7. 14. 24. xi. 25. 27. xiv. 6. 21. xv. 1. 5. xviii. 33. Mr. viii. 29. ix. 7. xv. 2. The Codd. vacillate more or less in the passages Rev. iv. 5. v. 6. 8. Acts iii. 25. 1 John ii. 22. 1 Cor. xv. 28. John i. 21. Once are nouns with and without the article connected in the predicate John viii. 44. *ὁτι ψευστής ἐστι καὶ ὁ πατήρ αὐτοῦ (ψεύδους)* *he is a liar and the father of lies.* The article before the predicate is also found frequently in Greek writers, *comp.* Xen. *Mem.* 1. 3. 2. 3, 1. 8. 3, 10. 1. 3, 14. 7. 4, 5. 7.; see Schäfer *ad Demosth.* III. 280. IV. 35. Matth. II. 706. (see subj. and predicate at the same time without the article, in Mt. xx. 16. xxii. 14. *Comp.* Ælian. *Anim.* 3, 24. *αἰτία τούτων φέσις ἀγαθή*, Jamblich. *protrept.* 9. p. 139.)

iii. 4. does not clearly prove the requisition of the Apostle to be that only, married men should hold offices in the Church, no reflecting writer could use *εἰ*; for the indef. artic. where the meaning would be equivocal; as we write and speak *to be understood.* *There came a man* implies at the same time numerical unity, and every one under *aliquis homo*, conceives also of *unus homo*; but *μία γυναῖκα ἔχειν* cannot stand for *γυναῖκα* *ἔχειν* as we may have a plurality of wives (at the same time or in succession), and consequently every one connects the idea of numerical unity with *μία*. Moreover no one would say *a bishop shall be the husband of one wife*, instead of *a husband, or married man.*

\* John iv. 37. *ἐν τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός, εἰτι*, etc. the adjective is not a predicate, but an epithet: in eo inest (locum habet) vox illa vera, (that true saying).

Hence it is perceived that the oft repeated rule, "the subject of a sentence may be known by having the article prefixed, is incorrect, as Glass and Rambach (*Insit. herm.* p. 446.) had discovered. *Comp. Jen. Lit. Zeitung*, 834. No. 207.

6. The use of the article, where an appellative name becomes the predicate, is worthy of special notice. (Matth. II. 714. Schäfer *ad Demosth.* IV. 365. Rev. vi. 8. ὁ παθήμενος ἐπάνω αὐτοῦ, ὄνομα αὐτοῦ ὁ θάνατος, viii. 11. καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ὁ ἄψινθος (here, however, the Codd. vary), xix. 13. καλεῖται τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ θεοῦ. So even in the accusative. *Comp. Xen. Cyrop.* 3, 3. 4. ἀνακαλοῦντες τὸν εὐεργέτην τὸν ἄνδρα τὸν ἀγαθόν, *Anab.* 6, 6. 7. ἐπιχειροῦσι βάλλειν τὸν Δεξιππρον, ἀνακαλοῦντες τὸν προδότην, (see Mt. ii. 23. John i. 43. etc.) In these passages it is intended to be expressed that ὁ λόγος τ. θ., ὁ θάνατος, etc. as a definite predicate, belongs to the individual specified, and to no other. It must not be rendered, "*His name is death*," as this would allow the application of the name *death* to others also, but "*His name (alone) is the death*." (In the German, the article is expressive, and denotes the distinction indicated in our language by "*alone*." *Trs.*)

7. In respect to *geographical names*, the following remarks may be made, observing by the way that when several are connected together, the last dispenses with the article. (a) Names of countries and rivers take the article more frequently than those of cities. The following, seldom if ever occur without the article: Ἰουδαία, Ἀχαΐα, Ἰορδάνης, Ἰταλία, Γαλιλαία, Βεθυνία, Μυσία, Γαλατία (see 2 Tim. iv. 10.), Ἀσία (1 Pet. i. 1. Acts. vi. 9.), Σαμάρια (Luk. xvii. 11.), Συρία (Acts xxi. 3.) Only Αἰγύπτος always wants the article, and in Μακεδονία the practice varies. (b) Names of cities very seldom take the article, if dependent on prepositions, (Locella *ad Xen. Ephes.* p. 223. 242.) particularly on ἐν, ἐς, ἐκ. *Comp.* Δάμασκος, Ἱερουσαλὴμ, Τάρσος, Ἐφεσος, Ἀντιόχεια, Καπρινοσόμ in the Concordance. Only Τύρος and Ῥώμη vary very remarkably. (c) It may be observed that a geographical name, when it first occurs, is without the article, but on being repeated, takes it. Acts. xvii. 15. εἰς Ἀθηνῶν the first time, then xvii. 16. xviii. 1. with the article, Acts xvii. 10. εἰς Βέροιαν, xvii. 13. ἐν τῇ Βέρ. Acts xvi. 4. διαβὰς εἰς Μακεδονίαν, six times with the article (only Acts xx. 3. without it), Acts xx. 15. ἤλθομεν εἰς Μίλητον, xx. 17. ἀπὸ τῆς Μίλητον.

8. The use of the article with names of persons (Bernhardy 317.) can scarcely be reduced to rule. By a comparison of several passages, we shall be convinced that writers vary at discretion, and that the observa-

tion (*comp. Herm. præf. ad Iphig. Aul.* p. 16.) that proper names when first introduced are without the article, but afterwards take it, is of no very general application. *Comp. Acts viii. 1. with 3. and ix. 8. Acts vi. 8. comp. v. 9. Acts viii. 5. comp. v. 6. 12. 29. 35. John xviii. 2. comp. vers. 5. 15. 16.* The same is true of the remark (*Thilo Apocr. I. p. 163.*) that proper names in the nominative are usually without the article, but in the oblique cases have it.\* The authority of the best manuscripts must determine whether the article is proper or not.† Proper names, limited by names of kindred or of office, usually want the article: *Gal. i. 19. Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου, Mt. x. 4. Ἰούδας δ' Ἰσκαριώτης, Mt. ii. 3. 4. 21. Mr. x. 47. Rom. xvi. 7. Acts. i. 13. xviii. 8. 17.* So often in *Pausan.* e. g. 3, 9. 1. 2, 1. 1. 7, 18. 6. For the sake of perspicuity, the article seems to be especially necessary in names of persons which are indeclinable, where the case is not known by means of a preposition, or of some appended name of office etc. *Mr. xv. 45. Mt. i. 18. xxii. 42. Acts vii. 8. Rom. ix. 13. Luk. ii. 16.* (On the contrary *John iv. 5. Mr. xi. 10. Luk. i. 32. Acts ii. 29. vii. 14. xiii. 22. Heb. iv. 7.* In the genealogical register *Mt. i. Luk. iii.*, this is observed throughout; but also in declinable proper names. In respect to proper names the Codd. also vary.

It may here be remarked that the proper name Ἰούδα, when the name of the country, is never written ἡ Ἰούδα, τῆς Ιου. etc. but always ἡ γῆ Ἰούδα *1 Kings xii. 32. 2 Kings xxiv. 2.* or as in *2 Chron. xvii. 19. ἡ Ἰουδαία.* Therefore the conjecture of τῆς Ιουδα in *Mt. ii. 6.* is without any probability.

9. Nouns with οὗτος and ὁκεῖνος, as they are rendered definite by these pronouns, always take the article in the N. T.: for instance when the demonstr. pronoun becomes an adjective to the substantive. Otherwise *Rom. ix. 8. ταῦτα τέκνα τοῦ θεοῦ these are children of God*, where ταῦτα is the subject, but τέκνα the predicate. *Comp. Gal. iii. 7. (iv. 24.), 1 Thess. iv. 3. Luk. i. 36. xxi. 22. John iv. 18. 54. and Lys. caed. Eratosth. 6. ἡγούμενος ταύτην (hoc, sc. quod nobis genitus sit infans), σικαιότητα μεγίστην εἶναι, Isocr. *Ægin.* p. 385. *Heliod. Æth. 1, 22. Lucian. Asin. 13. Plat. Apol. p. 18. A. Xen. Cyrop. 1, 5. 3. Plat. Men. p. 75. B. Gorg. 510. D. Arrian. Alex. 5. 6. 9. Fritzsche ad Mt. p. 663. Schäfer ad Plutarch IV. p. 377.* But that, in this construction, the article can-*

\* *Comp. especially the variation in the word παῦλος in the Acts.*

† We may satisfy ourselves that the superscriptions of epistles are without the article, by referring to *Diog. Laert. 3, 15. 8, 1. 26. 4, 4. 9, 1. 9. Plut. Apophth. Lac. p. 191. Comp. 2 John. i. 1. Pet. i. 1.*



not stand before the predicate (Breimi *ad Lys.* p. 436.) is too confidently affirmed, since it depends on the manner in which the mind conceives of the predicate. *Comp.* Blume *Animadvss. ad Poppo de locis Thuc. judicia* (Stralsund 1825. 4to.) p. 4. not., Engelhardt *ad Plut. Lachet.* § 1. Stallbaum *ad Plat. Phæd.* p. 149.

In one case, where οὗτος is a real adjective, some Codd. omit the article, viz. Luk. vii. 44. βλέπεις ταύτην γυναῖκα (*see* Greisbach *Symbol. Crit.* I. p. 118.) *Comp.* in the text of the Byzantine *Malchi hist.* p. 246. ed. Bonn. ταύτη πόλις, *Menandri hist.* p. 360. παρὰ ταύτην ἀξίαν. But perhaps Luke wrote ταύτην τὴν γυν., as the article might easily have been dropped. Where the pronoun is used adjectively with proper names, the latter take the article. Heb. vii. 1. Acts i. 11. xix. 26. *Comp.* Acts ii. 32. xiii. 17.

The judgment of Gersdorf I. 447. about ταῦτα πάντα, and πάντα ταῦτα is singularly strange. Which of the two forms shall be adopted the sense must determine: ταῦτα πάντα means, *these all*, or *altogether*, so that πάντα is more nearly related to the verb; πάντα ταῦτα is *all these*, giving more prominence to the totality. On the authority of the manuscripts the former is established in most cases; but for πάντα ταῦτα in Mtt. xxiii. 36. xxiv. 2. Mr. xiii. 4. 1 Cor. x. 11. Luke xxi. 36. are very respectable Codd.; and in some of these passages it ought to be received, although there will always be difference of opinion about it.

10. In relation to πᾶς, πάντες with nouns having the article, it may be remarked: (a) In the singular, the substantive to which πᾶς belongs has the article, when the adverbial expresses the totality of the particular object of thought, and is translated by *whole*, e. g. πᾶσα ἡ πόλις Mt. viii. 34. Σολομὼν ἐν πάσῃ τῇ δόξῃ in *all* (his) *glory*, Mt. vi. 29. viii. 32. xxi. 10. Mr. iv. 1. Luke ii. 1. John viii. 2. (*See* Gersdorf p. 380.) Where, however, πᾶς signifies one object out of the whole class, and is translated by *each* or *every*, the noun does not take the article, as among the Gr. writers: e. g. πᾶς ἄνθρωπος, πᾶσα πόλις Mt. iii. 10. xiii. 47. Luke iii. 5. John ii. 10. Acts iii. 23. and others. (*See* Gersdorf p. 374.)

The following passages cannot be considered exceptions: Mt. ii. 3. καὶ πᾶσα Ἱερουσόλυμα μετ' αὐτοῦ (*ἰταράχθη*); for Ἱερ. as a noun does not want the article (some authorities have πᾶσα ἡ Ἱερ.); Acts ii. 36. πᾶς οἶκος Ἰσραὴλ. (1 Sam. vii. 2. 3. Neh. iv. 16.) *the whole house of Israel*, where οἶκος Ἰσραὴλ, according to the style of the N. T. has taken the nature of a proper name (πᾶς Ἰσρ. *all Israel*), and therefore stands sometimes in the Septuag. without the article, as Judith viii. 6.; Jas. i. 2. πᾶσα χαρὰ *all joy* (as πᾶσα ἀληθεία among the Greeks, *comp.* 2 Cor. xii. 12. and Wahl II. 275. Robinson's *Gr. and Eng. Lex.* p. 633.); to this may also be referred Acts xxiii. 1. 3.; 1 Pet. i. 15. ἐν πάσῃ ἀναστρέφεῃ can be interpreted with Semler:

in *omni vites humanæ modo*.—Much less is the construction of the participle with  $\kappa\alpha\varsigma$   $\delta$  to be regarded as an exception, since  $\kappa\alpha\varsigma$   $\delta$   $\delta\epsilon\gamma\iota\zeta\acute{o}\mu\epsilon\nu\omicron\varsigma$  Mt. v. 22. is equivalent to  $\kappa\alpha\varsigma$   $\delta\omicron\sigma\tau\epsilon\varsigma$   $\delta\epsilon\gamma\iota\zeta\epsilon\tau\alpha\iota$ , and the article indicates that the participle is to be used substantively: while  $\kappa\alpha\varsigma$   $\delta\epsilon\gamma\iota\zeta$ . would mean, *every one being angry* (*comp.* 1 Cor. xi. 4.). Participles connected with  $\kappa\alpha\varsigma$  in such a sense, in the N. T., as well as in the Greek writers, have the article. *Comp.* Luke vi. 47. xi. 10. xviii. 14. John iii. 20. vi. 40. xv. 2. xvi. 2. Rom. ix. 33. 1 Cor. ix. 25. Gal. iii. 18. 1 Thess. i. 7. 2 Tim. ii. 19. 1 John ii. 23.

The received text in Luke xi. 4. has  $\pi\alpha\upsilon\tau\iota$   $\delta\phi\epsilon\iota\lambda\omicron\upsilon\tau\epsilon$ , but it certainly ought to be  $\kappa\epsilon$   $\tau\tilde{\omega}$   $\delta\phi\epsilon\iota$ . *see* Gersdorf p. 393.; unless we translate, *every one, if he injure us*.

Some, as Wahl in his *Clavis*, incorrectly teach, that  $\kappa\alpha\varsigma$  with a noun which has the article, must sometimes be translated by *various, different*. (*Comp.* Schweighäuser *Lexic. Polyb.* p. 457.), e. g. Mt. ix. 35.  $\pi\epsilon\pi\epsilon\gamma\eta\gamma\epsilon\upsilon$   $\delta$   $\tau\acute{\alpha}\varsigma$   $\pi\acute{o\lambda\epsilon\iota\varsigma$   $\kappa\acute{\alpha}\sigma\alpha\varsigma$ , *he went through different cities*, Acts x. 12.  $\pi\acute{\alpha}\nu\tau\alpha$   $\tau\acute{\alpha}$   $\tau\epsilon\tau\alpha\pi\acute{o}\delta\alpha$   $\tau\eta\varsigma$   $\gamma\eta\varsigma$ , *various quadrupeds of the earth*. The article will not allow this translation: and the Hebrew also in  $\text{לִבְרֵית}$ , when it has this sense, always omits the article.

When  $\kappa\alpha\varsigma$  qualifies a noun limited by the article, it stands, with few exceptions, before the article:  $\kappa\alpha\omega$   $\tau\acute{\alpha}$   $\dot{\iota}\delta\omega\varsigma$ ,  $\kappa\alpha\varsigma$   $\delta$   $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$ . Except Gal. v. 14.  $\delta$   $\kappa\alpha\varsigma$   $\nu\acute{o}\mu\omicron\varsigma$  and (which Gersdorf p. 381. has overlooked) Acts xx. 18.  $\tau\omicron\upsilon\varsigma$   $\pi\acute{\alpha}\nu\tau\alpha$   $\chi\rho\acute{o}\nu\omicron$ . 1 Tim. i. 16.  $\tau\eta\eta$   $\kappa\acute{\alpha}\sigma\alpha\upsilon$   $\mu\alpha\chi\rho\omicron\theta\upsilon\mu\acute{\iota}\alpha\upsilon$ . *Comp.* Herodian. 1. 14. 10. Stallbaum *ad Phileb.* p. 48.

(b) In the plural, nouns qualified by  $\kappa\acute{\alpha}\nu\tau\epsilon\varsigma$ ,  $\kappa\acute{\alpha}\sigma\alpha\varsigma$ , etc. usually take the article, in the N. T. when the noun denotes a class of things, or a number supposed to be known to the reader, as Rom. i. 5.  $\epsilon\upsilon$   $\kappa\acute{\alpha}\sigma\epsilon$   $\tau\omicron\iota\varsigma$   $\dot{\epsilon}\theta\nu\epsilon\iota$  Mt. xiii. 32. ii. 16.  $\pi\acute{\alpha}\nu\tau\alpha\varsigma$   $\tau\omicron\iota\varsigma$   $\pi\alpha\dot{\iota}\delta\alpha\varsigma$ , *all the children* (of the city of Bethlehem), iv. 24.  $\pi\acute{\alpha}\nu\tau\alpha\varsigma$   $\tau\omicron\iota\varsigma$   $\chi\alpha\pi\acute{\omega}\varsigma$   $\dot{\iota}\chi\theta\omicron\tau\alpha\varsigma$ , *all the sick* (whom they had), ix. 35. xi. 18. xii. 23. xxi. 12. Mr. v. 12. Rom. i. 5. xv. 11. Col. i. 4. 2 Cor. i. 1. viii. 18. Ephes. i. 15. iii. 18. Phil. iv. 22. 2 Pet. iii. 16., hence where a limiting genit. follows, Mt. ii. 16. xxiv. 36. Luke i. 75. xii. 18. xxiii. 49. 1 Cor. xiii. 3. 1 Thess. iii. 13. Col. ii. 3.

On the other hand, the article is wanting where a plurality is expressed, embracing all the individuals, Rom. v. 12.  $\kappa\acute{\alpha}\nu\tau\epsilon\varsigma$   $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$ , *all men* (all who belong to the gender of men), *comp.* V. 18. (Demosth. c. *Callicl.* p. 734. B.) 1 Cor. vii. 7. 1 Thess. ii. 15. Acts xxii. 15. Gal. vi. 6.  $\epsilon\upsilon$   $\kappa\acute{\alpha}\sigma\alpha\upsilon$   $\acute{\alpha}\gamma\alpha\theta\acute{\omega}\varsigma$  in good of any kind (*bonis quibuscunque*), 1 Tim. ii. 4. 1 Thess. ii. 15. Acts xxii. 15. Tit. iii. 2. or where the noun is a proper name, Acts xvii. 21.  $\text{Ἀθηναῖοι πάντες}$ . In Luke xiii. 4. also  $\pi\acute{\alpha}\nu\tau\alpha\varsigma$   $\delta\omicron\theta\epsilon\omega\text{-}\pi\omicron\upsilon\varsigma$   $\tau\acute{\alpha}\varsigma$   $\kappa\alpha\tau\omicron\iota\chi\omicron\upsilon\tau\alpha\varsigma$ , according to § 18. 4. might be deemed correct, if

the better Codd. had not the article. But it is strange (Geradorf p. 389.) to consider the position of the article a peculiarity of a single writer!

In a construction such as Acts viii. 40. διαρχόμενος ευηγγελίζετο, τὰς πόλεις πάσας, it is manifest that the last word belongs properly to the predicate (verb); *comp.* xvi. 26. 1 Cor. x. 1. xv. 7. xvi. 20. Xen. *Hell.* 2. 3. 40. Thuc. 7. 80. Matth. II. 726. Where πάντες belongs to the subject, the construction πάντες δι' ἀνθρώπων is the usual one: yet in Acts xxvii. 37. we find ἡμεν ἐν τῷ πλοίῳ αἱ πάσαι ψυχαί, *we were, all the souls.*

11. Ὁ αὐτός, signifies *the same*, e. g. Luke vi. 38. τῷ αὐτῷ μέτρῳ Rom. ix. 21. Phil. i. 30. and then the article is never omitted in the N. T.\*, Ephes. iv. 10. αὐτός, means *he*. On the other hand, where αὐτός *ipse* is placed before a substantive, the latter (as it is definitely conceived) has always the article in the N. T.: John xvi. 27. αὐτός ὁ πατήρ, Rom. viii. 26. αὐτὸ τὸ πνεῦμα, 1 Cor. xv. 28. αὐτός ὁ θιός, 2 Cor. xi. 14. αὐτός ὁ σατανᾶς 1 Thess. iv. 16. αὐτός ὁ κύριος Rev. xxi. 3. αὐτός ὁ θεός (Luke xx. 42. is not a real exception, as here a proper name follows, Gölter *ad Thuc.* I. 237. Bornemann *Luc.* p. 158. *see* Xen. *Anab.* 2. 1. 5.). About Mr. xvi. 14. *see* Fritzsche. Among the Greek writers the article is frequently omitted in this construction. *See* Krüger *ad Dion. Hal.* p. 454. Bornemann *ad Xen. Anab.* p. 61. Poppo. *ind. ad. Cyrop. comp.* Xen. *Cyr.* 5, 2. 29. 1, 4. 7. Diog. *Laert.* 9, 7. 6.

The article is never found connected with ἕκαστος, which is not often used adjectively in the N. T. (Orelli *ad Isocr. Antid.* p. 255.) Luke vi. 44. ἕκαστον δένδρον, John xix. 23. ἕκαστῳ σκευαίῳ, Heb. iii. 13. καθ' ἑκάστην ἡμέραν (Isocr. *Paneg.* 22.). In the Greek writers it occurs frequently. *Comp.* Poppo *ad Xen. Cyrop.* 1, 2. 5. Bornemann *ad Xen. Anab.* p. 69. Stallbaum *ad Phileb.* p. 93.

Nouns connected with τοιοῦτος take the article, where a certain *such a one* (who has been mentioned before) is meant, 2 Cor. xii. 2. 3. οἶδα ἀνθρώπον ἐν Χριστῷ -- ἀπαγγέλλοντα τὸν τοιοῦτον -- καὶ οἶδα τὸν τοιοῦτον ἀνθρώπον, Mr. ix. 37. ἀς εἰδὲν ἐν τῶν τοιούτων παιδίων δέξεται verse 36.; on the other hand Mt. ix. 8. ἐξουσίαν τοιούτην, *such a power*, Mr. iv. 33. vi. 2. Acts xvi. 24. 1 Cor. xi. 16. Heb. xiii. 16. *Comp.* Schäfer *ad Demosth.* III. p. 136. Engelhardt *ad Plat. Lach.* p. 14. Schneider *ad Plat.* civ. II. p. 1.

\* As occasionally in Gr. writers. *See* Wex *ad Soph. Antig.* II. 226. especially in the later (Byzant.) prose writers. *See* Index. *ad Agath.* ed. Bonn. p. 411.

§ 18. *Omission of the Article with Nouns.*

1. In some cases, not only in the N. T. but also in the best Gr. writers, the article is wanting to *appellatives*, which, because definitely conceived, ought to have it. See Schäfer *Melet.* p. 4. This, however, is the case only when the omission occasions no obscurity in the subject, nor leaves the reader in doubt whether the word is to be taken definitely or indefinitely. (a) In words denoting an object of which but one exists, and which therefore are nearly assimilated to proper names; as ἥλιος, which occurs almost as often as δ ἥλιος, and γῆ not seldom for ἡ γῆ (earth). Hence the abstract nouns of the virtues and vices,\* as ἀρετή, σωφροσύνη, παρτία (see Schäfer *ad Demos.* I. p. 329. Bornemann *ad Xen. Conviv.* p. 52.) and the names of the members of the animal body are very often without the article (Held *ad Plut. Æm. Paul.* p. 248.). This is the case also with many other appellatives, where there can be no doubt as to what object is intended; although it is more frequent with poets than prose writers (Schäfer *ad Demos.* I. 329.): e. g. πόλις, ἄστυ (Schäfer *ad Plut.* p. 416. Poppo *ad Thuc.* III., I. p. 111.) ἀγρός (Schäfer *ad Soph. Œd. Tyr.* 630.), even πατήρ, μήτηρ (Schäfer *Mel.* I. c. and *ad Demosth.* I. p. 328. *ad Eurip. Hec.* p. 121. *ad Plutarch* 1. c. Stallbaum *ad Plat. Crit.* p. 134.). The following passages may be referred to for instances of abstract nouns:† δικαιοσύνη Mt. v. 10. Acts x. 35. Rom. viii. 10. Heb. xi. 33, ἀγάπη John v. 42. Gal. v. 6. 2 Cor. ii. 8., πίστις Acts vi. 5. Rom. i. 5. iii. 28. 2 Cor. v. 7. 1 Thess. v. 8., παρτία 1 Cor. v. 8. Eph. iv. 31. Jas. i. 22., κλειονεμία 1 Thess. ii. 5. 2 Pet. ii. 8., ἀμαρτία Gal. ii. 17. 1 Pet. iv. 1. Rom. iii. 9. vi. 14. comp. 1 Tim. vi. 11. Col. iii. 8. etc.; also ἥλιος, γῆ, θεός, πρῶτον, νόμος, and many others, at least when, with prepositions, they have become *common formulas* (Kluit II. p. 377. Heindorf *ad Plat. Gorg.* p. 265.). They are arranged below according to the most approved readings.

ἥλιος Mt. xiii. 6. Mr. iv. 6. (Xen. *Anab.* 1, 10. 15. Æschin. *Dial.* 3. 17. Ælian. v. *hist.* 4. 1. Polyan. 6. 5. comp. Held *ad Plut. Timol.* p. 467.), especially if, connected as a genitive with another noun, it express *one idea*, as ἀνατολή ἡλιου *sunrise* Rev. vii. 2. xvi. 12. (Herodot. 4.

\* Here are also to be referred the names of sciences and arts, as ἱστορίαι (see Jacob *ad Lucian. Tuzar.* p. 98.), of dignities and offices (see Schäfer *Appar. ad Demos.* II. p. 112. Held *ad Plut. Æm. Paul.* p. 138.), and of corporations (*ibid.* p. 238.).

† It is an assertion not capable of proof on any rational grounds (Harless on *Ephes.* p. 320.), that the article is omitted before abstract nouns, only when they denote virtues, vices, &c. as attributes of a subject.

8.) ἥλιος *sunlight*, Rev. xxii. 5. δόξα ἡλίου *sunshine*, δόξα σελήνης 1 Cor. xv. 41. or where the sun is named in connection with the moon, Luke xxi. 25. Ἰστας σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς *in sun, moon and stars*, Acts xxvii. 20.

γῆ 2 Pet. iii. 5. 10. Acts xvii. 24. ἐπὶ γῆς Mt. xxviii. 18. Luke ii. 14. (Heb. viii. 4. ἀπ' ἄκρον γῆς Mr. xiii. 27. *Comp.* Jacobs *ad Philoctr. Imag.* p. 226. Ellendt *ad Arrian. Alex.* I. p. 91. Stallbaum *ad Plat. Gorg.* p. 257. But this word usually takes the article.

Ὀυρανός, οὐρανοὶ do not take the article (a) in the Evangelists, in the formula ἐν οὐρανῷ, ἐν οὐρανοῖς, ἐξ οὐρανῶν, ἐξ οὐρανοῦ: but *comp.* Mt. vi. 1. 9. xvi. 19. Mr. xii. 25. Luke vi. 23. and John, with the exception of i. 32. writes always ἐκ τοῦ οὐρανοῦ: (b) in Paul the article is more frequently omitted than used, even 2 Cor. xii. 2. ἵως τρίτον οὐρανοῦ, and Peter has οὐρανοὶ even in nom. 2 Pet. iii. 5. 12.; (c) in Rev. the article occurs without exception, only in vi. 14. the manuscripts vacillate.

Θάλασσα, θ. g. Acts x. 6. 32. παρὰ θάλασσαν, Luke xxi. 25. ἡχοῦσης θαλάσσης καὶ σάλου, *comp.* Diod. Sic. 1, 32. Xen. *Ephes.* 5., 10. Arrian. *Alex.* 2. 1. 6. Held in *Act. Philol. Monac.* II. p. 182. Even Acts vii. 36. ἐς ἑσπέρην θάλασσαν (Heb. xi. 29. has the article.).

Μεσημβρία in the formula κατὰ μεσημβρίαν *towards south*, Acts viii. 26. πρὸς μεσημβρίαν xxii. 6. *comp.* Xen. *Anab.* 1. 7. 6. πρὸς μεσημβρίαν. So also ἀπ' ἀνατολῆς Rev. xxi. 13. πρὸς ῥέτον, Diod. Sic. 3. 27. 48. πρὸς ἰσπρίαν Diod. Sic. 3. 27. πρὸς ἄρκτον Strabo 16. p. 749. 715. 719. similar to: *towards west*, etc.

Νύξ Mt. xxv. 6. μέσης νυκτός about midnight, on the other hand Acts xxvii. 27. κατὰ μέσον τῆς νυκτός (*comp.* Arrian. *Alex.* 1. 20. 10. ἀμφὶ μέσας νύκτας Helioid. *Æth.* 10. 6. διὰ πάσης νυκτός *through the whole night*).

Ἀγορά (*comp.* Bremi *ad Lys.* p. 9.) Mr. vii. 4. καὶ ἀπὸ ἀγορᾶς, ἵαν μὴ βαπτίζωνται, οὐκ ἐσθίουσι. As in the Greek writers after Herod. 7, 223. 3, 104. *Æschin. Agor.* 2. Dion. Hal. tom. iv. 2117, 6. 2230, 2. Lucian. *Eunuch.* 1, especially in the formula κληδοῦσης ἀγορᾶς Xen. *Mem.* 1, 1. 10. *Anab.* 1, 8. 1. Herod. 4, 181. *Ælian.* V. H. 12. 30. Diod. Sic. 13, 49.

Ἀγρός Mr. xv. 21. ἀγαγεῖν οὐσί τινα Σίμωνα ἐρχόμενον ἀπ' ἀγροῦ (*comp.* Luke xxiii. 26.) Luke xv. 25.; here is not meant from a certain field (ἀπὸ τοῦ ἀγροῦ), but expressed generally, *from the country*, in distinction from the city. So εἰς ἀγρόν Mr. xvi. 12. and ἐν ἀγρῷ Luke xv. 25. (ἐξ ἀγροῦ *Lysias cad. Eratosth.* 11. ἐν ἀγρῷ 20.).

Θεός occurs often (*comp.* Herm. *ad Aristoph.* *Nub.* V. 116. Bornemann *ad Xen. Conviv.* p. 141. Jacob. *ad Lucian. Toxar.* p. 121.) and most frequently in the epistles *without* the article, especially where it depends as a genitive on another noun which has no article. Luk. iii. 2. Rom.

iii. 5. 18. viii. 9. xv. 7. 8. 32. 1 Cor. iii. 16. xi. 7. 2 Cor. i. 12. viii. 5. 1 Thess. ii. 13. In the formulas *θεὸς πατὴρ* 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 1. Phil. i. 2. ii. 10. 1 Pet. i. 2. *οἱ* or *τίνα θεοῦ* Mt. v. 9. Rom. viii. 14. Gal. iii. 28. Phil. ii. 15. 1 John iii. 1. 2. Rom. viii. 16. (where these nouns occur also without the article), *θεοῦ δέλουτος* Acts xviii. 21. (*comp.* *ἦν θεὸς δέλη* Xen. *Cyrop.* 5, 4. 21., *ἦν θεὸς δελήσῃ* 7, 1. 9.), in connection with prepositions *ἀπὸ θεοῦ* John iii. 2. xvi. 30. Rom. xiii. 1. 1 Cor. i. 30. vi. 19., *ἐν θεῷ* John iii. 21. Rom. ii. 17., *ἐκ θεοῦ* Acts v. 30. 2 Cor. v. 1. Phil. iii. 9., *κατὰ θεόν* Rom. viii. 27., *ἀπὸ θεοῦ* 1 Thess. i. 4., also with adj. 1 Thess. i. 9. *θεῷ ζῶντι καὶ ἀληθεῖ* Rom. ix. 26. (John i. 1. *θεὸς ἦν ὁ λόγος* the article could not have been omitted, if John would denote the *λόγος* as *ὁ θεός*, for in this connection *θεός* alone was doubtful. But that John intentionally wrote *θεός*, the directly antithetic sentence *πρὸς τὸν θεόν* vers. 1. 2. shows, as well as the entire characteristics of the *λόγος*).

*Πνεῦμα ἅγιον*, seldom *πνεῦμα θεοῦ* Acts viii. 15. Rom. viii. 9. 14. 1 Cor. xii. 3., if *τὸ πνεῦμα ἅγιον* be not taken objectively (*the holy spirit, who is but one*), but *πνεῦμα ἅγιον* subjectively *a holy spirit*, i. e. a participation of the holy spirit. *Πνεῦμα ἅγιον* is however, almost to be considered as a proper name.

*Πατὴρ* John i. 14. *μονογενοῦς πατὴρ πατὴρ* and in the formula *θεὸς πατὴρ* (*ἡμῶν*); *μήτηρ* only in the formula *ἐκ κοιλίας μητρός* Mt. xix. 12. Acts xiv. 8. Gal. i. 15.

*Ἄνθρωπος* (*husband*) 1 Tim. ii. 12. *γυναῖκι διδάσκειν οὐκ ἐπιτρέπω, οὐδὲ ἀνδρεῖν ἀνδρός*; Luk. xvi. 18. does not belong here exactly: *πᾶς ἀπολύων τὴν γυναῖκα αὐτοῦ* — — — *πᾶς ὁ ἀπολυμένην ἀπὸ ἀνδρός γαμῶν*, although *γυνή* the first time takes the article; for the last words must be translated: *he who marries one who is dismissed by her husband*. In Ephes. v. 28. approved Codd. omit the article. On passages which contain an enumeration, as Mt. xix. 29. (Luk. xiv. 26.) *comp.* Held *ad Plut.* *Æm.* Paul. p. 261.

*Πρόσωπον*, e. g. Luk. v. 12. *πιστὼν ἐπὶ πρόσωπον* xvii. 16. Acts xxv. 16. 1 Cor. xiv. 25. *Comp.* Heliodor. *Æth.* 7, 8. *ρίπτει ἑαυτὸν ἐπὶ πρόσωπον*, *Achill. Tat.* 3, 1. Eustath. *amor. Ismen.* 7. p. 286. (Heliod. *Æth.* 1, 16.)

*Ὀφθαλμός* in formulas like *ἐν ὀφθαλμοῖς ἡμῶν* Mt. xxi. 42. *κατ' ὀφθαλμοῦς* Gal. iii. 1. *ἀπὸ ὀφθαλμῶν* Luk. xix. 42. (var.) *Comp.* Herod. 1, 120. 5, 106. Diod. Sic. 13, 16. 14, 51. Polyb. 3, 108.

*Ἐκκλησία* 3 John vi. *ὁ ἱμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας*; *comp.* Heb. ii. 12. (1 Cor. xiv. 4. 19. 35. *ἐν ἐκκλησία*, like *ἐν οἴκῳ* *at the house, at home*).

*Δείπνον* John xiii. 2. *δείπνου γινομένου* *when the meal was prepared*. *Comp.* Jacobs *ad Achill. Tat.* p. 490. Bornemann *ad Xen. Conviv.* p.

57. (whose quotations however are not always appropriate.) Schneider *ad Xen. Cyrop.* 2, 3. 21.

Θάνατος Mt. xxvi. 38. ἕως θανάτου Phil. ii. 8. 30. μέχρι θανάτου Jas. v. 20. ἐκ θανάτου, Luk. ii. 26. μὴ ἰδεῖν θάνατον, Rom. i. 32. ἀξίως θανάτου, 2 Cor. iv. 11. εἰς θάνατον παραδίδόμεθα. *Comp.* Athen I. p. 170. μέχρι θανάτου, Himer. 21. μετὰ θανάτου, Dion. Hal. IV. 2112. 2242.

Θίγα in plural ἐπὶ θίγας *ante fores* Mt. xxiv. 33. Mr. xiii. 29. *Comp.* Plutarch *Themist.* 29. Aristid. *Orat.* Plat. I. Tom. II. p. 43. (in the singular ἐπὶ τῇ θίγᾳ Acts v. 9.) See Sintenis *ad Plutarch Them.* p. 181.

Νόμος of the *Mosaic law* Rom. ii. 12. 23. iii. 31. iv. 13. 14. 15. v. 13. 20. vii. 1. x. 4. xiii. 8. 1 Cor. ix. 20. Gal. ii. 21. iii. 11. 18. 21. iv. 5. Phil. iii. 6. etc. always so in the genitive, where the principal noun has no article (ἔργα νόμου). (In the Evangelists, except Luk. ii. 23. 24., where however a qualifying genitive follows, always ὁ νόμος).

Νεκροὶ the dead always (with the exception of Ephes. v. 14.) in the formula ἐγείρω, ἐγείρεσθαι, ἀναστῆναι ἐκ νεκρῶν Mt. xvii. 9. Mr. vi. 14. 16. ix. 9. 10. xii. 25. Luk. ix. 7. xvi. 31. xxiv. 46. John ii. 22. xii. 1. 9. 17. xx. 9. xxi. 14. Acts iii. 15. iv. 2. x. 41. xiii. 30. xxvi. 23. Rom. i. 4. iv. 24.; there is but one variation in Col. ii. 12. 1 Thess. i. 10. (On the other hand almost always ἐγείρεσθαι, ἀναστῆναι ἀπὸ τῶν νεκρῶν Mt. xiv. 2. xxvii. 64. xxviii. 7.) The Greek writers omit also regularly the article before this word. *Comp.* Thuc. 4, 14. 5, 10. Lucian *ver. hist.* 1, 34.

Κόσμος in the formulas ἀπὸ καταβολῆς κόσμου Mt. xiii. 25. Heb. iv. 3., πρὸς καταβολῆς κόσμου John xvii. 24. 1 Pet. i. 20., ἀπ' ἀρχῆς κόσμου Mt. xv. 21., in the epistles also ἐν κόσμῳ Rom. v. 13. 1 Cor. viii. 4. Phil. ii. 15. 1 Tim. iii. 16. 1 Pet. v. 9.

Ὡς, as 1 John ii. 18. ἐσχάτη ὥς ἐστὶ especially with numerals: ἦν ὥς τρίτη Mr. xv. 25., ἀπὸ τρίτης ὥρας Acts xxiii. 23., ἕως ὥρας ἑννάτης Mr. xv. 33., ἀπὸ ἑκτῆς ὥρας Mt. xxvii. 45. etc. *Comp.* Diogen. Sic. 3, 14. Held *ad Plut. Æm. Paul.* p. 229. This occurs also in other nouns connected with ordinal numbers. See below 2. b. (In another relation ὥς χειμῶντος Ælian. V. H. 7, 13., ὥς λούτζου Polyæn. 6, 7.). So also πρῶτη φυλακή Helioid. 1, 6. Polyæn. 2, 35. *Comp.* Ellendt. *ad Arrian. Alex.* 1, 152. and ἀπὸ πρώτης ἡμέρας Phil. 1, 5.

Καιρὸς in the formula πρὸ καιροῦ before the time Mt. viii. 29. 1 Cor. iv. 5. and ἐν καιρῷ Luk. xx. 10. (Polyb. 2, 45. 9, 12. etc.), also ἐν καιρῷ ἐσχάτῳ 1 Pet. i. 5. as ἐν ἐσχάταις ἡμέραις 2 Tim. iii. 1. Jas. v. 3. ἐν ἐσχάτῳ χρόνῳ Jude 18.

Ἀρχή (Schæfer *ad Demosth.* III. 240.) especially in the very usual form ἀπ' ἀρχῆς Mt. xix. 8. Acts xxvi. 4. 2 Thess. ii. 13. 1 John. i. 1.

etc. (Herod. 2, 113. Xen. *Cyrop.* 5, 4. 12. Ælian. V. H. 2, 4.) and *ἐν ἀρχῇ* John i. 2. Acts xi. 15.

*Κύριος*, which, in the Evangelists, usually signifies *God* (the O. T. *Lord*, comp. Thilo. *Apocr.* I. p. 169.), but in the Epistles, especially of Paul, when the style of Christianity more prevailed, most frequently *Christ*, the *Lord* of the Church, wants the article as often as *θεός*, particularly when it depends on a preposition, as in the common formula *ἐν Κυρίῳ*. It has almost become a proper name. It has been attempted to determine the signification of the word by the use or omission of the article (Gabler in his last *Theolog. Journ.* IV. p. 11–24.); but the Apostles could easily call Christ, *κύριος* (without the article), the Lord, whom all knew as such, and who was often so denominated, as *θεός* occurs no where more frequently without the article than in the Bible. Comp. Winer's *Programm. de sensu vocum κύριος* and *ὁ κύριος* in *Actis et Epist. Apostolor.* Erlang. 1828. 4to.

*Διάβολος*, the *Devil*, usually has the article, but in 1 Pet. v. 8. occurs *ὁ ἐνεδίκοις ὑμῶν δὲ ὁ διάβολος* in apposition, and in Acts xiii. 10. *ὁ ἐνὶ διαβόλου*.

That appellatives (especially in the nom.) do not take the article in titles and superscriptions is very evident. Comp. Mtt. i. 1. *βίβλος γενέσεως Ἰησοῦ Χριστοῦ*, Mr. i. 1. *ἀρχὴ τοῦ εὐαγγελίου*, Rev. i. 1.

2. (b) The article is frequently omitted, when a noun denoting an object of which the individual referred to possesses but one, is clearly defined by means of a genitive following it (Engelhardt *ad Plat. Menex.* p. 277. Herm. *ad Lucian. consecr. hist.* p. 290.)\*, e. g. Mt. xvii. 6. (xxvi. 39.) *ἵκεσαν ἐπὶ πρόσωπον αὐτοῦ* (comp. Jes. xlix. 23. *ἐπὶ πρόσωπον τῆς γῆς*, on the other hand Rev. vii. 11. Mt. xxvi. 67.), Luke i. 51. *ἐν βραχίονι αὐτοῦ*, Ephes. i. 20. *ἐν δεξιᾷ αὐτοῦ* (Heb. i. 13. Mt. xx. 21.), Luke xix. 42. *ἐκρύβη ἀπὸ ὀφθαλμῶν σου*, xxiii. 46. *εἰς χεῖράς σου παραδίδέσθαι τὸ πνεῦμά μου*, 1 Cor. ii. 16. *τίς γὰρ ἔγνω νοῦν κυρίου*, 1 Pet. iii. 12. 20. 2 Pet. iii. 3. Jas. i. 26. Luke i. 5. xiii. 19. xix. 13. Heb. xii. 2. Mr. viii. 3. 1 Cor. xii. 27. x. 21. xvi. 15. Phil. ii. 16. iv. 3. Ephes. i. 4. iv. 30. Rom. i. 20. xi. 34. Col. iii. 10. 1 Tim. v. 10. 1 Thess. v. 8. 2 Thess. i. 9. Mr. xiii. 27. etc. So Luke ii. 4. 11. *εἰς πόλιν Δαβὶδ*, 2 Pet. ii. 6. *πόλεις Σοδόμων καὶ Γομόρρας* and Acts viii. 5. *εἰς πόλιν τῆς Σαμαρείας*, Acts vii. 20. *ἐν γῇ Μαδιάμ*, vii. 36. *ἐν γῇ Αὐγύπτου*, Rom. ii. 5. *ἐν ἡμέρᾳ ἀρχῆς*, 2 Thess. ii. 2. *ἐν ἡμέρᾳ τοῦ Χριστοῦ*, etc., also in the Septuagint very frequently, Cant. v. 1. viii. 2. Judith ii. 7. 14. iii. 8. 9. iv. 11. v. 8. vi. 20. 1 Macc. ii. 50. v. 66. 3 Esr. i. 26. Exod. iii. 11. 19. ix. 22. xvii. 1. Neh. xiii. 26. 1 Sam. i. 3. 7. iv. 6. v. 2. (On the other hand 1 Cor. iv. 14. *ὡς τέκνα μου* is *as children*

\* The Heb. language, in this case, places no article before the governing noun.



of *me*, Luke xv. 29. οὐδέποτε ἐντολήν σου παρήλθον, a law of thee. *Comp.* Gal. iii. 24. 1 Cor. iv. 16. xi. 1.)\* The article is omitted also when the noun is limited by a numeral, Phil. i. 5. ἀπὸ πρώτης ἡμέρας, Acts xii. 10. *see above* Mr. xv. 25. 2 Cor. xii. 2. (here the article is often found); *comp. above* 1. a. under ᾠσα.—According to this usage, Mt. xii. 24. ἐν τῷ βασιλγεβοῦθι, ἄρχοντι τῶν δαιμονίων, as all the manuscripts have it, may be justified. Fritzsche writes, instead of this, ἐν βασιλ. τῷ ἄρχ. σ. δ. which is more in accordance with rule.

For the same reason, the article might be dispensed with in the case above mentioned, § 17. 2. Heb. vii. 24. ἀπαράβατον ἔχει τὴν ἱερωσύνην, and therefore it is sometimes wanting in the N. T. in such instances as 1 Tim. ii. 8. ἱπαιζοντας οσίους χρίσας, 2 Pet. ii. 14. ὀφθαλμοὺς ἔχοντας μεστοὺς μοιχαλίδος. So χάριν ἔχειν, for which we also find τὴν χάριν. *εχ.* among Greek writers.

This omission is not without examples among Greek authors, especially when a preposition stands before the noun, *comp.* Xen. *Cyrop.* 6, 1. 13. περὶ καταλύσεως τῆς σφρατῆς, *Apol. Socr.* 30. ἐν καταλύσει τοῦ βίου, *Mem.* 1, 5. 2. ἐπὶ τελευτῇ τοῦ βιοῦ, *Æschin. Agorat.* 2. ἐπὶ καταλύσει τοῦ δήμου τοῦ ὁματίου, and farther below πατρίδα σφετέραν αὐτῶν καταλιπόντες, *Lucian. Scyth.* 4. βίον αὐτῶν, *Strabo* 15. p. 719. ὑπὸ μήκους τῶν ὁδῶν, *Soph. Philoct.* 888. δυσχέρεια τοῦ νοσήματος (*see Herm. on this passage*), *Xen. Mem.* 4, 3. 16. νόμον πόλεως (according to the law, the custom of the city), *Thuc.* 2. 38. διὰ μίγεδος τῆς πόλεως, 3. 70. διὰ πληθους τῆς ζημίας, *Lucian. Abd.* 7. *Strabo* 17. 808. *Heliod. Æth.* 1. 1., *see Schäfer ad Soph. CEd. Col.* 1468. *Engelhardt ad Plat. Menex.* 277. We also often omit the article after a preposition in German. In such cases however, in Greek, the *genitive* also is usually without the article, or if it take it, is usually placed before the other noun, as τῶν χωρίων χαλεπότης, *comp. Krüger ad Dion. Hal.* p. 169. *Jacobs ad Athen.* p. 18. *Poppo ad Thuc.* III. 1. p. 130. (*Xen. Cyrop.* 8, 6. 16. *Mem.* 1, 4. 12. *Thuc.* 1, 1. 6, 34. 8, 68.)

3. (c) Several nouns of the same case and number, connected by καί, take each the article, if they be of different genders,† as Acts xiii. 50. τὰς σεβομένας γυναῖκας — καὶ τοὺς πρῶτους τῆς πόλεως, *Col.* iv. 1. τὸ δίκαιον καὶ τὴν ἰσότητά τοις δούλοις κατέχευε, *Rom.* viii. 2. ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου, xvi. 17. *Phil.* iv. 7. (*Ephes.* vi. 2. 1 Cor. ii. 4. vii. 8. *Rev.* i. 2. xiv. 7. *Mt.* xxii. 4. *Luke* xiv. 26.) vii. 5. x. 21. *Heb.* iii. 6. *comp. Dion. Hal.* IV. 2245. 4. ἐπὶ τοῦ τοπικοῦ καὶ τῆς λοχείας, 2117. 17. τὰς

\* Geradorf I. 316. has not decided on these cases.

† On this subject *Benseler ad Isocr. Areop.* p. 290. has cited many passages out of *Isocr.*

ἄνδρες καὶ τὰ ὄπλα, 2089, 14. Diod. Sic. 1, 50. 51. 86. Philostr. *Her.* 3, 2. Dion. *compos.* 10. Diog. L. 3, 14. 5, 2. 14. Herodian. 2, 10. 15. Strabo 3, 163. 15, 712. Plutarch *aud. poet* 9. *in., vit. Solon.* p. 87. Isocr. *Areop.* p. 334. Plat. *Charm.* p. 160. B. Sext. *Emp. adv. Math.* 2, 58. Demosth. *Mid.* 38. In these connections the repetition of the article seemed *grammatically* necessary, but at the same time the connected ideas are generally such, that they must be separately apprehended. See 4. (d) below. Even in nouns of different genders, where the ideas are not to be separated, the article is not repeated. Col. ii. 22. τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀρχιερέων, Luke xiv. 23. ἦλθε εἰς τὰς δόους καὶ φεαγμούς, Rev. v. 12. Mr. xii. 33. (var.) Luke i. 6. xxiii. 49. Such passages often occur among the Greeks, both poets (Herm. *ad Eurip. Hec.* p. 76.) and prose writers, without regard to the sense, e. g. Plat. *rep.* 9. p. 596. τῇ πίστῆμῃ καὶ λόγῳ, 8. p. 557. οἱ παῖδες τε καὶ γυναῖκες, *Legg.* 6. 784. ὁ σωφρονῶν καὶ σωφρονοῦσα, Aristot. *Metaph.* 14. 3. *Analyt. post.* 1. 26. Plat. *rep.* 6. p. 510. C. *Crat.* p. 405. D. Thuc. 1. 54. Plut. *Themist.* 8. Herodian 8. 6. 11. *Comp. Krüger ad Dion.* p. 140.

When the connected nouns are of different numbers, the repetition of the article is both natural and grammatical, Col. ii. 13. ἐν τοῖς πατριῶμασι καὶ τῇ ἀρεβυστίῃ, Ephes. ii. 3. τὰ δελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, 1 Tim. v. 23. Tit. ii. 12. Acts xv. 4. 20. Rev. ii. 19. *Comp. Dion. Hal.* IV. 2238. 1. ἐπὶ τῆς παρθένου καὶ τῶν περὶ αὐτὴν γυναικῶν. On the other hand Agath. 14, 12. τὰς δυνάμεις καὶ πόλεμον.

4. (d) But if such nouns are of the same gender, the article is mostly omitted: (α) When the nouns thus connected are considered only as part of a *totality* (Matth. II. p. 714. Engelhardt *ad Plat. Menex.* p. 253. Heldad. *Plutarch Timol.* p. 455.) Mr. xv. 1. συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων (where the Elders, Scribes, and Pharisees, in distinction from the high priests, are represented as *one* class of individuals), Col. ii. 8. 19. 2 Thess. iii. 2. 1 Pet. ii. 25. iii. 4. Rom. i. 20. Phil. ii. 17. 25. Ephes. ii. 20. Tit. i. 15. 1 Tim. iv. 3. 7. Hebr. iii. 1. Luke. xiv. 3. 21. (*comp. Herod.* 1, 65. 4, 71. Plat. *rep.* 5. p. 451. D. 7. p. 532. B. Dion. *Hal.* IV. p. 2235. 5. Dio Chrys. 4. p. 179. Theophr. *Char.* 24. *extr. Plutarch aud. poet.* 1, 12. *in.*). (β) Especially where *καὶ* introduces a full explanation, Col. iii. 17. ἐδχαριστοῦντες τῷ θεῷ καὶ πατρὶ Deo, *qui idem pater est* (1 Pet. i. 3. Phil. iv. 20. Ephes. i. 3. 2 Cor. i. 3. 2 Pet. i. 11. ii. 20.). (γ) When between the first noun and its article there is a genitive, or some other qualifying or limiting word, which relates also to the second noun, 1 Thess. ii. 12. εἰς τὴν αὐτοῦ βασιλείαν καὶ δόξαν, iii. 7. ἐπὶ πάσῃ τῇ θλίψει καὶ ἀνάγκῃ ἡμῶν, Phil. i. 19. διὰ τῆς ἡμῶν δεήσεως καὶ ἐκτελέγγιας, i. 25. Ephes. iii. 5. *comp. Dion. Hal.* IV.

p. 2246, 9. τὰς αὐτῶν γυναῖκας καὶ θυγατέρας, p. 2069, 4. Diod. Sic. 1, 96. τὴν προεξημένην ἐπιμέλειαν καὶ τιμὴν, 2, 18. 2, 30. Polyb. 33, 16. 2. *Ælian. Anim.* 7, 29. Aristot. *Eth. Nicom.* 4, 1. 9. 7, 7. 1.\* (δ) When adjectives and participles connected by καὶ are predicates of the same subject, Acts iii. 14. ὁμοῖς τὸν ἅγιον καὶ δίκαιον (namely Christ) ἤρξασθε, Mr. ix. 25. τὸ πνεῦμα τὸ ἄλλαν καὶ κωφόν, Acts ii. 20. τὴν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ, Phil. iii. 3. ὁμοῖς ἵσμεν οἱ πνεύματι θεῷ λατρεύοντες καὶ κοινώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκί πεποιδότες, John xxi. 24. ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ γράφας, Luke vi. 49. comp. *Ælian. Anim.* 2, 32. Diod. Sic. 3, 27. So even ἀλλά John x. 1. ὁ μὴ εἰσερχόμενος — — ἀλλὰ ἀναβαίνων, comp. 2 Thess. ii. 12. and Dæderlein ad *Œdip. Col.* p. 496.

When several proper names intimately related are connected together, only the first usually receives the article. Acts i. 13. xv. 23.

5. On the other hand, in this case the article is introduced: (a) When each of the connected nouns is to be regarded as existing by itself (Schäfer ad *Dem.* V. p. 501.), Mr. ii. 16. οἱ γραμματεῖς καὶ οἱ φορῆται (the two opposing classes of the antagonists of Christ joined themselves for one purpose), John xix. 6. οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, the high priests and the (subordinate) servants (with their servants), v. 5. vi. 21. xi. 9. xviii. 27. xii. 13. xiii. 17. xiv. 43. Mt. ii. 18. Luke xviii. 24. xi. 39. 42. xv. 6. 9. xx. 20. xxi. 23. xxii. 4. xxiii. 2. 4. xii. 11. i. 58. Acts iv. 23. vi. 4. 18. xiii. 43. Rom. vi. 19. 1 Thess. iii. 11. Jas. iii. 11. Phil. iii. 10. Ephes. iii. 10. 12. (where on account of the article no Hendiadys is to be adopted), 1 John ii. 22. 24. iv. 6. v. 6. 2 John 9. 3 John 5. John xi. 47. 57. ii. 14. 2 Cor. xiii. 2. 1 Cor. iii. 8. Acts v. 24. xv. 6. 22. 23. (xvii. 18.) xxiii. 7. 14. xxv. 15. Rev. vi. 15. xiii. 10. 16. xxii. 1. xi. 4. comp. Dion. Hal. IV. 2132, 10. 2239, 7. Xen. *Athen.* 1, 4. *Æschin. Agorat.* 2. adv. *Nicom.* 3. Isocr. *Areop.* p. 352. permut. 736. 748. Diod. Sic. 1, 30. (διὰ τὴν ἀνδρίαν καὶ τὴν σπάνιν τῆς ἀπάσης τροφῆς), 3, 48. 5, 29. 17, 52. Diog. L. 5, 2. 14.† So also with τε — καὶ or καὶ — καὶ, where the two nouns as independent are rendered more prominent (Schäfer ad *Demosth.* III. 255. IV. 68.) Acts xvii. 10. 14. xviii. 5. Heb. ix. 2. comp. Dion. Hal. IV. 2116, 9. 2164, 2. *Ælian. Anim.* 7, 29. Theophr. *Char.* 25. (16.) Thuc. 5, 72. Arrian. *Ind.* 34, 5. Diod. Sic. 1, 69. 4, 46. Dion. Hal. IX. p. 1923. Isocr. *Perm.* p. 738. although even in this case

\* In this case, even where the nouns differ in gender, Lysias in *Andoc.* 17. has περὶ τὰ ἀλλότρια ἰσθὰ καὶ ἰσθὰς ἰσθῆναι.

† In Arrian. *Epictet.* 1, 18. 6. τὴν ἴψαν τὴν διακριντικὴν τῶν λαμπρῶν καὶ μελάνων — τῶν λευκῶν, καὶ τῶν κακῶν, the correspondent terms have the article in the one case, in the other, not.

the article is omitted by Greek writers (according to good Codd.) if there exist no proper antithesis, *see* Poppo *Thuc.* I. p. 195. *comp.* Xen. *Memor.* I, 1. 19. τὰ τε λεγόμενα καὶ πρατόμενα (where immediately follows, as an antithesis of these two participles, καὶ τὰ συγῇ βουλόμενα), *Thuc.* 5, 37. *Dion. Hal.* IV. 2242, 2. *Diod. Sic.* I, 50. 19, 59. *Arrian. Ind.* 5, 1. *Plat. Euthyphr.* c. 8. *rep.* 6. p. 510. *C. Dion. Hal.* IX. p. 1905. *Dio. Chr.* 7. p. 256. *Mr. Anton.* 5, 1. *comp.* *Matth.* II. 715. When the first word has a pronoun with it, which also belongs to the second, such omission is easily explained, *Rom.* i. 20. ἡ τε αἰδιος αὐτοῦ δύναμις καὶ θεϊότης; *comp.* iv. 3. When a particle of separation occurs, the repetition of the article is a matter of course, *Luke* xi. 51. μετὰ τὸ θυσιαστηρίου καὶ τοῦ αἵου, *Mt.* xxiii. 35. *Rom.* iv. 12. (b) When a genitive, beyond which the first article can have no effect, follows the first noun, the article must be repeated, *1 Cor.* i. 28. τὰ ἀγενῆ τῷ κόσμῳ καὶ τὰ ἐξουθενημένα (without var.).

Variations occur in the following passages, *Mr.* viii. 31. xi. 15. x. 33. *Acts* xvi. 19. *Col.* ii. 3. *1 Cor.* xi. 27. *1 Thess.* i. 8. *1 Tim.* iv. 6. It is frequently of no importance whether we so understand the relation of the connected nouns or not: it depends on the apprehension of the writer, and therefore there are passages in which the reader would not feel the want of the article: e. g. *1 Tim.* v. 5. *Tit.* iii. 4. *Rom.* ii. 20. and others in which it might perhaps be used, *Eph.* iii. 18. *See Engelhardt ad Plat. Menex.* p. 253. Poppo *ad Thuc.* III. I. p. 395. In *Tit.* ii. 13. ἐπιφάνεια τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. I do not consider σωτῆρος, for reasons which depend on Paul's system of doctrine, as a second predicate of θεοῦ, as if Christ were first called μεγάλ. θε. and then σωτῆς. The article is omitted before σωτῆς, because the word is limited by the genitive ἡμῶν, and the apposition is before the proper name: of the great God and our Savior Jesus Christ. So *Jude* 4. will admit of two subjects, as κύριος, because limited by ἡμῶν, does not receive the article: Ἰησ. Χρ. ὅς ἐστι κύριος ἡμῶν. In *2 Thess.* i. 12., we may easily suppose κύριος instead of ὁ κύριος. (As to *Tit.* ii. 13. it is entirely in accordance with the laws of the language to consider σωτῆς. as a second predicate of θεοῦ, and translate καὶ, even the great God, even our Sav., etc. Nor is this at all inconsistent with Paul's doctrinal views, but rather conformable to them. In reference to *Jude* and *1 Thess.* similar observations may be made. *Trs.*)

The article is both inserted and omitted in a series of connected nouns, *Acts* vi. 9., τινὲς τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λεβερετινῶν καὶ Κυρην. καὶ Ἀλεξανδρ., καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας, where Κυρην. Ἀλεξανδρ. and Λεβερετ. constitute one party (with a synagogue in common.).

The omission of the article in *Luk.* x. 20. is singular: τίς ἐστὶ μου πλησίον, and xxxvi. τίς τούτων — πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπ., where we should expect ὁ πλησίον, as πλησίον is likewise an adverb (*see Markland ad Eurip. Suppl.* 110.). *Döderlein (Synon.* I. 59.) has cited a similar instance: *Æsch. Prom.* 940. ἡμῶν δ' ἵστανται θεοὶ ἢ μηδὲν μάλα, where μηδὲν seems to be put for τοῦ μηδὲν. In both these cases, however, πλησίον might be taken as an adverb: who (is) stands near to me.

§ 19. *The Article with Adjectives.*

Words qualifying nouns which have the article, are placed either between the article and noun, as τὸ ἅγιον πνεῦμα, ἡ ἄνω κλῆσις, ἡ παρ' ἐμοῦ διαθήκη (Rom. xi. 27. ix. 11.), οἱ ἀληθινοὶ προσκυνηταί (John iv. 23.), ταῖς ἡμετέραις γλώσσαις (Acts ii. 11.), ἡ τοῦ θεοῦ μακροθυμία; or after the noun. The latter is uniformly\* the case, if the qualifying terms be adjectives, or nouns with prepositions, except that, if the noun be in the genitive, the article is generally repeated, when these qualifying or limiting words are designed to be more specific and distinct (1 Cor. i. 18. ὁ λόγος ὁ τοῦ σταυροῦ, Tit. ii. 10. variat. Phil. iii. 11. var. See Schäfer *Melet.* p. 8. 72. Matth. II. 727.†) especially in distinguishing relationship, as John xix. 25. Μαρία ἡ τοῦ Κλωπᾶ,‡ Acts xiii. 22. Δαβὶδ ὁ τοῦ Ἰεσσαί, Mtt. iv. 21. x. 2. Mr. iii. 17., and also when the noun itself has its own (personal) genitive, Mt. xxvi. 28. τὸ αἷμα μου τὸ τῆς καινῆς διαθήκης. Between the article and noun, there may be more than one qualifying term, δ ἅγιος καὶ ἄμωμος ἄνθρωπος. The article then is not repeated according to § 18. d. δ. This however occurs once with a limiting *genitive*, 1 Pet. iv. 14. τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα, i. e. the spirit of glory, and (consequently) of God—the spirit of glory, which is no other than the spirit of God himself. Similar to this is Pind. *Nem.* 8, 51. τὰν Ἀδράστου τὰν τε Καδμείων ἔξιν.

\* It is plain that this rule can apply only to adjectives which are construed with nouns: In Luk. xxiii. 45. ἰσχύσθι τὸ καταπίτασμα τοῦ ναοῦ μίσην, μίσην qualifies the verb, it was rent in the midst, and τὸ μίσην would mean a quite different thing. Similar are Mt. xvi. 26. ἵνα τὸν κόσμον ὅλον περιδήσῃ, Mt. x. 30. ix. 35. John. v. 36. Such adjectives (of quantity) are often placed before nouns which have the article. Mt. iv. 23. περιῆγεν ὅλην τὴν Γαλιλαίαν. See Gersdorf I. 371. whose collection is generally uncritical. *Comp.* Jacob. ad *Lucian. Alex.* p. 51. Matth. II. 724.

† Stallbaum ad *Plat. Gorg.* p. 55. Yet this construction by degrees became less frequent, and many writers placed the article before such a genitive, almost uniformly, even where it was not emphatic. So Demosth. Isocr. and Xen. *Ephes.* Orators might have had good reasons for so doing in their spoken discourses. *Comp.* Siebelis ad *Pausan.* I. p. 17.

‡ The meaning of the above passages is: *among the women whose name is Mary, that one of Clopas, daughter of Clopas.* The article is not employed when the qualifying gen. does not indicate any strong emphasis: Luk. vi. 16. Ἰούδας Ἰακώβου, Mr. xv. 47. Μαρία Ἰωσή, Acts i. 13. Ἰακώβου Ἀλφαιου, occur without variation, as in Herod. I, 50. Δικαίωρον Ἀριστολαίδου, and Dion. *Comp.* 1 Διοπύσιου Ἀλεξάνδρου (in both Schäfer wishes the article), Thuc. I, 24. Φάλιος Ἐρατοκλαίδου (Poppo *Thuc.* I. p. 195.), Thilo ad *Act. Thom. Mag.* p. 3. *Comp.* Horm. ad *Vig.* p. 701. Yet in Luk. xxiv. 10. we must read, with the best MSS. Μαρία ἡ Ἰακώβου. *Comp.* Fritzsche ad *Mr.* p. 696. The position of the words found in Paus. 2, 22. τῆς Φορβύρας Νίβης does not occur in N. T.

See Dissen. in *loc.* When the qualifying words are placed after the noun, there may also be several, but they must all have the article repeated with them,\* Heb. xi. 12. ἡ ἀμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης, ἡ ἀραξίθμητος.

To illustrate the subject more minutely (See Schäfer *Melet.* p. 8.): (a) Adjectives and possess. pron. with the article are placed after the noun, either when alone, as John x. i. ὁ ποιμὴν ὁ καλός, Acts xii. 10. ἐπὶ τὴν πύλιν τὴν οὐδεξῶν, John vii. 6. ὁ καιρὸς ὁ ἐμείςος, John i. 9. iv. 11. xv. 1. Luk. ii. 17. iii. 22. viii. 8. Rev. ii. 12. 1 Cor. vii. 14. xii. 2. 1 John i. 3. James i. 9. iii. 7. (where the adjec. is sometimes placed after for the clearer elucidation (comp. especially James iii. 7.), sometimes in order to more specific expression, or where the governing noun is itself limited by a genitive or in some other way, Mt. i. 25. τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, John vi. 13. τῶν πάντε ἀρχῶν τῶν κερθίων, Mt. iii. 17. vi. 6. Tit. ii. 11. Heb. xiii. 21. Luk. vii. 47. etc. The construction τὸν μονογ. δαυτῆς υἱὸν is not much used by the N. T. writers. *Comp.* John iii. 16. 1 John iv. 9.—In the text. rec. 1 John v. 20. ἡ ζωὴ αἰώνιος, the adjective occurs after the noun, *without* the artic. The Codd. however, vary much here. The vulgate is by no means to be disregarded, as later writers began, in such cases, to omit the article (Bernhardy p. 323.), even although the examples Long. *Past.* 1, 16. Heliod. *Æth.* 7. 5. Diod. Sic. 5. 40. are not parallel with that of John. Besides ζωὴ αἰώνιος had become *one* idea. In Luk. xii. 12. Griesbach and Schott have τὸ γὰρ πνεῦμα ἅγιον, but Knapp, Schulz and Sholz τὸ γὰρ ἅγιον πνεῦμα, without notice of any variation—βρῶμα πνευματικὸν and αἰὼν ποιητὸς in 1 Cor. x. 3. Gal. i. 4. are to be considered as *one* principal subject, which αὐτὸ and ἐνιστ. qualify. *Comp.* Schäfer *ad Plut.* V. 80.

(b) The article is repeated when the principal noun is modified by a preposition followed by another noun: 1 Thess. i. 8. ἡ πίστις ὑμῶν ἡ πρὸς τὸν Θεόν, 2 Cor. viii. 4. τῆς διακονίας τῆς εἰς τοὺς ἁγίους, Jas. i. 1. ταῖς φυλαῖς ταῖς ἐν τῇ διασκοπῇ Acts xv. 23. τοῖς κατὰ τὴν Ἀντιόχειαν — — ἀδελφοῖς, τοῖς ἐξ Ἱερῶν, xxiv. 5. πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, Acts xi. 22. xii. 20. xxvi. 4. xii. 22. xxvii. 5. iii. 16. iv. 2. viii. 1. Mr. iv. 31. xiii. 25. 1 Thess. iv. 10. Rom. iv. 11. vii. 5. 10. viii. 39. x. 5. xiv. 19. xv. 26. 31. xvi. 1. 2 Cor. ii. 6. vii. 12. viii. 22. ix. 1. xi. 3. 1 Cor. ii. 11. 12. iv. 17. xvi. 1. 1 Tim. i. 14. 2 Tim. ii. 1. John i. 46. xii. 21. Ephes. i. 10. 15. Rev. xiv. 17. xvi. 12. xix. 14. xx. 13. Rom. xiv. 19. Luk. i. 70. xx. 35. (Variations are found in Acts xx. 21. Mr. xv. 43. Luk. v. 7. Rom. x. 1. John xix. 38.) For instances from Arrian.

\* A rare accumulation of the article, under the above rule, is found in Rev. xxi. 9.

(every page of the Greek prose writers furnishes some) *see* Ellendt. *ad Arrian. Alex.* I. p. 62. This mode of connection (placing the qualifying term after the noun) as the more simple, occurs in the N. T. more frequently than the introduction of such terms between the art. and noun. The LXX. also uniformly repeat the article in such cases.

(c) Participles which still retain the idea of time, are not, in this case, altogether equivalent to adjectives. Hence the article is employed only when some relation well known or particularly worthy of remark (*is, qui, quippe qui*) is indicated, and when, consequently the participial meaning is more prominent: e. g. 1 Pet. v. 10. ὁ θεός — — ὁ καλίσας ἡμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν — — ὀλίγον παθόντας, αὐτὸς κατατίσαι. God—who has called us unto his eternal glory after we have suffered awhile, etc. Ephes. i. 12. εἰς τὸ εἶναι ἡμᾶς εἰς ἵπαιων — — τοὺς προσηλπίκοντας ἐν τῷ Χρ. *we, who first trusted in Christ* (as those who have trusted). *Comp.* v. 19. Heb. iv. 3. vi. 18. Rom. viii. 4. 1 Cor. viii. 10. John i. 12. 1 John v. 13. 1 Thess. i. 10. iv. 4. 1 Pet. i. 3. Jas. iii. 6. Acts xxi. 33. *Comp.* Dion. Hal. 9. p. 1922. Polyb. 3, 45. 2. 3, 49. 6. Lucian *dial. mort.* 11, 1. a. (Where the nominative of the participle is used for the vocative, according to § 28. it has the article.)

Participles without the article occur Acts xxiii. 27. τὸν ἄνδρα τοῦτον συλληφέντα ὑπὸ τῶν Ἰουδαίων *hunc virum comprehensum (who is seized, after he was seized)*, 3, 26. ὁ θεὸς ἀναστήσας τὸν παῖδα αὐτοῦ ἀπέστειλεν αὐτόν, etc. *God, when he had raised up his son, sent him*, etc. (Heb. xiii. 20.), Rom. ii. 27. *περὶ ἣ ἐκ φύσεως ἀπεροβυστία, τὸν νόμον τελούσα, σί, etc. since, or by this, that it fulfils.* *Comp.* John. iv. 6. 39. 45. xv. 2. Rom. xvi. 1. 1 Cor. i. 7. Heb. x. 2. Luk. xvi. 14. (Strabo 15. 717. and Fritzsche on Mt. p. 432. Stallbaum *ad Plat. Apol.* p. 14. Buttmann, § 125. 144.) Acts xxi. 8. εἰς τὸν οἶκον Φωλλίπου τοῦ ἐπαγγεμιστοῦ, ὅντος ἐκ τῶν ἐκτὰ τοῦ, which gives to the passage a false emphasis) *comp.* Diod. Sic. 17, 38. ὁ παῖς ὢν δὲ ἐτῶν, iii. 23. τὸν πίπτοντα καρπὸν ὄντα καλόν, Philostr. *Apoll.* 7, 16. ἐν τῇ νήσῳ ἀπὸ δερφ, οὐση κρότειρον, Thuc. 8, 90. Diag. L. 3, 14. 2, 5. Diod. Sic. 5, 34. 19, 34. Dion. Hal. IV. 2033. Lucian. *Hermat.* 61. *dial. mort.* 10, 9. *Alciph.* 3, 18. Strabo 3. 164. Isocr. *Trapez.* p. 870. Longi. *Past.* 2. 2. Philostr. *Her.* 3, 4. and Soph. 1, 23, 1. Demosth. *adv. Polycl.* p. 710. B. In *Ephes.* vi. 16. the article in τὰ βίβη τὰ πεπυρωμένα is not established; then it means: *the darts*, if they burn, or although they burn (quench the fiery darts of satan.) *See* also 1 Pet. i. 4. 12. (In 2 John 7. ἐξόμενον stands for the infinitive).

The above passage, 1 Pet. v. 10. ὁ θεὸς ὁ καλίσας ἡμᾶς — — ὀλίγον παθόντας will be a guide for using and omitting the article with participles.

Sometimes it is optional with the writer whether he use the article with the participle or not. Rom. viii. 1. τοῖς ἐν Χρ. Ἰησοῦ, μὴ κατὰ σὰρκα περιπατοῦσιν, etc., if thus punctuated, would mean, *to them who are in Ch. Jes., as they walk not after the flesh*: on the other hand, punctuated thus, τοῖς ἐν Χρ. Ἰη. μὴ κατ. σαρ. περιπατ. it means, with greater prominence of the apposition, *to those who are in Ch. Jes., as those who walk not*, etc.

When the participle with the article is placed in apposition with a principal noun, or is used in the vocative (as in appos. with σὺ), it sometimes expresses ridicule or displeasure, or brings out prominently to view some property, as an object of derision or indignation. Interpreters of Gr. authors have often ascribed to the article a power of ridicule (*articulus irrisioni inseroit*. See Valckenær *ad Eurip. Phœn.* 1637. Markland *ad Eurip. Suppl.* 110. Stallbaum *ad Plat. Euthyphr.* p. 12, *ad Apol.* p. 70.), which lies however only in the thought and its special prominence, (by the speaker also expressed in the voice). To this may be referred out of the N. T. Rom. ii. 1.

2. Of these qualifying terms or adjuncts some unsuspected exceptions are found, where a clause consisting of a noun with a preposition, and making with the substantive but one principal idea, is connected with the preceding noun only by means of the voice, while the grammatical bond of union in the written language (the article) is wanting: e. g. Rom. ix. 3. ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν κατὰ σὰρκα (*see below*), 2 Cor. vii. 7. τὸν ἑμῶν ζῆλον ὑπὲρ ἐμοῦ, Col. i. 8. So especially (a) in the oft repeated apostolical (Paulin.) formula ἐν Χριστῷ Ἰησοῦ, οἱ ἐν κυρίῳ e. g. Col. i. 4. ἀκούσαντες τὴν πίστιν ἡμῶν ἐν Χρ. Ἰησ. καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, Ephes. i. 15. ἀκούσας τὴν κατ' ἡμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησ. καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, 1 Cor. iii. 1. Also 1 Tim. vi. 17. τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι are to be connected (yet this reading is not well established, as good authorities have τοῦ νῦν αἰῶνος), Ephes. ii. 11. ἡμεῖς ποτὶ τὰ ἰδιώτη ἐν σαρκί, 1 Cor. x. 18. βλέπετε τὸν Ἰσραὴλ κατὰ σὰρκα (opp. Ἰσραὴλ κατὰ πνεῦμα), Ephes. iii. 13. ἐν ταῖς θλίψεσιν μου ὑπὲρ ἡμῶν *comp. ver.* 1. Col. i. 24.\* (b) Where the primitive verb was already construed with a certain preposition, or the adjunct clause arose out of the tendency of the substantive (Held *ad Plut. Timol.* p. 419.), Ephes. iii. 4. δύνασθαι νοῦσαι τὴν συνέσιν μου ἐν τῷ μυστηρίῳ (3 Esr. i. 81.), *comp. Dan.* i. 4. συνέιντες ἐν πάσῃ σοφίᾳ, 2 Cor. ix. 13. ἀπλότῃ τῆς κοινωνίας εἰς αὐτοὺς, καὶ εἰς πάντας, Col. i. 12. *Comp. Job.* xxx. 19. Acts viii. 21. and Bähr *on this passage*. So Polyb. 3, 48. 11. τὴν τῶν ὅλων αλλοτριότητα πρὸς Ῥωμαίους, Diod. Sic. 17, 10. τῆς Αλεξάνδρου παρουσίας ἐπὶ τὰς θήβας, Herod. 5, 108. ἡ ἀγγελία

\* In Rom. i. 17. and Gal. iii. 12. also, the quotat. from the O. T. δικαιοὺς ἐν πίστει, in conformity with Paul's views, ought to be read in connection. In the former passage, the apostle designs, by the words of the prophet, to confirm the sentence δικαιοσύνη θεῷ ἐν πίστει, etc. not ἐξου ἐν δικαιοσύνῃ. *Comp. Reich and Usteri on this passage.*



περί τῶν Σαρδίων Thuc. 5, 20. ἡ ἔβολή ἐς τὴν Ἀττικὴν, Plut. *Coriol.* 24. ἡ τῶν πατριζίων δυσμένεια πρὸς τὸν δῆμον, vit. *Pomp.* 58. αἱ παρακλήσεις ὑπὲρ Καίσαρος. The case in (a) may probably be referred to the language of conversation, which, as it expresses itself by the living voice, seldom uses the article, while the written language which requires more exactness, cannot well dispense with it.

Yet we must be cautious in classifying such passages, as on closer inspection, we shall find many to belong elsewhere, which seem to belong here. (*Comp.* Ellendt. *ad Arrian. Alex.* I. p. 315.) Sometimes, for instance, (a) there has been a slight transposition of words, as 1 Tim. i. 2. Τιμοθέε γνησίῳ τέκνῳ ἐν πίστει, where the words ἐν πίστει, according to the sense, belong to γνησίῳ, *genuine in faith* (in respect to the faith, *comp.* 1 Cor. iv. 17.), perhaps otherwise Col. iv. 7. Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος (Ephes. vi. 21), *comp.* Xen. *Anab.* 4, 3. 23. κατὰ τὰς προσηκούσας ὁχθὰς ἐπὶ τὸν ποταμόν, i. e. κατὰ τὰς ἐπὶ τ. π. προσηκ. ὁ. The qualifying terms in 1 Pet. i. 2. κατὰ πρόγνωσιν θεοῦ — εἰς ὑπακοὴν καὶ ῥαντισμόν etc. are probably to be connected in the same way with ἐκλεκτοῖς v. 1. (b) In other passages the adjunct clause more immediately qualifies the verb, as Col. i. 6. ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ᾤκνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ, see Bähr in *loc.*, 1 Thess. iv. 16. οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον *not the dead in Christ*, the contrasted clause is ἡμεῖς οἱ ζῶντες, not all the *Jewish or Pagan dead*, to whom the discourse has no reference: Rom. viii. 2. ὁ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησ. ἡλευθέρωσέ με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου, where partly the opposite clause νόμ. τοῦ θαν. (with which νόμος τῆς ζωῆς correctly corresponds), partly v. 3. shows, that ἐν Χρ. must be connected with ἡλευθ. (as Koppe has done), Phil. i. 14. τοὺς κλείοντας τῶν ἀδελφῶν ἐν κυρίῳ πεποιδότες τοῖς δεσμοῖς μου. (*Comp.* a similar construction Gal. v. 10. πέποιθα εἰς ὑμᾶς ἐν κυρίῳ, and 2 Thess. iii. 4.), Ephes. i. 18. τίς ἐστιν ἡ ἐλπίς τῆς πλῆσεως αὐτοῦ καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις *which hope — and which riches — is in the saints* (christians), in their possession, Jas. iii. 13. δεῖξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτῶν ἐν περὶ σοφίας where the words ἐν περὶ σοφ. are expletive of ἐκ τῆς καλῆς ἀναστροφῆς. Here may belong also 1 Thess. i. 1. τῇ ἐκκλησίᾳ Θεσσαλον. ἐν δεῖν πατρὶ etc. viz. *χαίρειν* or some such word. Besides *comp.* Rom. v. 8, vi. 4. (*comp.* Fritzsche *on the merits of Tholuck* p. 31.) 1 Cor. ii. 7. Philom. 20. Rom. xvi. 3. *comp.* Phil. iv. 21. iii. 14. Ephes. ii. 7. (where ἐφ' ὑμᾶς is to be connected with ἐπεβέβαλλ.) iii. 12. 1 Thess. ii. 16. John xv. 11. 1 John iv. 17. Jud. 21. Also Acts xxii. 18. οὐ παραδέχομαι σοὶ τὴν μαρτυρίαν περὶ ἐμοῦ can be translated: *they will not accept thy testimony about me*, i. e. in reference to me no testimony from

thee; *τὴν μαρτ. τὴν περὶ ἐμοῦ* would be, *thy testimony concerning me which is to be or has been given*. In Ephes. v. 26. *ἐν ῥήματι* does not belong to *τῷ λουτρῷ τοῦ ὕδατος*, but it is to be divided thus: *ἵνα αὐτὴν ἀγιάσῃ, καθαρίζας τῷ λ. τ. ὕδ. ἐν ῥήματι*, the *καθαρίζειν* precedes *ἀγιάζ.* and is negative as the latter somewhat positive. In Heb. x. 10. it was not necessary to write *διὰ τῆς προσφορᾶς τοῦ σώματος* — — *τῆς ἐφάπαξ*. The last word relates just as well to *ἡγιασμένος*. About Ephes. ii. 15. see § 31. note 1. Finally, there are passages, where good manuscripts have the article and where it is wanting only in the received text, e. g. Rom. ix. 3. *τῶν συγγενῶν μου τῶν κατὰ σάρκα* (according to DEFS. Syr. Theodoret. etc.), Ephes. vi. 5. for *τοῖς κυρίοις κατὰ σάρκα* in good Codd. *τοῖς κατὰ σ. κυρίοις*.

The omission of the article in the above mentioned cases can be confirmed by a few instances out of Greek authors. *Comp.* Polyb. 5, 64. 6. *διὰ τὴν τοῦ πατρὸς δόξαν ἐκ τῆς ἀδελφείας*, Sext. Emp. *hypot.* 3, 26. *ζητοῦμεν περὶ τοῦ τόπου προσκαρβίαν* for *τοῦ περ. ἀ.* as is clear from the preceding, Xen. *Cyrop.* 8, 8. 16. *τὰ πεττόμενα ἐπὶ τράπεζαν* (the pastry for the table), *Anab.* 1, 4. 4. *τὸ μὲν ἴσῳδεν (τεῖχος πρὸ τῆς Κιλικίας Σύνεισις εἶχε* (on the other hand immediately *τὸ δὲ ἔξω τὸ πρὸ τῆς Σνγίας* etc.) Xen. *Ephes.* 2, 12. Polyb. 6, 90. 14. Thuc. 2, 20. *Comp.* Krüger *ad Dionys.* p. 153. Poppo *ad Thuc.* III. I. p. 324.

3. An appellative in apposition with a proper name usually takes the article: e. g. Acts xxv. 13. *Ἀγρίππας ὁ βασιλεὺς*, Luk. ix. 19. *Ἰωάννης τὸν βαπτιστήν*. Acts xxvi. 9. xiii. 8. The appellative here indicates an already familiar office, and by that means limits the proper name, which is common to many others. *Agrippa the king*, is, among those of that name, the one who is king etc. *Comp.* Ellendt. *ad Arrian Alex.* I. p. 154. Matth. II. 720. On the other hand Acts x. 32. *Σίμων βυρσεύς* *Simon a tanner*, (a certain Simon who was a tanner), Luk. ii. 36. *Ἄννα προφῆτις* *Anna a prophetess*, Acts xx. 4. *Γαῖος Δερβεαῖος* *Gaius of Derbe* (not *the known Derbean*). Also Luk. iii. 1. *ἐν ἔτει πεντεκαιδεκάτῃ τῆς ἡγεμονίας Τιβερίου Καίσαρος* must properly be translated: *of Tiberius as the emperor*. Gersdorf p. 167. is incorrect. Acts vii. 10. *ἐναντίον Φαραῶ βασιλέως* *Ἀγύπτου* does not mean: *before Pharaoh*, the (known or the then) king of Egypt, but *before Pharaoh, king of Egypt*, i. e. before Pharaoh who was king of Egypt. *Comp.* Plutarch I. p. 309. B. *Βεῖννος Γαλατῶν βασιλεὺς* p. 313. *Ἀτιπόμαρος Γάλλων βασιλεὺς* etc. The general rule also regulates the use or omission of the article with other words in apposition; and it is singular that any should assert, that the word in apposition has no article. *Your father, an unlearned man*, etc., the Greek would express without an article, but in *your father, the field*

*marshal*, it would be used legitimately, as in John vi. 4. vii. 2. In a *grammatical* point of view, John viii. 44. belongs here. In the last case the article may be omitted according to § 18. *Comp.* Rom. i. 7. Ephes. i. 2. 1 Pet. v. 8.

4. If the qualifying term be connected with an *anarthrous* noun, it is also *anarthrous* (without the article), e. g. John ix. 1. εἶδεν ἀνδρῶν τινῶν ἐκ γενετῆς, 1 Tim. iv. 3. ὃ ὁ θεὸς ἐπέσειν εἰς μετάληψιν μετὰ εὐχαριστίας, i. 5. ἀγάπη ἐκ καθαρώς καρδίας, Tit. i. 6. τέκνα ἔχον πιστά, μὴ ἐν κατηγορίᾳ δωρεάς ἢ ἀνυπότακτα, Rom. xiv. 17. δικαιοσύνη καὶ εἰρήνη καὶ χάρις ἐν πνεύματι ἁγίῳ, *comp.* Plat. *rep.* 2, 17. p. 378. D. Ἦρας δὲ δεσμῶνς ὑπὸ νείους καὶ Ἡφαίστου βίβεις ὑπὸ πάτρός, μέλλοντας τῇ μητρὶ τυπτομένη ἀμύνειν καὶ θιομαχίας, ὅσας Ὀμηρος πεποιήκεν, οὐ παραδεκτίον εἰς τὴν πόλιν, Theophr. *Char.* 30. (28.) ἔστι δὲ ἡ πακολογία ἀγῶν τῆς ψυχῆς εἰς τὸ χεῖρον ἐν λόγοις, *Ælian. Anim.* 11, 15. εἰκοιὰ λέξειν ἐλεφαντος ἐργὴν εἰς γάμον ἀδικουμένου.\*). *Comp.* Stallbaum *ad Plat. rep.* I. p. 91. 110. 152. It often occurs, however, that such qualifying terms are connected with the *anarthrous* noun by means of the article; and not only when the latter comes under the class in § 18. 1. 1 Pet. i. 21., but in other cases also, yet not without good reason: e. g. 1 Pet. i. 7. ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσοῦ, τοῦ ἀπολλυμένου, which must be resolved: χρυσοῦ. ὃ ἐστὶν ἀπολλύμενον, *more precious than gold*, which is perishable, Acts xxvi. 18. πιστεῖ τῇ εἰς ἐμὲ, *by faith*, namely, *in me*, 2 Tim. i. 13. ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ, Tit. iii. 5. οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ, Gal. iii. 21. (*comp.* Liban. *Oratt.* p. 201. B.) In all these passages, the conception of the noun is indefinite, but by means of the adjunct acquires more definiteness. *Comp.* Jas. iv. 14. Phil. i. 11. iii. 6. 1 Tim. i. 4. iii. 13. iv. 8. 2 Tim. i. 14. ii. 10. 2 John vii. Jude. 4. Jas. i. 25. Acts x. 41. xix. 11. xxvi. 22. Rom. ix. 30. Similar Jer. i. 25. νόμος ὁ τῆς ἐλεοθερίας, Xen. *Mem.* 2, 1. 32. ἀνδρώποις τοῖς ἀγαθοῖς, *to men*, namely *to the good*, Hier. 3, 8. ὑπὸ γυναικῶν τῶν ἰαντῶν, *Mem.* 1, 7. 5. Dion. Hal. IV. 2219, 4. εὐνοίᾳ τῇ πρὸς αὐτόν, 2221, 5. ὑπαικομὸς ὁ τοῖς τημιζούτοις περίκων, *Ælian. Anim.* 3, 323. οὐδὲ ἐπὶ πέτρῃ τῷ μεγίστῳ, 7, 27. Theophr. *Char.* 15. Isocr. *Paneg.* 24. Plat. *Crit.* 12. Arrian. *Ind.* 34, 1. Xen. *Ephes.* 2, 5. 4, 3. Heliod. *Æth.* 7, 2. 8, 5. Pausan. 7, 8. Strabo 7. 302. Lucian. *Asin.* 25, 44. Scyth. 1. Herod. 1, 8. Demosth. c. *Neser.* p. 517. *Comp.* Held *ad Plutarch Timol.* p. 409. Hermann *ad Lucian.*

\* So αἰσῆτας ἐν νυκτὶ could mean *nightly thief*: but in 1 Thess. v. 2. ἔρχεται out of the following clause, is to be connected with ὡς κλ. ἐν v. the day of the Lord so comes, as a thief in the night comes.

*conscr. hist.* p. 106. Where a relative follows, this is strange to no one: Acts xvii. 31. *Ἰστησεν ἡμέραν, ἐν ᾗ μέλλει κτείνειν πᾶν οἰκουμένην* — — *ἐν ᾗ δρι, ᾗ ὥρῃ* etc. *a day on which*, etc. *Comp.* Mr. xv. 41. *ἄλλας πολλὰς αἰ σαναβάσας αὐτῷ εἰς Ἱεροσόλυμα.*

The vulgar text in Phil. ii. 9. has *ὄνομα τὸ ὑπὲρ πᾶν ὄνομα*, *a name, which is above every name.* Good Codd. place the article before *ὄνομα*: *the name* (which he now possesses) *which is*, etc., the (known) dignity, etc.

### § 20. The Article as a Pronoun.

1. The use of the article as a pronoun for the definite *the*,\* which in the ancient language was so common, in prose and in the N. T., is reduced to the following cases: (a) It is found most frequently in the *distributives* *ὁ μὲν, ὁ δὲ* (Schäfer *ad Dion. compos.* 421.) Mt. xiii. 23. xxii. 5. Acts xvii. 32. xxviii. 24. Gal. iv. 23. Instead of *ὁ δὲ* is used Mt. xvi. 14. *ἄλλοι δὲ, ἑτέροι δὲ*, *comp.* Plat. *legg.* 2. p. 656. B. Ælian. V. H 2, 34. Palæph. 6. 5. Matth. II. 742.

In Mt. xxvi. 67. xxviii. 17. *ὁ δὲ* occurs without *ὁ μὲν* preceding. That it must be translated *alii*, not *nonnulli*, Lachman rightly remarks, *ad Lucian* I. p. 149. *ἐνέπυσαν εἰς τὸ πρόσωπον αὐτοῦ* — — *ὁ δὲ ἐβράβυσαν*, would be more regularly *ὁ μὲν ἐνέπ.*, but in writing the *ἐνέπ.*, the author had not the second member of the sentence before his mind. *Comp.* Xen. *Hell.* 1, 2. 14. *οἱ ἀρχαῖοι* — — *ᾤχοντο εἰς Δειλίαν*, *οἱ δ' εἰς Μίγαν*, see Bornemann *ed. Xen. Cyrop.* 3, 2. 12. and Schol. in *Luc.* p. 59. To Acts xvii. 18. *τινὲς* — — *οἱ δὲ*, *comp.* Plat. *legg.* I. p. 627. A. and Ast. in *loc.*

More frequently the relative is used in 1 Cor. xi. 21. *ὃς μὲν κινῶ, ὃς δὲ μεθύει*, Mt. xxi. 35. *ὃν μὲν ἵδμεν, ὃν δὲ ἀπέκτευν*, etc. Acts xxvii. 44. Rom. ix. 21. (Mr. xii. 5. according to Fritzsche), *comp.* Polyb. 1, 7. 3. Thuc. 3. 66. see Georgi *Hierocrit.* I. p. 109. Herm. *ad Vig.* 706., once *ὃς μὲν* — — *ἄλλος δὲ*, 1 Cor. xii. 8. (*comp.* Xen. *Anab.* 3, 1. 35.) *ὃ μὲν* (neutr.) — — *καὶ ἕτερον*, Luke viii. 5. 1 Cor. xii. 28. an anacoluthon is easily recognized. See Bernhardt p. 306. In Rom. xiv. 2. *ὁ δὲ* does not relate to *ὃς μὲν*, but is the article to *ἀσθενῶν*.

2. (b) The simple *ὁ δὲ, ὁ δὲ*, in narration, are put for *this, these, but he, but they*, in reference to persons just named, present to the writer's

\* What Heinichen on *Euseb.* H. E. tom. I. p. 95. quotes from the Fathers, has no parallel in the N. T. Yet *comp.* Theodoret v. 2. *τὸν δ' ὡς τὰ πάντα ἔβριτα*. On the accent of *ῆ, ῡ*, etc., when the article has the force of a pronoun, see Passow II. p. 374.

mind. Mt. ii. 5. οἱ δὲ εἶπον, *but they said*, ii. 14. ὁ δὲ ἰγερθεὶς παρῆλαβε, iv. 20. Mr. xii. 14. Luke viii. 21. John xix. 29. (on Mt. xxviii. 17. *see* Fritzsche.). *Comp.* Æschin. *dial.* 3, 15. 17. Xen. *Anab.* 2, 3. 2. Philostr. *Apoll.* 1, 21. 5, 21.

The article stands for *he* or *this* in the poet. citat. from Aratus, Acts xvii. 28. τοῦ γὰρ γένος ἱσμεν. *Comp.* Soph. *Æd. Tyr.* 1175. τῆς γὰρ πίφουα μητρος. *See* Georgi *Hierocrit.* I. p. 176. (where, however, things very unlike are thrown together), Locella *ad Xen. Ephes.* p. 281. Matth. II. 737. For the prose, *comp.* Athen. 2. p. 37.

3. Finally, under this head are included those cases, in which a genit., a noun with a preposition, or an adverb depends on the article. Among the most simple are the phrases in Heb. xiii. 24. οἱ ἀπὸ τῆς Ἰταλίας, *those from Italy* (Diod. Sic. 1, 83.), Rom. iv. 14. οἱ ἐκ νόμου, Phil. iv. 22. Mt. xxvi. 51. Phil. i. 27. τὰ περὶ ὑμῶν, ii. 23. iv. 18. Luke xix. 42. Acts iv. 22. τὰ πᾶσι John viii. 23., which very often occur also in the Gr. writers, (Matth. II. 719.). The article is placed before a genitive to express the relation of kindred, John xxi. 2. οὗ τοῦ Σεβεδαίου, 1 Cor. i. 11. τῶν Χλόης (*see below* § 30. 3. note), but most frequently in the neuter (*comp.* Ellendt *ad Arrian. Alex.* I. p. 84. II. p. 307. Poppo *ad Thuc.* III. II. p. 723.), Mt. xxi. 21. τὸ τῆς συκῆς, Jas. iv. 14. τὸ τῆς αὔριου, 1 Cor. x. 24. 2 Pet. ii. 22. (*see* Schäfer *ad Dem.* I. 214.) Rom. ii. 14. τὰ τοῦ νόμου, viii. 5. τὰ τῆς σαρκός, Luke ii. 49. τὰ τοῦ πατρὸς, xi. 25. τὰ τοῦ Καίσαρος, Mt. xvi. 23. τὰ τοῦ θεοῦ (*comp.* Georgi *Hierocr.* I. 52.), Rom. xiv. 19. τὰ τῆς ἐκείνης. This construction is not a mere circumlocution (for ἡ συκῆ, ἡ σάρξ, ἡ ἐκείνη), *comp.* Matth. II. 735. Schäfer *ad Julian. or.* p. 12., nor can we suppose a definite noun to be understood; the expression is rather indefinite, as, e. g. *that with* (in) *the fig tree*.

The neutr. τὸ before a whole clause, particularly frequent in Luke and Paul, is a genuine article, Luke ix. 46. εἰσῆλθε διαλογισμὸς ἐν αὐτοῖς, τὸ εἰς ἃν εἴη μείζων αὐτῶν (*Ast. ad Plat. rep.* p. 319. Bremi *ad Demosth.* p. 236.), xxii. 2. καὶ ἐξήρουν — τὸ πῶς ἂν ἔλωσιν αὐτόν, Rom. viii. 26. τὸ γὰρ εἰ προσευξώμεθα — οὐκ οἶδαμεν, Acts iv. 21. xxii. 30. Mr. ix. 23. Luke i. 62. v. 1. xxii. 23. 37. Gal. v. 14. 1 Thess. iv. 1. In all these passages τὸ is used to direct attention to the following clause (equivalent to *namely*), which is to be considered the same as one word. *Comp.* Stallbaum *ad Plat. Euthyphr.* p. 55. and *ad Plat. Men.* p. 25. *Ast. ad Plat. Polit.* p. 319. Matth. II. 730. Fritzsche *ad Mr.* p. 372.

According to Künöel the article sometimes stands for the pronominal adjective *this* (*comp.* Siebelis *ad Pausan.* I. p. 50.) Mt. i. 25. τὸν υἱὸν for τοῦτον τον υἱόν, John vii. 17. γινώσκειται περὶ τῆς διδαχῆς, v. 40. ἐκ τοῦ ὄχλου, Acts xxvi. 10. τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβών, but generally it is

sufficient to render it by the definite article. Heumann has been still more liberal in this view of the article, and is followed by Schulthess (*Neu. Krit. Journ.* I. 285.) who has improperly animadverted on Matth. § 286., where *this* use of the  $\delta$ , which could scarcely occur in prose (except Ionic), is not the subject of remark. Acts ix. 2.  $\tauινὰς τῆς ὁδοῦ ὄντας$ , *any of the sect*, viz. of the sect known and pointed out in  $\muαθητ. τοῦ κυρ.$  ver. 1.; in Col. iv. 16.  $ὅταν ἀναγνωσθῇ παρ υμῖν ἡ ἐπιστολή$ , we would say: *when the letter* (not *the letter*) *shall have been read*. Some authorities have  $αὐτή$  here, but the old versions should not be taken into the account. In 1 Tim. i. 15. also, we do not even in German require the demonstr. pron., nor any more in vi. 13., 2 Cor. v. 4. (see Schulz in *loc.*) Col. iii. 8.  $ἀπόθεσθε καὶ υμεῖς τὰ πάντα$  is not, *this or that all* (intensive), but as we also can say, *the whole*, i. e. the entire depravity of the character. In Rom. v. 5.  $ἡ (ἐκείνη)$  is only the article, although even Tholuck takes it for  $αὐτή$ . Comp. Fritzsche on the merits of Tholuck, p. 27. 'Ο κόσμος can, by no means, be taken for  $οὗτος ὁ κόσ.$ ; it is *the world* in distinction from the *kingdom of heaven*, not *this world* in distinction from another  $κόσμος$ . Thus also must we judge about those passages, which may be adduced as proof of this use of language by the Greeks, Diog. L. 1, 3. 4. 1, 5. 5. Moreover, it is not easy to be seen, why the Apostles, in any passages, where they *thought* the demonstr. pron., should not use it, but rather the much more impotent article. The sense of propriety (*the Sprachgefühl, the feeling of the right and wrong*) in language also, revolts at it (Comp. Güllér ad Thuc. II. 318.); and in general it is certainly the character of the later (also of the N. T.) language to write expressively.

Among the Greeks, viz. the Ionic and Doric writers, the article sometimes stands for the relative, Matth. II. 747. In the N. T. it is so used also. Some would so interpret the  $\delta$  in Acts xiii. 9.  $Σαῦλος δ καὶ Παῦλος$  (see Schleusner's *Lex. N. T. at δ*), but incorrectly, since  $\delta \kappa. \Pi.$  is here equivalent to  $\delta καὶ παλούμενος \Pi.$  (Schäfer ad L. Bos. p. 213), and the article has its usual signification. How Schleusner could enumerate here such examples as  $\delta ζητῶν$  Luke xi. 10.  $τὰ τοῦ θεοῦ$ , etc. is not easily seen, and would seem surprising, if we had not been accustomed to find so much that is strange in his *Lexicon N. T.*, even after his latest improvements. Comp. on the contrary, out of Hellenistic writers, Psalt. Sal. 17, 12.  $ἐν τοῖς κρίμασι, τὰ ποιεῖ ἐπὶ τὴν γῆν$ , if the reading is correct.

## CHAPTER II.

## ON THE USE OF THE PRONOUNS.

§ 21. *The Use of the Pronouns in general.\**

1. THE pronouns personal, demonstr. and relative often differ in gender from the noun to which they relate, as the *idea* expressed by them, and not their grammatical gender, is taken into view. This takes place uniformly when a neuter noun denotes things which have life; in which case, the pronouns take the *grammatical gender*, of these objects, as masc. or fem.: e. g. Mt. xxviii. 19. μαθατεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς, Gal., iv. 19. τέκνιά μου, οὗς πάλιν ὠδίνω (similar in Eurip. *Suppl.* 12. ἐπὶ τὰ γενναίων τέκνων οὗς, Aristoph. *Plut.* 292.), John vi. 9. ἴστε παιδάριον ἐν ᾧδε, ὃς ἔχει (as the better Codd. have, instead of the vulg. δ.) *comp.* 2 John 1. Acts. xv. 17. Mr. v. 41. Rom. ii. 14. *comp.* Gen. iii. 15. Ælian V. H. 2, 1. (John xv. 26. does not belong here, as πνεῦμα is only in apposition.) For instances from Greek, see Matth. II. 976. Bernhardy 294. Wurm. *ad Dinarch.* p. 81. *comp.* Drakenborch *ad Liv.* 29, 12.

Here belong also Rev. xvii. 16. καὶ τὰ δέκα χεῖρατα, ἃ ἑίδες καὶ τὸ θηζιον, οὗτοι οἱ μισήσουσι, where by χεῖρατα and θηζιον persons are to be understood, according to the symbolic style of prophecy.

2. Pronouns referring to a noun singular are also put in the plural, if the noun be a collective, or an abstract used for a concrete: e. g. Mt. i. 21. τὸν λαόν—αὐτῶν, Phil. ii. 15. γενεὰ ἐν οἷς, 3 John 9. ἡ ἐκκλησία—αὐτῶν, Ephes. v. 12. σκότος (ἰσχυροὶς μίνοι)—ἡν' αὐτῶν, Mr. vi. 46. —τὸν ὄχλον. καὶ ἀποταξάμενος αὐτοῖς (Acts xxii. 5. does not belong here.) *Comp.* Thuc. 6, 91. Plat. *Phædr.* p. 260. A. Xen. *Mem.* 2, 1. 31. Diod. Sic. 18, 6. (this occurs very frequently in the Septuag.). The opposite case, where a singular pronoun related to a plural noun, was

\* Wahl (Clav. II. 183.) is in error when he refers to this head, 2 Pet. iii. 16. ἐν ταῖς ἐπιστολαῖς περὶ τούτων, ἐν οἷς etc., as we must then supply a γράμμασι from ἐπιστ. Such a thing is impossible in prose, because of the nearness of the relative. See Bengel on the *passage*. Some interpreters also explain Rom. vi. 21. τὰ κατὰ ἐξουσίαν τῆς ἐφ' ἧς (viz. ἡγεῖς, as implied in κατὰ) ὑποτασσόμεθα. See Wetsten and Reiche on this *passage*. *Comp.* § 23, 2.

supposed to exist in Phil. iii. 20. Col. ii. 19. (Bernhardy 295.); *ἐν οὐρανοῖς*, *ἐξ οὐ*: but *ἐξ οὐ*, in the usage of the language, has become an adverb, and signifies *unde*, *whence*.

Different from this is Acts xv. 36. *παρὰ πᾶσαν πόλιν, ἐν αἷς*, where *πᾶς*. of itself, independently of the inhabitants, includes a multitude, *comp.* Poppo *Thuc.* I. 92. and 2 Pet. iii. 1. *ταύτην ἤδη δευτέραν ἡμῖν γράφω ἐπιστολήν, ἐν αἷς* etc., where *δύο* is implied in *δευτέραν*. Some refer hither Rom. vi. 21., but certainly incorrectly.

NOTE 1. According to some commentators (e. g. Künöl) the pronoun occasionally relates to a noun expressed in the following sentence: e. g. Mt. xvii. 18. *ἐπιτίμησεν αὐτῷ*, viz. *τῷ δαμονίῳ*, Acts xii. 21. *ἰδημύγορε πρὸς αὐτοὺς*, *comp.* vr. 22. *ὁ δῆμος*. See Gesen. *Lehrgeb.* p. 740. Bornemann *ad Xen. Conviv.* p. 210. But these two passages are no proof of the N. T. usage. In the former *αὐτῷ* relates to the demoniac himself, as it is well known that, in the evangelists, the possessed, and the *dæmon* who possesses him, are interchanged. That Mr. ix. 25., has *ἐπει. τῷ πν. ἀπαθάρτω*, is of no weight against this opinion. In the latter, *αὐτοὺς* relates to the ambassadors mentioned (or implied) in the preceding part of the narrative, as Künöl himself has acknowledged. *Comp.* Georgi *Vind.* p. 203.

NOTE 2. Künöl finds a transposition of the pronouns in Luk. xi. 39. *τὸ ἰσθλεν ὑμῶν γίμει ἀπαγῆς καὶ πονηρίας*, as he construes *ὑμῶν* with *ἀπαγῆς*; but manifestly in opposition to all proper arrangement. The passages from Mt. v. 16: x. 30. xiii. 16. prove nothing, as in them the pronouns are not separated from their nouns, but only precede them.

NOTE 3. The neuter of the interrog. pron. *τίς*, and of the demonstr. *ὅτις* (*αὐτός οὗτος*) are often used adverbially, for *why* (for what), *therefore*: the former is also used in Latin and German, *quid cunctaris*, *was zögerst du* (why do you tarry?), and originally these pronouns were probably conceived by the mind as proper accusatives, (Herm. *ad Vig.* p. 882. Bernhardy 130.) As to the demonstrative, *comp.* 2 Pet. 14. *καὶ ἀντὶ τοῦτο σπεδὴν πᾶσαν παρειαίνεσθαι*, (Xen. *Anab.* 1, 9. 21. Plat. *Protag.* p. 310. E. *ἀντὶ ταῦτα νῦν ἤρω παρὰ σε*) Matth. II. 1041. Ast. *ad Plat. legg.* p. 163. 169. 214. On *τί* see passages according to their various relation in Wahl II. 560. The distributive *τοῦτο μὲν—τοῦτο δὲ* *partly partly* Heb. x. 33. (Herod. 1, 30. 3, 132. Lucian *Nicr.* 16.) *comp.* Wetsten. II. 423. Matth. II. 740. is an adverbial construction. (About 1 Cor. vi. 11. *ταῦτα τινὲς ἦτε*, where a mingling of two constructions takes place, see § 23. 4.)



§ 22. *Use of the Personal and Possessive Pronouns.*

1. The personal pronouns imitate the circumstantiality of the Hebrew, much more frequently in the N. T. than in other Greek,\* namely the *αὐτοῦ*, *σοῦ* etc. with subst. Luk. x. 27. xxiv. 50. Mt. vi. 17. xv. 2. xix. 20. xxvi. 39. Mr. xii. 30. (*comp.* 1 Macc. i. 6. Jos. xxiii. 2. xxiv. 1. Neh. ix. 34.), the subject. accusative with the infinit., as Luk. x. 35. *ἐγὼ ἐν τῷ ἐπ' ἐναντίας σου μὲ ἀποδώσω*, John ii. 24. Heb. vii. 24., the oblique cases with participle and principal verb at the same time Mr. x. 16. *ἐπαγγελλόμενος αὐτὰ, τιθεὶς τὰς χεῖρας ἐπ' αὐτὰ ἠνέλεγεν αὐτά* (where it is unnecessary to change the received reading), ix. 28. Acts vii. 21. Luk. xvi. 2. (*comp. below* n. 4.) On the other hand in Mr. xiii. 27. *ἀποστείλει τοὺς ἀγγέλους αὐτοῦ καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ* etc. the pronoun seems in both cases almost necessary (although many Codd. omit it), on Mr. xiv. 14. (*var.*) *see* Fritzsche. In Rev. ix. 21., the repetition of *αὐτῶν* is perhaps unintentional. From the propensity to accumulate the pronoun, there occur only a few passages in which it is wanting, where we might have expected it; e. g. Acts xiii. 3. *καὶ ἐπιθέμενος τὰς χεῖρας αὐτοῖς ἀπέλυσεν (αὐτοὺς)*, Mr. vi. 5. Ephes. v. 11. 1 Tim. vi. 2. John x. 29. Luk. xiv. 4. (*Comp. Demosth. adv. Conon. p. 728. B. ἔμοι περιπεσόντες — ἐξέδυσαν*). In Mt. xxi. 7. the better reading is *ἐπεκαθήσεν* and in 1 Cor. x. 9. *περιεργίζεσθαι* must be taken absolutely, *comp.* also 2 Tim. ii. 11. Heb. xi. 19. In cases like that in Mt. xxvii. 22. *σταυρωθήτω*, the omission of the pron. is very natural; yet the parallel Mr. xv. 13. has *σταυρώσων αὐτὸν*. Among the Greeks the omission of the pron. is carried much farther. *See* Jacobs *Anthol. Pal.* III. 294. Bremi *ad Lys.* p. 50. Schäfer *ad Demosth.* IV. p. 78. 157. 232. V. 556. 567.

In Ephes. iii. 18. *τί τὸ πλῆθος*, to supply *αὐτῆς* (*ἀγάπης*) would scarcely suffice, *see* Rückert on *this v.* It is a mistake with many (e. g. Schleusner and Künö) in Mat. xxi. 41., *κακοὺς κακῶς ἀπολίσει αὐτοὺς*, to consider the pron. as redundant. Without *αὐτοὺς* the sentence would be altogether general; *αὐτοὺς* connects it with *γεωργοῖς* in the foregoing clause, and we must therefore construe *αὐτοὺς κακοὺς κακῶς ἀπολ.* *them wicked, he will miserably destroy.*

2. Instead of the personal pronouns the nouns themselves are sometimes used, either in consequence of the negligence of the writer, or in order to prevent uncertainty as to the noun to which the pronoun refers, John x. 41. Luk. iii. 19. (*Xen. Eph.* 2, 13. Thuc. 6, 105.) In John

\* The possessive pron. *ἐν* in the Homeric language is entirely parallel. The later prose writers use *αὐτοῦ* thus very frequently. Schäfer *ind. ad Æsop.* p. 194.

iv. 1., however, Ἰησοῦς is repeated because the apostle intended to quote verbally what the Pharisees had heard. Nor can we bring under this head passages, in which instead of the pronoun, the proper name of a person or of a title of office is repeated for the sake of emphasis: Mr. ix. 41. ἐν ὀνόματι οὗτοῦ Χριστοῦ ἵσται, Mt. x. 23. ὡς ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου, Luk. xii. 8. ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ, Luk. ix. 26. John vi. 40. ix. 5. xi. 22. xii. 47. Ephes. iv. 16. *Comp.* Plat. *Euthyphr.* p. 31. Stallbaum *Æschyl. Prom. vinct.* 312. The pronoun here would be out of place, and would destroy the rhetorical effect. The following passages fall under this rule, Rom. v. 12. δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, John x. 29. 2 Cor. iii. 17. *Comp.* 1 Kings xii. 1.

In Acts x. 7. the better Codd. have the pers. pron. See Künöl *in loc.* The passages quoted by Bornemann *ad Anab.* p. 190. are not all of the same description, and the reading is not well established.

It is not altogether true that it is peculiar to Mark to repeat the noun instead of the pronouns αὐτός and αὐτῶν (Schulze in *Reils Analect.* II. II. 112.) The nouns would be indispensable in Mr. ii. 18. (the writer could not put into the mouth of the inquirers, an ἐκείνοι, referring to themselves), and in vi. 41. xiv. 66. the pronouns would have been very inappropriate. The use of the noun in Mr. ii. 27. is the result of contrast. Circumlocution (as frequently in Cæsar), not nouns for pron., occurs in Mr. i. 34. iii. 24. v. 9. x. 46. *Comp.* Ellendt. *ad Arrian. Alex.* I. p. 55.

In antitheses as Luk. xi. 17. οἶκος ἐν' οἶκον πίνει, to require the pron. is entirely to misapprehend the genius of the language (*comp.* *cuneus cuneum trudit*); in the preceding πᾶσα βασιλεία ἐφ' αὐτὴν διαμεγισθείσα, ἐνὶ βασιλείᾳ would be intolerable.

3. The pron. αὐτός (*comp.* Hermann *diss. de pron. αὐτός; in den Actis Seminar. philol. Lips.* Vol. I. p. 42.), through the carelessness of authors, is sometimes so situated, that it cannot be referred to any noun in the immediately preceding sentences. It refers: (1) To a collective name of a place, country, or society, when at the same time, the idea of the inhabitants, or of the members of the society is included, Mt. iv. 23. ἐν ταῖς συναγωγαῖς αὐτῶν, namely Γαλιλαίων from ὅλην τὴν Γαλιλαίαν ix. 35. Luk. iv. 15. 1 Thess. i. 9. Acts viii. 5. xx. 2. 2 Cor. ii. 13. 3 John ix. ἔγραψα τῇ ἐκκλησίᾳ ἀλλ' ἐφίλοκω τῶν αὐτῶν. Mt. xi. 1. admits of another interpretation (see Fritzsche on the v.), although the usual one seems to me the more simple. This usage is more frequent among Greek writers, *comp.* Thuc. 1, 27. 136. Lucian. *Tim.* 9. *dial. mort.* 12, 4. Dion. Hal. IV. 2117. Herodian. 7, 8. Jacob. *ad Lucian. Toxar.* p. 59. (2) To an abstract noun derived from a preceding concrete: John viii. 44. ψεύστης ἵσται καὶ ὁ πατὴρ αὐτοῦ (ψέδους), or the opposite, Rom. ii. 26.

ἐὰν ἡ ἀκρόβυστος τὰ δικαιώματα τοῦ νόμου φυλάσσει, οὐχὶ ἡ ἀκρ. ἀντ' οὗ (of such an ἀκρόβυστος concr. from abst.) εἰς περιτομήν λογισθήσεται; comp. Theod. I. 914. τοῦτο τῆς ἀποστολῆς χάριτος ἰδίου ἀντ' οἷς γὰρ. (ἀποσ. τόλως) etc. Comp. *Testam. patr.* p. 608. Cic. *Orat.* 2, 48. *neque paternum — quem* (patrem) etc. Luk. xxiii. 51. ἀντ' ὧν refers to the Synedrium, which is indicated in the predicate βουλευτής v. 50., in Luk. v. 14. there is a transposition in ἀντ' οἷς from sing. (τῷ ἱερεῖ the single priest) to the plur. (the college of priests). In relation to the last two verses, comp. Sallust *Cat.* 17. 7. Ter. *Eun.* 2, 1, 19. (3) To some words plainly pointed out by the verb, or by a preceding word in the sentence 1 Pet. iii. 14. τὸν δὲ φόβον ἀντ' ὧν μὴ φοβηθῆτε, namely τῶν κακούντων ὑμᾶς, or of those from whom you must suffer, (πάσχειν) see Hermann *ad Vig.* p. 714. Otherwise Epiphan. II. p. 368. A.; Ephes. v. 12. τὰ κρυφῇ γινώμενα ὑπ' αὐτῶν namely τῶν ἐργα τῶν σκότους ποιοούντων or ἔργοις τοῦ σκ. ver. 11. Acts xii. 24. Comp. Aristoph. *Plutus* 566. Thuc. 1, 22. 1. and Poppo in *loc.* Heinichen *ind. ad Euseb.* III. p. 539. (4) To a subject not grammatically indicated in any thing preceding, but supposed to be known; Luk. i. 17. αὐτὸς προειμύσεται ἀντ' οὗ (i. e. before the Messiah) see Künöl in *loc.* (Comp. 1 John ii. 12. 2 John ver. 6.; in Luk. v. 17. εἰς τοὺς ἀντ' οἷς the pronoun expresses the general idea *the sick, those who need to be cured* (among those present in the synagogue). The pronoun cannot well be referred to verse 15, (although Bengel does so). On the other hand in Acts iv. 5. ἀντ' ὧν refers to the *Jews*, among whom was the scene of the history (but in ver. 1. their priests also are mentioned), in Mt. xii. 9. to the Gallileans, among whom Jesus lived, in Heb. xi. 28. to the Israelites, of whom the reader was reminded by the preceding circumstances, comp. viii. 8. and in John xx. 15. the ἀντ' ὧν implies the *εὐγίων* expressed in ver. 13. Comp. Poppo *ad Xen. Cyrop.* 3, 1. 31. 5, 4. 42. *ad Thuc.* III. I. p. 184. Lehmann *ad Lucian.* II. p. 325. IV. 429. Hengel *annotat.* p. 195.

In Luk. xviii. 34. αὐτοὶ relates to οἱ δώδεκα ver. 31. so as Heb. iv. 13. αὐτοὶς τοῦ θεοῦ ver. 12. and Luk. xxi. 21. ἀντ' ἧς to Ἱερουσαλὴμ ver. 20. On Acts xxvii. 14. where some have referred ἀντ' ἧς to *the ship*, see Künöl. Luk. ii. 22. ἀντ' ὧν refers undoubtedly to mother and child (Mary and Jesus).

4. The same pronoun is repeated: (a) in sentences, where many other words follow the principal noun, in order to render the relation clearer: e. g. Mr. v. 2. ἰξλαβόντες ἀντ' ἧς ἐν τοῦ παλίου εὐδίας ἀπῆρτησεν ἀντ' ἧς, ix. 28. Mt. viii. 1. xxvi. 71. Rev. vi. 4. In all these cases the participial construction precedes, which is equivalent to a proper sentence, and in this case, the Greeks often add the pronoun. Pausan. 8, 38, 5. Herodian. 8,

6. 10. *Comp. Plat. Apol.* p. 40. D. *Symp.* c. 21. Xen. *Cyrop.* 1, 3. 15. Arrian. *Epict.* 3, 1. Liv. 1, 19. Schwarz *Comment.* p. 217. (b) Verbosity in relative clauses occurs more frequently, as Mr. vii. 25. γυνή, ἥς εἶχε το θυγάτριον αὐτῆς πνεῦμα ἀπάθαστον, i. 7. Rev. vii. 2. οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν (where the reading varies but little), iii. 8., similar Mr. xiii. 19. θλίψεις οἷα οὐ γέγονε τοιαύτη ἀπ' ἀρχῆς κτίσεως. So also with a relative adverb, Rev. xii. 6. 14. οὐκ οὐκ ἔστιν ἡμεῖς ἐν τῷ τόπῳ etc. This is much more frequent in the Septuag. (according to the Hebrew idiom, see Gesen. *Lehrgeb.* 734.) Exod. iv. 17. Lev. xviii. 6. 1 K. xiii. 10. 25. Jos. iii. 4. xxii. 19. Jud. xviii. 5. 6. 2 K. xix. 4. Baruch. ii. 17. Judith v. 19. x. 2. xvi. 3. Neh. viii. 12. ix. 19. Joël iii. 7. 3 Esr. iii. 5. iv. 54. vi. 32. But in Gr. prose also, αὐτός or ἐκεῖνος is sometimes repeated in a relative sentence, (Göttling *ad Callim.* p. 19. Ast. *ad Plat. Polit.* p. 550. Xen. *Cyrop.* 1, 4. 19. Diod. Sic. 1, 97. 17, 35. Pausan. 2, 4. 7. Soph. *Philoct.* 316. *comp. in Lat Cic. Fam.* 4, 3. *Acad.* 2, 25. *Phil.* 2, 8.); yet the demonstrative could very seldom be found so much like a relative, as in the sentences above.\* See Fritzsche *Quaest. Lucian.* p. 109. Wunder *ad Soph. Philoct.* p. 58.

In Acts iii. 13., in the second clause, the relative construction is omitted. Those passages also, in which another word is connected with αὐτός, expegetically defining the relative, are of a different kind: Mt. iii. 12. οὐ τὸ πνέον ἐν χειρὶ αὐτοῦ *cujus erit ventilabrum sc. in manu ejus* Rev. xvii. 9. ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν, *comp. Gen.* xxiv. 3. xxxviii. 20. Judg. vi. 10. Judith. ix. 2. perhaps also Gal. iii. 1. 1 Pet. ii. 24. does not belong here, ὅς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀφένει etc., where αὐτός is evidently unconnected with another word, and gives to the antithesis with ἀμαρτ. ἡμῶν more emphasis.

Sometimes αὐτός is repeated, although relating to a different subject: Mr. viii. 22. φέρονσιν αὐτῷ (Χριστῷ) τυφλὸν κ. παρακαλοῦσιν αὐτὸν (Χριστόν), ἵνα αὐτοῦ (τυφλοῦ) ἀφῇται Mr. ix. 27. 28. So οὗτος John xi. 37. *Comp. below* § 65, 7.

Frequently, indeed almost uniformly (Bernhardy 304) in Gr. authors, καὶ αὐτός (οὗτος) occur in a sentence which succeeds a relative clause, where we should naturally expect δς, because the writer changes the construction (Herm. *ad Vig.* p. 708. Heindorf *ad Plat. Hipp. mai.* p. 145. Ast *ad Plat. Legg.* p. 449. Poppo *ad Xen. Cyrop.* p. 478. Boissonade *ad Nic.* p. 32. Bornemann *ad Xen. Conv.* p. 196. Stallbaum *ad Plat. Protag.* p. 68. *Comp. Grotefend Latin Grammar* § 143, 5. Kritz. *ad Sallust.* II. p. 540.) In the N. T. may here be reckoned 2 Pet. ii. 3. οἷς τὸ πνεῦμα ἐκπαλαὶ οὐκ ἀγγεῖ, καὶ ἡ ἀπόλιτα αὐτῶν οὐ νοσταῖται. Acts iii. 13. 1 Cor. viii. 6. Rev. xvii. 2. μεθ' ἧς ἐπόρευσάν—καὶ ἡμῶν θύσαν ἐκ τοῦ αἵνου τῆς πορνείας αὐτῆς where the relative construction

\* Aristoph. Av. 1238. Cod. Rav. has οἷς θυτίω αὐτοῖς instead of the rec. οἷς θυτ. αὐτοῖς.

must be avoided on account of the nouns to be connected with the pronoun. In Hebrew, because of its simplicity, the construction without the relative is very frequently continued; yet a construction foreign to the character of the language should not be introduced into the text, by adding *וְכֵן* to the following clause. (In passages like John i. 6. Acts x. 36. Luk. ii. 36. xix. 2. to demand the relative instead of *αὐτός* or *οὗτος*, is to misapprehend the simplicity of the N. T. diction, especially as Gr. authors themselves often use the same, Ælian. V. H. 12, 18. Strabo 8, 371. Philostr. *Soph.* 1, 25. *Comp.* Kypke I. 347.)

'Ο *αὐτός*, the same is followed by a dat. of the person in the N. T., translated *the same with*, e. g. 1 Cor. xi. 5. *Comp.* Xen. *Mem.* 1, 1. 13. 2, 1. 5. Cyrop. 6, 2. 11. 7, 1. 2. Herod. 4, 119. Isocr. *Paneg.* c. 23. Polyb. 3, 95.

NOTE. In the casus rectus *αὐτός* among the Greeks is not used for the mere unemphatic *he*; nor is there a single passage in the N. T. which decidedly indicates such a use, not even in Luke, who employs it most frequently (*comp.* Luk. v. 16. 17.), yet never without some emphasis: 'Αὐτός either denotes Jesus, (*he*, the Teacher and Master, in distinction from the disciples) in Mr. iv. 38. Luk. v. 16. ix. 51. xxiv. 36., or is introduced either to resume the subject, or to exhibit it more strikingly, in the second member (Mt. vi. 4. xii. 50.), or to express a distinct antithesis; e. g. Luk. v. 37. καὶ αὐτὸς (ὁ οἶνος) ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολούνται, Mr. i. 8. vi. 45. Luk. xviii. 39.

5. The pronoun *αὐτοῦ* etc., which, by its origin, belongs to the third person, is often applied to the first and second persons where no uncertainty could result: (a) To the first person plur. Rom. viii. 23. ἡμεῖς αὐτοὶ ἐν αὐτοῖς στενάζομεν, 1 Cor. xi. 31. 2 Cor. i. 9. x. 12. Acts xxiii. 14. (b) To the second pers. plur. John xii. 8. τοὺς πτωχοὺς πάντοτε ἔχετε μεθ' αὐτῶν, Phil. ii. 12. τὴν αὐτῶν σωτηρίαν καταργήσῃς, *comp.* Mt. iii. 9. xxiii. 31. Acts. xxiii. 46. (c) To the second pers. sing. John xviii. 34. ἀφ' αὐτοῦ σὺ τοῦτο λέγεις, Mt. xxiii. 37. (Rom. xiii. 9. and Mt. xxii. 39. are O. T. passages quoted from the Septuag.) The same usage occurs among the Greeks, *see* Viger. p. 165. Sturz. *Lexic. Xen.* II. p. 5. Bremi *ad Æschin. Oratt.* I. p. 66. Locella *ad Xen. Eph.* 164. Herm. *ad Soph. Trach.* 451. Boissonnade *ad Philostr. Her.* p. 326. Jacobs *ad Achill. Tat.* p. 932. Held *ad Plut. Æm. Paul.* p. 130. Schäfer *ind. ad Æsop.* p. 131. Yet compare the opinion of an ancient grammarian, Apollonius, in Wolf and Buttmann *Mus. antiq. studior.* I. p. 360. and Eustath. *ad Odys.* 5. p. 240.

In the N. T. *αὐτοῦ* etc., instead of the reflexive *αὐτοῦ*, is found more frequently than in Gr. authors,\* and the Codd. vary very much in the

\* Later writers, as Æsop, the Scholiasts etc. differ in this usage of the N. T. *See* Schäfer *ind. ad Æsop.* p. 124. Thilo *Apocr.* I. 163.

mode of writing these two pronouns. Only the editors of the N. T. have not generally noted this, and therefore we must be guided less by the N. T. text, than by that of Gr. writers. The distinction between *αὐτοῦ* and *αὐτοῦ* on internal grounds is more difficult, because in Greek there occurs a reference to a more distant subject (*comp.* Held *ad Plut. Timol.* p. 373.), and because it depends entirely on the writer, in many cases, whether he makes a reference or not. See Buttm. 10. *Exc. ad Demosth. Mid.* p. 140.\* F. Hermann *com. crit. ad Plut. superst.* p. 37. Thus in Mt. iii. 16. εἶδε τὸ πνεῦμα τοῦ θεοῦ — — ἐρχόμενον ἐπ' αὐτόν would be said in the person of the narrator, ἐφ' αὐτόν on the other hand would relate to the subject of the verb εἶδε, viz. Jesus. In the N. T. the reference to a distant subject, one not in the same clause with the pronoun, on account of the simplicity of the narrative, is not very probable, just as it dispenses with the relative construction, see above, p. 143. So in Mt. iii. 16. we should undoubtedly write as in the vulgar text, αὐτόν, but in John i. 48. εἶδεν — — ἐρχόμενον πρὸς αὐτόν. In Acts xxv. 21. also αὐτόν is correct. In Mt. xxiii. 37. I prefer αὐτήν to αὐτήν, with Fritzsche, which Schulz also has had printed; in Eph. i. 17. ἐν ἐπιγνώσει αὐτοῦ even if it relate to θεός, is certainly right (the apostle utters it in his own person): *comp.* Acts xxi. 19. Col. i. 20. See Fritzsche *Exc.* 5. *ad. Mt.* p. 858. (where also the view of Matthiae *ad Eurip. Iphig. Aul.* 800, and *Gram.* I. 278. is examined), Poppo *ad Thuc.* III. I. p. 159. For comparison we quote from the Greeks, Diod. Sic. 17, 64. τὴν πρὸς αὐτὸν εἰροίαν, xvii. 15. Arrian. *Epict.* 1, 19. 11. 1, 23. 8. Herodian. 1, 17. 9. 2, 4. 13. 4, 11. 13. Polyb. 1, 18. 3. 2, 7. 2. 3, 14. 10.

6. The personal pronouns *ἐγώ*, *σύ*, etc. are often used in Greek, where no antithesis is intended. *Comp.* Bornemann *ad Xen. Conviv.* p. 187. Wex *ad Antig.* I. 177. So Mr. xiii. 9. βλέπετε δὲ ὑμεῖς ἑαυτοὺς (if the reading be right, see Fritzsche *in loc.*) Ephes. v. 32. τὸ μυστήριον τοῦτο μέγα ἐστίν ἐγὼ δὲ λέγω εἰς Χριστόν (*comp.* λέγω δὲ 1 Cor. i. 12. Rom. xv. 8.). But usually in the N. T. they imply an emphasis, and are placed sometimes before, sometimes after the principal words, accordingly as the structure of the sentence places the accent: Luke xvii. 8. μετὰ ταῦτα (when I have eaten) φάγεσαι καὶ πίσεις σύ, John xxi. 22. ἰάν αὐτὸν δέλω μέντω — — τί πρὸς σὲ; σὺ ἀκολούθει μοι, *thou* (do thy duty) follow me, Acts iii. 12. ἢ ἡμεῖς τί ἀπεκρίνετε, etc. (on us; you should rather look to God, direct your thoughts to him, ver. 13.), Mr. vi. 37. δότε αὐτοῖς ὅ μιν ἐσ φαγεῖν, give ye (as they have nothing to eat) to eat, xiii. 23. ὑμεῖς δὲ βλέπετε. See yet 1 John iv. 19. 1 Cor. xv. 36. John iii. 26. v. 44. xii. 34. Luke xi. 19. Mr. xiii. 23. Rom. ii. 3. 17. In respect to the use and omission, as well as the position of these pronouns, the Codd. vary very much: the decision on this subject depends not on a fancied usage of particular authors (Gersdorf I. 472.), but on the nature of the sentence.

\* See Bremi in *d. Jahrb. der Philol.* IX. p. 171. Hoffmann *idem.* VII. p. 38.

In Luke x. 23, 24., the pronoun is both inserted and omitted in two successive clauses, οἱ βλέποντες ἂ βλέπετε -- πολλοὶ προσφῆται -- ἠθέλησαν ἰδεῖν, ἂ ὅ με εἰς βλέπετε. Only in the latter case, however, is there a real antithesis (ὅμεις contrasted with προσφῆται, βασιλ. etc.), in the former the ὁφθαλμοὶ βλέποντες ἂ βλ. are properly speaking no other than those of which the βλέπετε is predicated. *Comp.* 2 Cor. xi. 29. τίς ἄσθενεῖ καὶ οὐκ ἄσθενῶ, τίς σκανδαλίζεται καὶ οὐκ ἐγὼ πυροῦμαι; in this sentence we must not overlook the fact that in the latter member πυροῦμαι (which the Apostle predicates of himself) is a stronger term than σκανδαλίζ. In the passage 1 Cor. xiii. 12. τότε ἐπιγινώσκωμαι καθὼς καὶ ἐπεγνώσθη, some authorities add ἐγὼ to the last verb, but unnecessarily, as the antithesis is expressed by means of the *vox verbi*.

It may be remarked that, in some books of the O. T. the LXX. have translated the emphatic וַיֵּן with the verb, by ἐγὼ εἰμι, which is then followed by the first pers. of the verb: e. g. Judg. xi. 27. וַיֵּן וַיֹּאמֶר מִלְכָּם καὶ ὦν ἐγὼ εἰμι οὐχὶ ἤμαρτον, *comp.* v. 3. vi. 18. 1 Kings ii. 2.

7. Instead of the possessive pronoun, ἰδιος is often used in the N. T. even abusively, as *proprius* for *suius* or *ejus* in the later Latin (and in the Byzantines αἰεῖος, see e. g. B. *Index to Agath., Petr. Patric., Priscus, Dexipp.* ed. Bonn.), e. g. Mt. xxii. 5. ἀπῆλθεν εἰς τὸν ἰδιον ἀγρόν, without any emphasis (and without antithesis of *κουνός* or *ἀλλοτρίως*), Mt. xxv. 14. ἐκάλεσε τοὺς ἰδίους δούλους, 1 Pet. iii. 1. (So also Septuag. Prov. xxvii. 8. Jas. vii. 10.). Yet on the whole it occurs but seldom, and no appropriate example of it can be adduced from Gr. authors (since what Schwarz *Comment.* p. 687. and Weiske *de Pleon.* p. 62. quote, is altogether unsatisfactory, or at least only specious, as also Diod. Sic. 5, 40.; here and there also we find σφέτερος for ἰδιος, see Wesseling *ad Diod. Sic.* II. p. 9. The Fathers, on the other hand, sometimes use ἰδιος as a personal pron. *comp.* Epiph. *Opp.* II. p. 622. A.). In most passages there is an antithesis either evident or concealed, John x. 3. Mt. xxv. 15. Acts ii. 6. Rom. xi. 24. xiv. 4. also Mt. ix. 1. The parallel sentence 1 Cor. vii. 2. ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἔχειτω, καὶ ἕκαστη τὸν ἑαυτῆς ἄνδρα ἔχειτω is, *let each one have his wife, and let each (woman) have her own husband.* Böhme, Künöl and Wahl take ἰδιος in Heb. vii. 27. very improperly for the mere possessive. When ἰδιος is connected with a personal pron. as Tit. i. 12. ἰδιος ἀντὶν προσφῆτης, the pronoun expresses the idea of possession (*their poet*), but ἰδιος makes the antithesis *their own poet*, not a foreign one. Similar Æschin. *adv. Ctesiph.* 143. Xen. *Hell.* 1, 14. 13. Plut. *Menez.* 247. B. See Lobeck *ad Phrynich.* p. 441. Wurm. *ad Dinarch.* p. 70. About John v. 18. Rom. viii. 32. see Tholuck.

Κατὰ with the acc. of a person. pron. is considered a circumlocution for the posses. pron., e. g. i. 15. ἡ κατ' ὁμᾶς πίστις, *your faith.* Acts xvii. 28. οἱ κατ' ὁμᾶς ποιηταί, xviii. 15. νόμος ὁ κατ' ὁμᾶς, etc. This, on the

whole, is true, but it results very naturally from the signification of this prepos.: ἡ καὶ ὑμᾶς πιστεύετε means properly *fides quæ ad vos pertinet, apud vos (in vobis) est, comp. Ælian. V. H. 2, 42. ἡ καὶ αὐτὸν ἀρετῇ, Dion. Hall. 2. 1. οὗ καὶ ὑμᾶς χεῖνοι. Comp. § 30. note 5.*

NOTE 1. The gen. of a personal pron., especially *μου* and *σου* (seldom ἡμῶν, ὑμῶν, αὐτοῦ) is very frequently placed *before* the governing noun (with the artic.) where there is no special emphasis: Mt. ii. 2. vii. 24. xii. 49. xvi. 18. xvii. 15. xxiii. 8. Mr. v. 30. ix. 24. Rom. xiv. 16. Phil. ii. 2. iv. 14. Col. ii. 5. iv. 18. 1 Cor. viii. 12. 1 Thess. ii. 16. iii. 10. 13. 2 Thess. ii. 17. iii. 5. 1 Tim. iv. 15. 2 Tim. i. 4. Philem. ver. 5. Luke vi. 47. xii. 18. xv. 30. xvi. 6. xix. 35. John ii. 23. iii. 19. xxi. 33. iv. 47. ix. 11. xxi. 26. xi. 32. xii. 40. xiii. 1. 1 John iii. 20. Rev. iii. 1. ii. 8. 15. x. 9. xiv. 18. xviii. 5.; yet in many such passages variations are noted. See Gersdorf 456. The genitive is *intentionally* placed before (a) Ephes. ii. 10. αὐτοῦ γὰρ ἔσμεν ποίημα, with more emphasis than ἔσμεν γ. π. αὐτοῦ Luke xii. 30. xxii. 53.; (b) 1 Cor. ix. 11. μέγα, εἰ ἡμεῖς ὁμῶν τὸ σαρκικὰ θερίσομεν, for the sake of the contrast: Phil. iii. 20.; (c) John xi. 48. ἡμῶν καὶ τὸν τὸπον καὶ τὸ ἔθνος, where the genit. belongs to two nominatives,\* Acts xxi. 11. Rev. ii. 19. 2 Cor. viii. 4. 2 Tim. iii. 10. Tit. i. 15. Luke xii. 35. (Diod. Sic. 11, 46.). Also *comp.* 1 Thess. i. 3. ii. 19. (ἡμῶν, depending on a noun and placed after it, occurs only in connections like Rom. i. 12. πίστει ὑμῶν τε καὶ ἡμῶν, xvi. 13. μητέρα αὐτοῦ καὶ ἡμῶν.). The insertion of the personal pronoun between the article and the noun, as in 2 Cor. xii. 19. ὅτις τῆς ὑμῶν οἰκοδομῆς, xiii. 9. i. 6. is on the whole rare. *Comp.* Krüger on *Xen. Anab.* 5, 6. 16. Rost *Grammar* p. 464.

NOTE 2. As to οὗτος and ἐκεῖνος it may be remarked that the former is usually placed before, and the latter after the noun, οὗτος δ' ἀνθρώπος, δ' ἀνθρώπος ἐκεῖνος. Yet the opposite of this occurs, in respect to οὗτος Mt. xxviii. 15. Mr. xv. 39. Luke i. 29., without a material change of the sense, and in respect to ἐκεῖνος in the formulas of transition (Gersdorf 433.), ἐν ἐκείναις ταῖς ἡμέραις, ἐν ἐκείνῃ τῇ ἡμέρᾳ, ἐν ἐκείνῳ τῷ καιρῷ. We must not, however, suppose that an author is so bound to the *one* position, that we must reject the other, although the sense or good Codd. allow it.

NOTE 3. The possessive pronouns are sometimes to be taken *objectively*, e. g. Luke xxii. 19. ἡ ἐμὴ ἀνάμνησις *memoria mei* (1 Cor. xi. 24.), Rom. xi. 31. τῷ ὑμετέρῳ ἔλεει, 2 Tim. iv. 6. 1 Cor. xv. 31. So also in the Gr. writers (especially in poetry): *Xen. Cyrop.* 3, 1. 16. εὐνοίᾳ καὶ φιλοῖα τῇ ἐμῇ, i. e. τῇ εἰς ἐμέ, *Soph. Phil.* 1255. τὰν σὺν φόνον, Thuc. 6, 89. *Plat. Gorg.* p. 486. A. *Xen. Cyrop.* 8, 3. 32. About the Latin, *comp.* Kritze *ad Sallust. Lat.* p. 243.

NOTE 4. A superfluous dative of the pers. pron. is sometimes found in the familiar, easy style of both the Greeks and Hebrews (therefore *dat.*

\* Where it has not this position, the pron. must be repeated for the sake of perspicuity. Acts iv. 28. ὅρα ἡ χεὶρ σου καὶ ἡ βουλὴ σου πρὸς ἐμε, etc. Luke xviii. 20. Mt. xii. 47. Acts ii. 17.



*ethicus*, Buttm. 120, 2. *ad Demosth. Mid.* p. 9. Jacob. *ad Lucian. Tozar.* p. 138.). Out of the N. T., where certainly this usage was to be expected, may be mentioned Mt. xxi. 5. a quotat. from the O. T., and Mt. xxi. 2. Rev. ii. 16. Heb. x. 34. But in Mt. xxi. 2. ἀγάγετέ μοι means *bring him to me*, and ἀγάγ. alone would have been defective; in Rev. ii. 16. ἐρχομαί σοι ταχύ, *I shall quickly come (to you) upon you (punishing)*; *comp. ver.* 14. ἔχω κατὰ σοῦ δόλῳ, *ver.* 16. μετανόησον; in Heb. x. 34. ἔχουσιν ἑαυτοῖς ὑπαξέν *repositam or destinatam sibi habere*. The dat. here is not altogether pleonastic. (For the similar formula ἦν σοι, *see Herm. ad Lucian. constr. hist.* p. 179. e. g. Lucian. *pisc.* 16. ἦν ὑμῖν ἐκδιπασασθαι τὴν δίπλην.)

NOTE 5. Ἡ ψυχὴ μου, σου, etc. is usually considered a circumlocution for the pers. pron. (*see Weiske Pleon.* p. 72.) both in quotat. from the O. T., as Mt. xii. 18. Acts ii. 27. Heb. x. 38., and in originally N. T. passages, and thus used is a Hebraism (*Gesen. Lehrgeb.* p. 752. Vorst. *Hebr.* p. 121.). In no passage of the N. T. however, is ψυχή entirely without significancy, any more than שׁוּׁל in the Heb. (*see Winer's Simon.*) but denotes the *soul* (the spiritual principle) in such phrases as 2 Cor. xii. 15. ἐκδανηθήσομαι ὅτις τῶν ψυχῶν ὁμῶν, 1 Pet. ii. 25. ἐπισκοπος τῶν ψυχῶν ὁμῶν, or the *heart* (the seat of the affections and desires), as in Rev. xviii. 14. ἐκιδυμίας τῆς ψυχῆς σου, Mt. xxvi. 38. περιλυτός ἐστίν ἡ ψυχὴ μου.—Ψυχὴ would be a mere circumlocution in cases where not the soul alone, but the whole man, including the body, is intended, and here perhaps Rom. ii. 9. ought to belong: but ψυχή there is *that of man* which *feels* the οὐδὲς, and the στενοχωρε. This use of the word ψυχή tends to perspicuity or even circumstantiality of the discourse, from which *pleonasm* differs entirely. It is also found so frequently in the Gr. writers, *comp. Xen. Cyrop.* 5, 1. 26. Polyb. 3, 116. Ælian. V. H. 1, 32., especially poets, and we recognise in it not a Hebraism, but a peculiarity of the old language, which was eminent for perspicuity. *See Georgi Vind.* p. 274. Schwarz *ad Olear.* p. 28. *Comment.* p. 1439.

### § 23. Use of the Demonstrative Pronoun.

1. The pronoun οὗτος sometimes refers, not to the nearest, but to a more remote noun, which is the principal subject, and therefore *psychologically* nearest to the writer, and most immediately before his mind (*Schäfer ad Demosth.* V. 322. *Stallbaum ad Plat. Phædr.* p. 28. 157.): Acts iv. 11. οὗτός (Ἰησοῦς Χριστός *ver.* 10.) ἐστὶν ὁ κτίστης, 1 John v. 20. οὗτός ἐστιν ὁ ἀληθινὸς θεός, viz. ὁ θεός ἐστὶν, not Χριστός, as the old Theologians, from dogmatical views, interpreted; since ἀληθ. θεός is a constant and exclusive epithet of the Father, and a warning against idolatry follows; ἀληθ. θεός is contrasted with εἰδωλ. (Dr. Winer seems to have for-

gotten here, that if, as he affirms, the epithet ἀληθινός in the N. T. is exclusively applied to God, in distinction from Christ, on the other hand the ζῶν αἰώνιος is just as *exclusively* predicated of Jesus Christ. And what he says about the contrast between the true God and idols, is of no weight, unless it be *first* established that the Apostle does not intend here to assert that Christ is God: for if he proclaims Jesus to be the true God and eternal life, then the contrast is quite as striking and strong between Χριστός, and idols as between them and θεός. *Trs.*) The passage in Acts viii. 26. αὕτη ἰστὶν ἑξήμιος is doubtful, where some supply the nearest subject Γάζα, others ἰδός, *see* Kühnöl in *loc.* and Winer's *Biblical Lexicon* I. p. 462. I unhesitatingly prefer the latter. Acts vii. 19. 2 John 8. are more simple. (Passages from Greek prose writers, *see* in *Ast ad Plat. Polit.* p. 417. *Legg.* p. 77.). In Acts iii. 13. ἰεῖνος must be referred to the nearest subject (*see* Bremi *ad Lys.* p. 154.), and probably also in John vii. 45., where ἰεῖνοι denotes the members of the Sanhedrim (ἀρχιε. κ. φαρισ.) collectively, as *one* college. Οὗτος and ἰεῖνος thus connected relate, the former to the remote, the latter to the nearer subject. *See* Plut. *vit. Demost.* 3.

The same is thought to be the case with the relat. pron. in 1 Cor. i. 8. (Bernhardy 297. Göller *ad Thuc.* II. 21. Siebelis *ad Pausan.* III. p. 52., and about the Latin, Kritz *ad Sallust.* II. p. 115. *see* Pott in *loc.*), where δς is referred to θεός as the principal subject, ver. 4., although Ἰησ. Χριστ. immediately precedes; but this is not necessary, not even on account of the following πιστός ὁ θεός. To avoid antiquated difficulties, this canon has been applied to Heb. ix. 4. (*see* Kühnöl in *loc.*), and from dogmatic views, to Rom. v. 13., but to both incorrectly. On 1 John ii. 3. and iii. 24. *see* Lücke. Heb. ix. 2. 2 Thess. ii. 9. are uncontroverted.

2. The demonstrative pron. is often included in the relat. (Hoogeeven *ad Vig.* p. 119.): e. g. John xiii. 29. ἀγάσσον ὡν χεῖρα ἔχομεν (ταῦτα, ὦν), Acts viii. 24. xxvi. 16. xxi. 24. Eph. iii. 20. John xviii. 26. Luke xxiii. 41. Rev. xx. 4. (*comp.* Xen. *Cyrop.* 6, 2. 1. ἀπήγγειλας ὡν ἰδεόν, Achill *Tat.* 2, 7. τῆς ὡν ἵκαδε λύπης, Stallbaum *ad Plat. rep.* I. p. 139. In such a case, if a preposition precede the relative, it belongs logically either to the relative clause, like Rom. x. 14. πῶς ἐπικαλίσσονται εἰς δὲ οὐκ ἐπίστευσαν, vi. 21. τίνα καρπὸν εἰχετε τότε (nearly τοῦτων) ἐφ' οἷς νῦν ἐποισχύνεσθε (*comp.* Soph. *Philocl.* 957. θανὼν παρὶξω δαΐδ' ὃ φ' ὦν ἐφεξ-βάμην);\* John xix. 37. (Septuag.) Luke v. 25. 2 Pet. ii. 12.),† or to the

\* When Reiche remarks that, in all other examples, only the demonstrative which should have been governed by a verb, is omitted, and never one dependent on a noun, he manifestly goes too far. *Comp.* xviii. 26. Luke xxiii. 41.

† Some reckon here Rom. vii. 6., but ἡ δ belongs to νόμον, and ἀποθαν. absolutely, is added to κατηγ. to designate the mood.

demonstrative which ought to be supplied, John vi. 29. *ἵνα πιστεύσῃτε εἰς ὃν ἀπίστευεν ἰκεῖνος*, John xvii. 9. 2 Cor. v. 10. Heb. v. 8. *comp.* Diod. Sic. 1, 32. *σὺν αἷς ποιεῖται κομπαῖς* for *σὺν ταύτ. αἷς* etc., Xen. *Mem.* 2, 6. 34. *Hell.* 4, 8. 33. Demosth. *adv. Conon.* p. 729. A. Arrian *Alex.* 6, 4. 3. Diog. L. 9, 11. 6. 6, 2. 8. Sext. Emp. *adv. Math.* 2, 36. Herodi. 1, 4. 7., or to both clauses, 2 Cor. ii. 3. *ἵνα μὴ λύπην ἔχω ἀφ' ὧν ἴδεις με χαίρειν*, *comp.* 1 Cor. x. 30. John xi. 6. Phil. iv. 11. Instances with a relative adverb, John xi. 32. *ἤλθεν ὁ πόνος ὃν ὁ Ἰησοῦς*, Mr. v. 40. *εἰσπορεύεται ὁ πόνος ὃν τὸ παιδίον* (*comp.* Buttmann *ad Philoct.* p. 107.) John vi. 62. Mt. xxv. 24. *συνάγων ὃς ἐν οὐ διεσπόρην* for *ἐπειδὴ ὅπου*. *Comp.* Thuc. 1, 89. and Herm. *ad Soph. Oed. Col.* p. 247. Still more free is the construction, John xx. 19. *τῶν θυγῶν πεπασμένων ὅπου ἦσαν οἱ μαθηταί*, etc. That in such compound sentences no comma should be placed before the relative, has been mentioned above; in John vi. 29. it would be absurd.

3. Οὗτος, ἰκεῖνος and αὐτός sometimes stand after the subject or a preceding predicate, and immediately before the verb, if the former consist of several words, e. g. Mt. xxiv. 13. *ὁ ὑπομένων εἰς τέλος, οὗτος σωθήσεται*, vi. 4. *ὁ πατήρ σου ὁ βλέπων* — *αὐτὸς ἀποδώσει σοι* (where there is no sufficient reason for omitting the pronoun), Mr. vii. 15. *τὰ ἐκπορεύόμενα ἀπ' αὐτοῦ, ἰκεῖνά, ἵστε τὰ ποιούντα τον ἀνδρῶπων*, vii. 20. xii. 40. 1 Pet. v. 10. 1 Cor. vi. 4. *τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τοὺτους καθίζετε* (Xen. *Conv.* 8, 33. Ages. 4, 4.) Acts ii. 23. (Ælian. V. H. 12. 19. *τὴν ποιητρίαν Σαπφῶ* — *ταύτην ἀναγράφει*). See Schüfer *Melet.* p. 84. Schwarz *Comment.* 1009. Matth. II. 1046. Jacob *ad Lucian. Toxar.* p. 78. 144. and *ad Lucian. Alex.* p. 7. Siebelis *ad Pausan.* I. p. 63. About the Latin, see Kritz *ad Sallust.* I. p. 171. (The more extended strengthening of this emphasis by *δι* does not occur in the N. T. Buttm. *ad Demosth. Mid.* p. 152. Engelhardt *ad Plat. Menex.* p. 252.) These pronouns are found thus more frequently after antecedent clauses, which begin with a conjunc. or a relat. John ix. 31. Jas. i. 13. Mt. xii. 50. *Comp.* Wahl II. 223.

The repetition of the demonstr. pron. is worthy of remark, in Luke xix. 2. *καὶ αὐτὸς ὃν δεξιτέλωνος καὶ οὗτος ὃν πλουσιος*. The sense is, he was a chief publican, and (as such) a rich (man), Matth. II. 1040.

For the sake of perspicuity the same pronoun is repeated in long sentences, 1 Cor. v. 3. 2 Cor. xii. 2. *Comp. in the Greek Fritzsche ad Mr. p. 14. V. Fritzsche Question. Lucian. p. 14. 110.*

4. Before *ὅτι*, *ἵνα*, and similar particles, the demonstrative pronoun often occurs, when the following sentence should be particularly noticed

(especially in Paul and John): 1 Tim. i. 9. εἰδὼς τοῦτο, ὅτι, etc. Acts xx. 29. ἐγὼ γὰρ οἶδα τοῦτο, ὅτι, etc. *comp.* Acts xxiv. 14. John vi. 29. Rom. vi. 6. xi. 25.)\* 2 Cor. v. 14. x. 7. 11. 1 Cor. i. 12. xv. 50. 2 Pet. i. 20. 1 John i. 5. iii. 11. 23. iv. 9. 10. v. 2. 3. 11. 14. Phil. i. 6. 25. So εἰς τοῦτο before ἵνα Acts ix. 21. Rom. xiv. 9. 2 Cor. ii. 9. Ephes vi. 22. 1 Pet. iii. 9. 1 John iii. 8., ἐν τούτῳ ὅτι 1 John ii. 3. 5. iii. 16. 19. iv. 13. ἐν τούτῳ, ἵνα John xv. 8. 1 John iv. 17. (*see* Lücke *in loc.*) For the sake of emphasis also, the demonstrative is used, where an infinitive (Matth. *ad Eurip. Phæn.* 520. *Sprachl.* II. 1046.) or a nominative predicate follows:—2 Cor. ii. 1. ἔχοντα ἑμαυτῶ τοῦτο, τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν, 1 Cor. vii. 37. Ephes iv. 17. Jas. i. 27. (*comp.* Xen. *Hell.* 4, 1. 2. Plat. *Hipp. mai.* p. 302. A. Gorg. p. 491. D. Arrian. *Epict.* 31, 1. 4. Porphy. *abstin.* 1, 13. Dion. Hall. *de Thuc.* 40, 3.), 2 Cor. xiii. 9. τοῦτο καὶ εὐχομαι τὴν ὑμῶν κατάρτισιν, 1 John iii. 24. v. 4. (*comp.* Achill. *Tat.* 7, 2. φάρμακον αὐτῆς τοῦτο τῆς — λύπης ἢ πρὸς ἄλλον εἰς τὸ παθεῖν κοινωνία, Plat. *rep.* 3. p. 407. Lucian. *navig.* 8. Eurip. *Suppl.* 512. *comp.* Jacob *ad Lucian. Toxar.* p. 136. Aet. *ad Plat. Polit.* p. 466.); and even εἰς τοῦτο is so used in Acts xxvi. 16. εἰς τοῦτο γὰρ ᾤψην σοι προχειρίσασθαι σε ἐπὶ κρείττην καὶ μέγιστον, etc. and οὕτως 1 Pet. ii. 15. and ἰντεῖδεν Jas. iv. 1. Finally, the demonstrative thus precedes a participial construction in Mr. xii. 24. οὐ διὰ τοῦτο κλανᾷς, μὴ εἰδότες τὰς γὰρὰς, etc. therefore, because you know not, etc.

The use of the pron. demonstr. in phrases such as Acts i. 5. οὐ μετὰ πολλὰς τούτας ἡμέρας *after* (in) *a few days*, presents no difficulty; it depends not on a transposition of *πολλὰς*, but is to be interpreted as the Latin *ante hos quinque dies*, etc., *comp.* in Greek ὡς ὀλίγων πρὸ τούτων ἡμερῶν (Achill. *Tat.* 7, 14.), οὐ πρὸ πολλῶν τῶνδε ἡμερῶν (Heliod. *Æth.* 2, 22. 97.). Αὗται ἡμέραι are those days just passed, and *ante hos quinque dies* means properly, before the last past five days (reckoning from the present). Therefore the pronoun connects the time specified with the present. Interpreters and Lexicographers explain the demonstrative in Jas. iv. 13. πορευσώμεθα εἰς τήνδε τὴν πόλιν *into some certain city*, only by reference to the known *δ δεινα*; but ὅδε is used precisely so among the Greeks, e. g. Plutarch *Symp.* 1, 6. τήνδε τὴν ἡμέραν *a certain day*.

The plural of the demonstrative pronoun ταῦτα sometimes refers in Greek to a single object, and therefore, strictly speaking, stands for τοῦτο (Plat. *Apol.* p. 19. D. *Phæd.* 70. D. *see* Schäfer *ad Dion.* p. 80. *comp.* also Jacobs *ad Achill. Tat.* p. 524. Stallbaum *ad Plat. Apol.* p. 19. D. Bernhardt 282.)† This is the case in the N. T. 3 John. 4. (where, in

\* In Rom. ii. 3. an extended vocative is thrown in between τούτο and the clause beginning with ὅτι.

† Fritzsche *Question. Lucian* p. 126. limits this observation thus: *plur. poni de una re tantum modo sic, si neque ulla emergat ambiguitas et aut universae, non de finite quis loquatur, aut una res plurium vi sit prædita.*

some Codd. it is changed into ταύτης), John xv. 17. (see Tholuck in loc.), Luke xii. 4. but perhaps not John xix. 36. see Von Hengel *Annotat.* p. 85. On the other hand the well known καὶ ταῦτα *idque* can be reckoned here (Heb. xi. 12.). In 1 Cor. vi. 11. καὶ ταῦτά τινες ἦτε *and such a set, talis farinæ homines*, the ταῦτα may have secondarily a sense expressive of contempt (Bernhardy 281). Yet this perhaps was far from the meaning of the Apostle, and ταῦτα often relates to a series of predicates: *of such kind, ex hoc genere fuistis*. Kypke and Pott on this passage have a medley of remarks.

Lücke in 1 John v. 20. (*comp. also Theolog. Studien* II. p. 147.), believes there is a prozeugma of the demonstrative pronoun: οὗτός ἐστιν ὁ ἀληθινὸς θεός, καὶ (αὐτὴ) ἡ ζωὴ αἰώνιος is of itself not impossible, but as I think, unnecessary.

#### § 24. Use of the Relative Pronoun.

1. According to attraction (*comp. Herm. ad Viger.* p. 890. Bernhardy 299.)\* the relative pronoun, which is required to be in the accusative by the governing verb, is so attracted by the oblique case of the preceding noun, with which it is logically connected (like a principal and secondary clause), that it takes the same case. This peculiarity, which imparts to the discourse more internal connection, and greater euphony, was already familiar to the LXX., and is found regularly in the N. T. e. g. Luke ii. 20. ἐπὶ πᾶσιν οἷς ἤκουσιν, John ii. 22. ἐπίστευσαν τῷ λόγῳ ᾧ εἶπεν, Acts iii. 21. 25. x. 39. vii. 17. xxii. 10. Jas. ii. 5. 1 Pet. iv. 11. John vii. 31. xv. 20. xvii. 5. xxi. 10. Luke v. 9. Mt. xviii. 19. 2 Cor. i. 4. Tit. iii. 6. Rev. xviii. 6. etc. (where the comma before the relative is to be omitted in the text, § 7, 1.). Jude 15. περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν merits special notice. *Comp. Zeph.* 3: 11. τῶν ἐπιτηδευμάτων ὧν ἠσέβησας εἰς ἐμὲ. Instances however are found where this usage of the language is neglected, Heb. viii. 2. τῆς σκηνῆς τῆς ἀληθινῆς, ἡ ἐπηξω ὁ κύριος, and according to good Codd. in Acts vii. 16. Tit. iii. 5., *comp.* besides, the variations John xvii. 11. Mr. xiii. 19. See Bornemann *ad Xenoph. Anab.* p. 30. Pflugk *ad Eurip. Med.* 753. This attraction does not occur at all in Matt., in Mr. but *once*, without var. vii. 13.

Eph. i. 6. τῆς χάριτος, ἣς ἐχαρίτωσεν (var. ἐν ᾗ) iv. 1. τῆς κλήσεως, ἣς ἐκλήθητε, 2 Cor. i. 4. διὰ τῆς παρακλήσεως, ἣς παρακαλούμεθα, seem not to fall under the above rule, but the ἣς to stand for ᾗ. But these passages may be explained by the well known phrases, κλήσων καλεῖν, ταράττῃσιν ταρακαλεῖν, χάριω χαριτοῦν, ἀγάπῃν ἀγαπᾶν (§ 32. 2.), and by the equally

\* *Comp. Krüger in sein. Untersuch. a. d. Gebiete der lat. Sprachlehre.* III.

known passive construction. See Gieseler in *Rosenm. Repert.* II. 124.)\* Also Acts xxiv. 21. φωνῆς ἧς ἐκραξα ἰστώσ, etc. ἧς is probably used for ἧ. (Mt. xxvii. 50. Mr. i. 26. Rev. vi. 10.). (Comp. Boissonade *ad Nicet.* p. 33.), but φωνή signifies *word, call, exclamation*, so that the construction is reduced to the phrase φωνὴν κραῖναι, which, it is true, is unusual, but not impossible. Comp. Isa. vi. 4. φωνῆς ἧς ἐπέκραγον. Krüger as above 274. shows that the attraction may also affect the dative relat. Comp. Heinichen *ad Euseb.* II. p. 98.

2. The contrary sometimes occurs, viz. that the noun, to which the relative refers, is attracted into the construction of relative clauses, and takes the case of the relative: (a) So that the noun precedes the relative: 1 Cor. x. 16. τὸτ ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος, Mt. xxi. 42. λέγον ὃν ἀπεδοκίμασαν, οὗτος ἐγενήθη, Luke xii. 48. παντὶ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ, 1 Pet. ii. 7. (Septuag.), perhaps also Luke i. 72. μνησθῆναι διαθήκης ἀγίας αὐτοῦ ὃς κ ο ν ὃν ὤμοσε παρὸς Ἀβραάμ (differently Künöl), but perhaps not Acts x. 36. (see Gieseler 126. Krüger 224.—(b) So that, by its position, it is incorporated with the relative clause: Mr. vi. 16. ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἔστι, Philem. 10. also Rom. vi. 17. ὑπηκούσατε εἰς ὃν παρεδόθητε τύπον διδαχῆς: the last may be analyzed εἰς τύπον διδ. ὃν παρ., accusative following the passive (a similar attraction, by which the acc. of the more remote object is affected, see in Demosth. *Mil.* p. 385. C. δίκην ἅμα βουλόμενοι λαβεῖν, ὡν ἐπὶ τῶν ἄλλων ἐτεδίδαντο θρασὺν ὄντα, where ὡν for ᾧ, i. e. ἐν οἷς belonging to θρασ. ὄντα), or as others choose (recently also Bornemann and Rückert): ὑπηκ. (τῷ) τυπῷ διδ. εἰς ὃν παρ., as the construction ὑπακούειν τινὶ† is only usual in Paul. Even Acts xxi. 16. ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνι, etc. some interpret by attraction: ἀγ. παρὰ Μνάσωνα — παρ' ᾧ ξεν., yet see § 31, 2. Parallels with both the cited passages are found, (a) Hippocr. *morb.* 4, 11. τὰς πηγὰς αἷς ὠνόμασα, αὐτὰς τῷ σώματι, etc. Lycias *bon. Arist.* p. 649. Ælian. *Anim.* 3, 13. Herod. 2, 106. Soph. *Electr.* 653. Aristoph. *Plut.* 200., the well known passage of Virgil (*Æn.* 1, 577. *Urbem quam statuo, vestra est.* Terent. *Eunuch.* 4, 3. 11. comp. Wetsten 1. 468.—(b) Xenoph. *Anab.* 1, 9. 19. εἰ τίνα ὁρῶν κατασπενύζοντα ἧς ἄρχοι χώρας (χώραν, ἧς ἄρχοι), Soph. *Æd.* 6. 907. Eurip. *Orest.* 63. and *Electr.* 860. comp. Liv. 9, 2. Terent. *Andr. prol.* 3. See Matth. II. 1054.

Under (b) comes also Rom. iv. 17. κατέναντι οὗ ἐπίστευσεν θεοῦ, where, however, not a nominative or accusat., but a dative is affected by attraction. That is always an abuse of the attraction become so common, al-

\* And so perhaps also Aristoph. *Plut.* 1044. τάλαν' ἐγὼ τῆς ὑβρεως ἧς ὑβρίζομαι.

† On ὑπακούειν εἰς especially in Joseph. see Kypke *Observat.*

though some examples of the kind occur, Krüger 247. (Xen. *Cyrop.* 5, 4, 39. ἤγιστο τῶν ἑαυτοῦ τῶν τε πιστῶν, οἷς ἤδικο, καὶ ὧν (i. e. τούτων οἷς) ἐπίστευε πολλούς).

An incorporation of the noun with the relative clause, without change of case, is found: Mt. xxiv. 44. ἡ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται, Mt. vii. 2. ἐν ᾧ μέτερον μετρεῖτε μετρηθήσεται ὑμῖν, John xi. 6. On Mr. xv. 12. see Fritzsche. *Comp.* Bernhardt 302.

Attraction with an omission of the word, which occasions it, see (a) with interposition of a preposition, Heb. v. 8. ἔμαθεν ἀφ' ὧν ἵπαδε, i. e. ἀπὸ τούτων, ᾧ (ὧν) ἵπαδε (Demosth. in *Energ.* p. 634. B. ἀγαπητήσασα ἡ φ' οἷς ἐγὼ ἐπεπόνθειν, Plat. *Cratyl.* p. 386. A. *Æsop. fab.* 74, 2. Xen. *Anab.* 1, 9, 25. Arrian. *Alex.* 4, 10, 3. Lysias II. p. 242. ed. Auger.) 1 Cor. vii. 1.; (b) without a preposition, Rom. xv. 18. οὐ τοιμῆσω λαλεῖν τε ὧν οὐ κατεργασάτο, etc. (Soph. *Philoct.* 1227. *Æd. K.* 855.). About an attraction with adverbs of place, see § 23. 2. and Krüger 302.

3. The relative seems to be used for the interrogative in a direct question, Mt. xxvi. 50. ἵταρ, ἡ φ' ὅ (i. e. ἐπὶ τί Aristoph. *Lysistr.* 1103.) πᾶρτε. This is an abuse of the declining Greek (Schüfer *ad Demosth.* V. p. 285.), which Lobsten *ad Phryn.* p. 57. has proved in reference to other relative pronouns (Plat. *Alcib. pr.* 110. C.); and it will not seem very strange when we reflect on the similar use of the words *qui* and *quis*. Good prose writers offer no instances of it (in Plat. *Men.* p. 74. D. τί has been substituted by modern editors, as appears, without authority of the manuscripts, *comp.* Plat. *Rep.* 8. p. 559. see Stallbaum). But it is not necessary, for this reason, to suppose an aposiopesis in the above passages, nor with Fritzsche to consider the sentence an exclamation: *vetus sodalis, ad qualem rem perpetrandum ades!* By means of the question, Jesus could very well direct the attention of Judas to the baseness of his purpose.

NOTE 1. Sometimes the relative pronoun takes the gender and number of the following noun, which is a predicate in the relative clause annexed for the sake of explanation (ὅς—ἵστι) (a kind of attraction, *comp.* Hermann *ad Vig.* p. 708. Heindorf *ad Plat. Phædr.* p. 279.): e. g. Mr. xv. 16. τῆς αὐλῆς, ὅς ἐστι πραιπόσιον, Gal. iii. 16. τῷ σπείματί σου, ὅς ἐστι Χριστός, Ephes. i. 14. πνεῦμα, ὅς ἐστιν ἀρραβὼν, 1 Tim. iii. 15. ἐν οἷα φθιού, ἥτις ἐστὶν ἐκκλησία θεοῦ, Phil. i. 28. Ephes. iii. 13. On the other hand, Ephes. i. 23. τῇ ἐκκλησίᾳ ἥτις ἐστὶ τὸ σῶμα αὐτοῦ, 1 Cor. iv. 17. (Col. iii. 14. the Codd. vacillate). On Mt. xxvii. 33. and similar passages, see Fritzsche *ad Matth.* p. 812. On Heb. ix. 9. the interpreters are even yet divided in opinion. See Künöl in *loc.* This seems to be the case more particularly, where the noun of the relative clause is apprehended as the leading subject, and therefore takes place in relation to particular names of things, which in the leading clause had been represented under a general name (Mr. 15. 1 Tim. 3. *comp.* Pausan. 2, 13. 4.), especially as to persons (Gal. 3. *comp.* Cic. *Sext.* 42. *animal, quem*

*vocamus hominem*); or where the relative should have been a neuter used absolutely (Eph. 3.). On the contrary, the relative retains the gender of the noun in the leading clause, where the secondary clause contains a circumstantial elucidation (*comp. Bremi on Nep. Thrasyb. 2.*). See Krüger 90., and for the Latin, Zumpt's *Gram.* § 372. Kritze *ad Sallust.* I. p. 292.

NOTE 2. It is peculiar to Paul, sometimes to connect two, three and more clauses by means of the relat. pronoun, even although it refer to different subjects: Col. i. 24. xxviii. 29. Eph. iii. 11. 12.

NOTE 3. The neuter  $\delta$  before a whole clause in the sense of *in respect to*, etc. (as in Latin *quod*) is found in Rom. vi. 10.  $\delta$   $\delta\epsilon$   $\xi\eta$ ,  $\xi\eta$   $\tau\phi$   $\theta\epsilon\phi$ , Gal. ii. 20.  $\delta$   $\delta\epsilon$   $\nu\tilde{\nu}\tilde{\nu}$   $\xi\tilde{\omega}$   $\epsilon\nu$   $\sigma\alpha\zeta\acute{\iota}$ ,  $\epsilon\nu$   $\pi\iota\sigma\tau\epsilon\iota$   $\xi\tilde{\omega}$  etc. *Comp. Matth* II. 1068.

### § 25. Use of the Interrogative Pronoun, and of the Indefinite $\tau\iota$ .

1. The interrogative pronoun  $\tau\iota$ ,  $\tau\iota$  is usual, not only in the *indirect* question and after verbs signifying *to know*, *to inquire into*, etc., whilst  $\delta\varsigma$   $\tau\iota$ ,  $\delta$ ,  $\tau\iota$  never occur in the N. T. (Mt. xx. 22. John x. 6. Luk. xxiii. 34. Acts xxi. 33. Rom. viii. 26. *Comp. Xenoph. Cyrop.* 1, 1. 6. 1, 3. 17. *Memor.* 1, 6. 4.) but also, (especially  $\tau\iota$ ) in cases where the Greeks would have used  $\delta\tau\iota$ , so that the interrogative seems to be reduced to the German *was* (in Eng. *what*. Trs.) Mt. x. 19.  $\delta\delta\eta\sigma\epsilon\tau\alpha\varsigma$   $\epsilon\mu\tilde{\iota}\nu$  — —  $\tau\iota$   $\lambda\alpha\lambda\acute{\eta}\sigma\epsilon\tau\epsilon$  *quod* dicatis Luk. xvii. 8.  $\epsilon\tau\omicron\iota\mu\alpha\sigma\omicron\nu$ ,  $\tau\iota$   $\delta\epsilon\iota\kappa\eta\sigma\omega$ , *para quod* comedam (not *quid* comedam, which in Latin can scarcely be said in this connection.) The construction in Mr. vi. 36.  $\tau\iota$   $\phi\acute{\alpha}\gamma\omega\sigma\alpha\iota$   $\omicron\upsilon\chi$   $\epsilon\chi\omicron\upsilon\sigma\iota$  (Mt. xv. 32.), constitutes the transition to this. With but little change of meaning, the passage might be read  $\delta\tau\iota$   $\phi\acute{\alpha}\gamma\omega\sigma\iota$   $\omicron\upsilon\chi$   $\epsilon\chi\omicron\upsilon$ , as in the Latin both *non habent quid comedant*, and *non habent quod comedant*, are correct, (Ramshorn Gr. p. 368); in the latter,  $\epsilon\chi\epsilon\iota\nu$  and *habere* express the simple meaning of having or possessing (that, which they might eat, they have not), in the former, the idea of inquiry is implied (wherefore *habeo quid* must sometimes be translated by *I know, what*), inquiring what they shall eat, they have nothing (to eat). Similar Xen. *Cyrop.* 6, 1. 48.  $\omicron\upsilon\chi$   $\epsilon\chi\omega$   $\tau\iota$   $\mu\epsilon\iota\zeta\omicron\nu$   $\epsilon\tilde{\iota}\pi\omega$ . On Mr. xiv. 36. see Fritzsche. (The relative and interrogative are connected in 1 Tim. i. 7.  $\mu\eta$   $\nu\omicron\omicron\iota\sigma\iota\tau\epsilon\varsigma$ ,  $\mu\eta\tau\epsilon$   $\tilde{\alpha}$   $\lambda\acute{\epsilon}\gamma\omicron\upsilon\sigma\iota$   $\mu\eta\tau\epsilon$   $\pi\epsilon\tilde{\iota}\rho\iota$   $\tau\iota\tilde{\nu}\omega\nu$   $\delta\iota\alpha\beta\epsilon\beta\alpha\iota\omicron\upsilon\sigma\iota\tau\alpha\iota$  *non intelligentes nec quod dicunt nec quid asserant.* *Comp. Stallbaum ad Plat. Rep.* I. p. 248. II. p. 261.)

Schleussner, Haab (p. 82.) and others add here many examples of an entirely different kind, (a) where  $\tau\iota$  retains its meaning as an interroga-



tive pronoun, and in Lat. must be translated by *quis* or *quid*: Mt. vii. 9. *τίς ἐσται ἐξ ὑμῶν ἄνθρωπος* etc. *quis est inter vos homo* etc. Mt. xii. 11. (See Fritzsche *in loc.*) Luk. xiv. 5. xi. 5. (b) Where *τις* is not the interrogative, but equivalent to *aliquis*: 1 Cor. vii. 18. *περιτετεμμένος τις ἐκλήθη, μη ἐπισπάσθω*, has any one been called having been circumcised, (I suppose the case), let him not become uncircumcised, Jas. v. 13. *κακοπαθεὶ τις, προσευχέσθω*. It is not accurate to represent *τις* here as standing for *εἰ τις*. In Jas. iii. 13. we must punctuate with Pott, Schott and others: *τίς σοφός* — *ἐν ὑμῖν; δεξάτω* etc., and Acts xiii. 25. *τινὰ με ὑπονοεῖτε εἶναι; οὐκ εἰμι ἐγώ*.\*

Where only two persons or things are spoken of, *τίς* sometimes stands for the more precise *πότερος*: Mt. ix. 5. *τί γὰρ ἐστὶν εὐκοπώτερον;* Mt. xxi. 31. *τίς ἐκ τῶν δύο ἐποιήσῃ;* Luk. vii. 42. xxii. 27. Phil. i. 22. In the same way among Greek writers, Stallbaum *ad Phileb.* p. 168., who are not so exact in their distinction between *τίς* and *πρότερος*, as the Romans in respect to their *quis* and *uter*; although exceptions are not wanting even among them.

It ought not to be affirmed that, in formulas like Luk. xv. 16. *τί ἔγωγε ταῦτα*, John vi. 9. Acts xvii. 20., the sing. of the interrog. is used for the plural, the former question (i. e. by *τί*. Trs.) embraces the plurality in a general way: *what* (of what kind) are these things (hence also *quid sibi volunt*), while *τίνα ἐστὶ* etc. (*Comp.* Heb. v. 12.) refers to it more definitely, *quæ* (qualia) *sunt*, *comp.* Stallbaum *ad Plat. Enthyphr.* 101.

In the N. T. and in the Septuagint *ἵνα τί*, for *what*, *why*, often occurs as an interrogative: e. g. Mt. ix. 4. *ἵνα τί ὑμεῖς ἐνδυμεῖσθε ποικίλα;* xxvii. 46. Luk. xiii. 7. It is used elliptically for *ἵνα τί γινηται* (after the præter. *γίνοιτο*) see Hermann *ad Vig.* p. 847. and is frequently found in the Greek writers, especially of the later time, Plat. *Apol.* p. 26. D. Aristoph. *Eccles.* 718. Arrian. *Epict.* 1, 24. (*Comp.* Gieseler 132.) so likewise in the Septuagint.

2. The indefinite pronoun *τις*, *τι* is used, (a) with substantives, to soften their meaning, Xen. *Cyrop.* 8, 1. 16. *τούτους ἡγεῖτο ἢ ἀκρατεῖς τινι ἢ ἀδικεῖν ἢ ἀκτελεῖν ἀπειναι*, out of a *certain* (a kind of) weakness or injustice etc., and hence where a too bold or unusual trope has been employed, Jas. i. 18. *ἀσχεχὴ τις quædam* (quasi) *primitiæ*. Buttmann ed. Rob. p. 123. § 77. p. 351. § 127. 4. (b) with numerals, when the precise number is not signified, but only an approximation to it: Acts xxiii. 23. *δύο τινάς* about two, xix. 14. See Schäfer *ad Demosth.* III. 269. Matth. II. 1079. (c) with adjectives of quality and quantity, for rhetorical effect: Heb. x. 27. *φοβερά τις ἐπίκλησις* *terribilis quædam*, a very dreadful punishment (*comp.* Diod. Sic. 5, 39. *ἐπίγονός τις βίος*, Liban. *vit.* p. 3. *δριμύς τις ἔξως τῶν λόγων*, Æschin. *Dial.* 3, 17. Xenoph. *Cyr.* 1, 6. 14. 6, 4. 7. Heliod.

\* Yet I would altogether reject the usual *τινα* for *ὅτινα*, *comp.* Callim. *epigr.* 30. *οὐτε καλεῖσθαι, τίς πολλοὺς ἔδει καὶ ἃ δὲ φέρε*, Soph. *Electr.* 1167. *τί δ' ἴσχεις ἄλλος, π ε ῖς τὶ πῶτ' εἰπὼν κατ' αἰετὶς* in Plat. *rep.* 7. p. 537. B.

2, 23. 99. Lucian. *dial. mort.* 5, 1. Plutarch *Cic.* p. 784. Phoc. c. 13. *Comp.* Boissonnade *ad Nicet.* p. 268.), Acts viii. 9. μέγας τις like something very great (of a man, Xenoph. *Ephes.* 3, 2. Athen. IV. 21.). In all these cases τις is the emphatic α, which we have also in German: *that was a joy* (a great joy), *that is a man* (an able man). (There is the emphatic α, in Eng. also. *Trs.*). In Latin, *quidam* corresponds with this, and *aliquis*, where no substantive or adjective is to be specifically distinguished, e. g. *aliquem esse* Cic. *Att.* 3, 15. (πᾶς τις does not occur in the N. T. In 1 Cor. ix. 22., some would substitute it for πάντως τινός, according to certain authorities, Boissonnade *ad Eunap.* p. 127., but unnecessarily, and without critical probability, οἷς τις John xi. 49. could be emphatically used.).

The neuter τι *aliquid*, in Mt. xx. 20. might be taken emphatically for *aliquid magni*, but probably is not to be. See Fritzsche *on this verse*. In 1 Cor. iii. 7. Gal. ii. 7., however, it must be considered in the phrase εἶναι τι (Lat. *aliquid esse*). The emphasis here lies in the connection of the passage (*comp.* Herm. *ad Vig.* 730.) and consequently it is of a rhetorical nature. See Bernhardt p. 440. on the emphatic use of τις, τι.

### § 26. Hebraisms in expressing some Pronouns.

1. Instead of the pronouns οὐδεὶς, μηδεὶς, οὐ (μή) — — πᾶς or πᾶς — — οὐ (μή) are sometimes found in the N. T. after the manner of the Hebrew (Leusden *diall.* p. 107. Vorst *Hebr.* p. 529. Gesen. *Lehrgeb.* 831.), yet so that the verb is immediately connected with the negative: e. g. Mt. xxiv. 22. οὐκ ἂν ἐσώθῃ πᾶσα σὰρξ, Rom. iii. 20. ἐξ ἰσχυρῶν νόμοι οὐ δικαιωθήσεται πᾶσα σὰρξ, Ephes. v. 5. πᾶς πάγος — — οὐκ ἔχει κληρονομίαν, 1 John ii. 21. πᾶν ψεύδος ἐκ τῆς ἀληθείας οὐκ ἐστίν, John iii. 15. ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, 1 Cor. i. 29. Ephes. iv. 29. *Comp.* also Acts x. 14. οὐδέποτε ἔφαγον πᾶν ζοῖον, Rev. vii. 1. etc. (Judith xii. 20. Sus. 27. On the other hand οὐ πᾶς (μὴ πᾶς), immediately in succession (like *non omnis*) signifies, *not every one* (only some); 1 Cor. xv. 39. οὐ πᾶσα σὰρξ ἡ αὐτὴ σὰρξ, Mt. vii. 21. οὐ πᾶς ὁ λέγων κύριε, κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν — ἀλλ' ὁ ποιῶν, *not every one, who calls me Lord, but (among those who do so), only he who doeth*, etc.,\* not the mere addressing me as Lord fits him to enter the kingdom of heaven, but, etc., Acts x. 41. So also in the plural

\* I cannot approve Fritzsche's interpretation (see *Preliminar* p. 72.) which connects αὐτὸν with the verb, and makes the sense, *no one who says; the Herrsagen, Lord-saying*.

ὁ πάντες; *non omnes* Mt. xix. 11. Rom. ix. 6. x. 16. This distinction is founded in the nature of the thing: *οὐ*, in the former passages, qualifies the meaning of the verb by negation (something is negatively declared in reference to *πάντες*: Ephes. v. 5. *not inherit the kingdom shall every fornicator*, the *not inherit* refers to every fornicator, i. e. no fornicator shall inherit it, *comp.* 1 John ii. 21.)<sup>\*</sup>; but in the latter, the meaning of *πάντες*. This mode of expression is, on the whole, rare in the N. T., while the LXX., as translators, have it on every page. (What Georgi Vindic. p. 317., quotes to prove this construction pure Greek, is altogether inadmissible; *πάντες* in his quotations always belongs to the noun in the signification of *whole* or *full* (*πᾶσα ἀνάγκη*). In Plat. *Phæd.* p. 91. E., which Weiske *de pleonasm.* p. 59.† adduces as weighty, *πάντες*—*οὐ* is manifestly *all not*, but only *some*).

In Mt. x. 29. is *ἢ ἐν ἑξ ὀνείων οὐ πείσεται*, *vel unum non* (in contrast with *δύο*: *two* for one farthing and *one*, not even etc.), Luk. xii. 6. Mt. v. 18. This construction is also found among the Greeks, Dion. Hall. *comp. verb.* 18. *μὴν οὐκ ἂν εὖροι τις σελίδα* etc., Antiq. II. p. 980. *μία τε οὐ παρελείπετο* (according to Schäfer's emendation), Plutarch *Gracch.* 9. *see* Schäfer *ad hunc loc.* and *ad Dionys. compos.* p. 247. Erfurd *ad Soph. Antiq.* p. 121. From the Hebrew compare Exod. x. 19. Isa. xxxiv. 16. This can be denominated neither a Græcism nor a Hebraism; usually a greater emphasis is intended, than is expressed by *οὐδεὶς*, which, although meaning the same, by its frequent recurrence has become less emphatic.‡

Luk. i. 37. *οὐκ ἔδυνατήσῃ παρὰ θεῶν πᾶν ῥῆμα*, *nothing, no thing* (*comp.* דבר and in the Greek ἵστος). The passage is probably taken from Genesis xviii. 14. Septuag.—Mt. xv. 23. *οὐκ ἀπεκρίθη αὐτῇ λόγον* is very simple: *he answered her not a word* (the *ἵνα* here is not needed, as we likewise do not emphasize the article *a*).|| The Greeks could also say so, and the formula is not an Hebraism because it occurs in 1 Kings xviii. 21. *See* § 66. 8.

(the one who says Lord) is by no means excluded by the second member ἀλλ' ἵστωσιν, but the *πιστὶς τὸ θέλημα τοῦ πατρὸς μου* is a further and better recognition of Jesus as Lord.

\* Gesen. has merely introduced this linguistic phenomenon, without much concern about its explanation; on the other hand Ewald (p. 657.) has at least rightly apprehended it. *See* Druasin *ad Gal.* ii. 16. and Beza on Rom. iii. 20. What Gesen. intends by the difference between *οὐ τις* and *μὴ τις*, is not very clear to me.

† The words are: *πέντε αὐτῶν, πέντε τοὺς ἡμετέροισιν λόγοις οὐκ ἀπεδίδου, ἢ τοὺς μὴν, τοὺς ὅτι*; if Schleusner would prove *non omnis* to be equivalent to *nullus* by Cic. *Rosc. Amer.* 27. *ep. ad Famil.* 2, 12. he cannot have well examined the passage.

‡ Therefore also *οὐδὲ τις* are taken together (Mt. xxvii. 14.) *οὐδὲ ἅνθρωπος τις* *quidem* v. (John i. 3. Rom. iii. 10. Herm. *ad Vig.* 467.)

|| Nor, because *τις* is in other places expressed (Mt. xxi. 24. *ἡμετέροις ἡμῶν λόγους* *ἵνα*), will any one accustomed to grammatical distinctions, require *ἵνα* in the above passage.

2. *The one, the other* is expressed: (a) In distributive sentences, sometimes by *εἷς* — — *οὗτος εἷς* Mt. xx. 21. xxvii. 38. xvii. 4. Mr. x. 37. John xx. 12. Gal. iv. 22. (*ὁ εἷς* — — *ὁ εἷς* Mt. xxiv. 40. on the other hand in the parallel passage Luk. xvii. 34. *ὁ αἷς* — — *ὁ ἑταῖρος*, comp. *ὁ αἷς* — — *ὁ ἑταῖρος* Luk. xvi. 13. xviii. 10. Æsop. 119. *de Fur.* So in the Hebrew *אֶחָד* Exod. xvii. 12. Lev. xii. 8. xv. 15. 1 Sam. x. 3.), for which the Greeks use *εἷς μιν*, *αἷς δι*, see Fischer *ad Leusden diall.* p. 35. (what Georgi *Vind.* p. 159. and Schwarz *Comment.* p. 421. quote, are more properly enumerations or additions of the units of one sum, e. g. of eight, one—one—one—etc.) (b) In reciprocal sentences 1 Cor. iv. 6. *ἵνα μὴ εἷς ἐπὶ εἰς ἑνὸς ἑνὸς* *φασὶν* one above the other, 1 Thess. v. 11. This would be rather an Aramæism (Hoffmann *Grammat. Syr.* p. 330.), although not contrary to Greek syntax, Herod. iv. 50. *ἐν πρὸς ἐν συμβάλλειν*, Lucian. *conscr. hist.* c. 2. *ὡς οὖν ἐν, φασὶν, ἐνὶ παραβάλλειν*. Comp. also the formula *ἐν ἀνδ' ἑνός* (Arist. *ad Plat. Polit.* p. 339. Bernhardt *ad Dionys. Perieg.* p. 853.) and Kypke II. 339.

The Hebrew construction: *the man to his friend* is conformed to the Septuag. Gen. xi. 3. xiii. 11. Judg. vi. 29., but is not found in the N. T., comp. however Heb. viii. 11. according to the Vulgate *οὗ μὴ διδάσκων ἑαυτὸς τὸν πλησίον αὐτοῦ* from Jerem. Septuag.

About the Hebraistic circumlocution of the pronoun *every* by the repetition of the noun, e. g. *ἕκαστος ἕκαστος*, see Chap. V. § 58. 1.

### CHAPTER III.

#### USE OF THE NOUN.

##### § 27. Number and Gender of Nouns.

1. A noun singular with the article (§ 17, 1.) is very frequently used as a collective of the whole class of things or persons, to which it refers (see Glass I. p. 56. Gesen. p. 447. Stuart's *Heb. Gr.* § 437.): e. g. Jas. ii. 6. *ὁμοῖς ἡτιμάσατε τὸν πτωχόν*, v. 6. *ἐφρονέσατε τὸν δίκαιον* (where, with several Fathers, Grotius and others, Christ is not to be understood), 1 Pet. iv. 18. *εἰ δὲ δίκαιος μάλα σώζεται, δὲ ἀσεβὴς καὶ ἀμαρτωλὸς ποιῶμενος*; Rom. xiv. 1. Comp. Zumpt. *Latin Grammar* p. 329. By this

means the representation is more concentrated, so that the mind is not withdrawn by the multitude expressed in the plural, from the idea which ought to be most immediately before it.

The singular for the plural might appear to be used in Luk. xxiv. 5. *πλωουσῶν (γυναικῶν) τὸ πρὸς ὧπον εἰς τὴν γῆν*, where indeed some Codd. have *τὸ πρὸς ὧπα*. But the former occurs in all languages, where distribution is expressed. *Comp.* also 1 Cor. vi. 19. *τὸ σῶμα ὁμῶν* and Eurip. *Med.* 1117. *σῶμα τ' εἰς ἥβην ἤλθε τέκνων*, *Cycl.* 223. *Ælian Anim.* 5, 4. *ὄνομα αὐτῶν* *Æschin. Ctesiph.* p. 436. § 47. *κακοὶ τὴν ψυχὴν*, 1 Macc. i. 44. Not very different is Rev. vi. 11. *καὶ ἰδοὺ αὐτοῖς στολὴ λευκὴ* (according to the best Codd.) *a white robe was given to them* i.e. to each one of them, *comp.* xiii. 1. and Polyb. 3, 49. 12. *τοὺς πλείστους ἐσθῆτι καὶ πρὸς τοῖς ὑποδίσαι κοσμήσας*, also Testam. patriarch. p. 565. Fabric. *εἶδον ἐκτὰ ἀνδράπους ἐν ἐσθῆτι λευκῇ*.

2. On the other hand, the plural (masc. or fem.) is often used, where the predicate relates to only one subject, although the writer designs to express the thought in a *general way*: e. g. Mt. xxvii. 44. *καὶ οἱ λησταὶ — ὠνειδίζον αὐτὸν the thieves railed at him* (properly only *one*, *comp.* Luk. xxiii. 39., unless, which perhaps is preferable, we admit a difference in the account, as must be done in respect to Mt. xxvi. 8., and John xii. 4.); Mt. ii. 20. *τεθνήκασι οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου* (properly only Herod the great is meant) *comp.* Exod. iv. 19. Mt. ix. 8. *εἶδεν τὸν δόντα ἰουδαίαν τοιαύτην τοῖς ἀνδράποισι* (properly only Jesus had shown it). See *Æschyl. Prom.* 67. Eurip. *Hec.* 403. *Æschin. ado. Timarch.* 21. and Bremi in loc. Porson. *ad Eurip. Phæn.* p. 36. Reisig. *Conject. in Aristoph.* p. 58. and C. L. Roth. *grammaticæ quæst. sæc. e C. Tacito* Norimb. 1829. 4. § 1. Some have also taken here the difficult passage 1 Cor. xv. 29. *οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν*, and have understood, by *οἱ νεκροὶ* Christ, which would be in itself according to the usage of the language.

In the passages John vi. 45. Acts xiii. 4. *ἐν τοῖς προφήταις* and Mt. xxiv. 26. *ἰδοὺ (ὁ Χριστὸς) ἐν τοῖς ταμείοις*, the plural is most probably to be so interpreted; *ἐν τ. ταμεί.* stands in contrast with *ἐν τῇ ἐξήμφ.* and means, *he is in the chambers* (not just in a particular one); *ἐν τ. πε.* is a quotation in general, as: *in the Pentateuch* (*comp.* Acts vii. 42), *in the Epistles of Paul*, etc., when we either cannot exactly, or do not wish to mention the section. The Heb. usage, according to Gesen. *Lehrgeb.* p. 665., does not materially differ, and no reflecting person will assert that the plural, in these cases, stands for the singular.

Mt. xxi. 7. *ἐπικάθισαν ἐπάνω αὐτῶν* also, is probably not exact: *they set him upon them* (properly only on one of them), as we say, e. g. *he sprang from the horses*, although only from one of the horses before the wagon. The *αὐτῶν* in this passage, may indeed, with Euthym. Zigab.

and others, be referred to τὰ ἱμάτια, yet both ἱπῶν αὐτῶν should be referred to *one thing* (τὴν ὄνον καὶ τον πῶλον). On Acts xvi. 16., which does not belong here, see Klinöl.

In 1 Cor. xvi. 3., the plural ἐπιστολαὶ is improperly taken for the singular. (See Heumann *in loc.*); even if this plural can be thus used of *one* letter (see Schäfer *ad Plut.* V. p. 446. Grot. *ad* 1 Macc. xii. 19. *Comp.* Fabric. *Cod. Apocr.* N. T. p. 915.), yet here certainly the words δι' ἐπιστολῶν are to be connected with πέμψω, and the sending of several letters to different persons is not unusual.

The Dual does not occur in the N. T.; the plural is found in its stead in Rev. xii. 14. καὶ δύο καὶ αἵ εὐς (two years) καὶ ἡμῖν καὶ δύο (as an imitation of רַבִּי two years, Dan. vii. 25.); but only in this particular connection can καὶ δύο be used for *two years*, as otherwise in contrast with καὶ δύο it would denote simply *years*.

3. Some nouns, which express a singular idea, are found uniformly in the plural, because the (external) object which they denote, consists of several parts: e. g. οἱ αἰῶνες, the world, the universe, Heb. i. 2. *comp.* עֲוֹלָם; ἀνατολαὶ καὶ δυσμαί Mt. viii. 11. (the region or countries of East and West); οἱ οὐρανοὶ (the Jews imagined several heavens one above the other) 2 Cor. xii. 2. See Wetst. *in loc.* τὰ δεξιὰ Mt. xxvi. 64. Acts ii. 25. (the whole right side of the body, not only the right hand), οἱ κόλποι Luk. xvi. 23. (Pausan. 6, 1. 2. Ælian V. H. 13, 31.) *Comp.* also the phrase in John i. 13. ἐξ αἱμάτων γεννηθήσαν (in reference to both parents, Eurip. *Jo.* 693. or 705.). Then there are some names of feasts (generally of several days) used only in the plural, e. g. τὰ ἐγκαίνια, γενέσια, ἄζυμα (Saturnalia, Lupercalia), so also names of cities, Ἀθήναι, Πάταρα, Φίλιπποι, in which the plural is to be explained historically. About ἀγγίγια *money*, see Fritzsche *ad Mr.* p. 808. τὰ ἱμάτια is sometimes used, where only the mantle, overcoat can be meant (not in Mr. xxiii. 5., with Schleussner) Mt. xxvii. 31. John xiii. 4. 12. Acts xviii. 6. (Mt. xxiv. 18. *comp.* Mr. xiii. 16.) for the general expression *clothing, dress*, then directly for *overcoat* in distinct antithesis with χιτῶν John xix. 23. Abstract nouns in the plural denote the various expressions, demonstrations, developements, forms of the quality signified by the singular, e. g. Jas. ii. 1. κερσωπολησίαι, 1 Pet. ii. 1. ὑποκρίσεις, καταλαλαίαι, φθόνοι, 2 Cor. i. 3. οἰκτιρμοί. See Jacobs *in Act. philol. monac.* I. p. 154. Heinichen *ad Euseb.* H. E. III. p. 18. Bernhardt p. 62. Kritz. *ad Sallust Catil.* I. p. 76.

Τὰ ἐξ γράμματα 2 Tim. iii. 15. and αἱ γραφαί, to denote the O. Test. scarcely need to be noticed. The plural σάββατα for τὰ σάββατα Mt. xii. 1. Luk. iv. 16. is perhaps merely an imitation of the Aramæan form סַבְבָּת. See Rob. *Gr. and Eng. Lex.* under this head. But it may also fall in with the analogy of the appellation of feasts.

A Hebraistic *pluralis excellentiæ* or *majestatis*, some, as Ghasius I. p. 59. Haab. p. 59., would find in the following passages, but incorrectly: Heb. ix. 23. *κρείττοσι θυσίαις* (of Christ's death as a sacrifice), John ix. 3. *ἔργα θεοῦ* (a strikingly important work of God), Heb. vii. 6. (*ἐπαγγελίας* (the important promise), 2 Cor. xii. 1. 7. *ἀπαμωρτίαις* (a glorious revelation). In all these passages the plural suits very well, inasmuch as the writers express them generally, or really point to a historical plurality (Heb. vii. 6.) On the other hand in Heb. ix. 2. 3. *ἅγια* and *ἅγια ἁγίων* to express *the holy*, and *the most holy* of the temple at Jerusalem, might be reckoned a *pluralis excellentiæ*, if the accentuation *ἅγια* and *ἅγια ἁγίων* were adopted, with Erasmus and others; (comp. *δεοαία δεοαίων* Soph. *Electr.* 849.) However, although *τὰ ἅγια* and *τὰ ἅγια τῶν ἁγίων* (Ex. xxvi. 33. Numb. iv. 4.) comp. Joseph. *Antiq.* 3, 6. 4. occur in the Pentateuch with the signification above, yet in 1 Kings viii. 6. *the most holy* is expressed by *τὰ ἅγια τῶν ἁγίων*. With *ἅγια* may be compared the Latin *penetrabilia, adyta* (Virg. *Æn.* 2, 296.) See Stuart *Heb. Gr.* § 437. 2.

As to Phil. ii. 6. *τὸ εἶναι ἴσα θεῷ*, where *ἴσα* is used adverbially, comp. the usage of the Greek language Iliad. 5. 71. Odyss. 1, 432. 15, 519. *Æt.* V. H. 8, 38. Thuc. 3. 14. Philostr. *Apoll.* 8, 26. Himer. *oratt.* 20. 4. Soph. *Oed. Tyr.* 1182. See Reising *ad Oed. Col.* 526. Rob. *Gr. and Eng. Lex.* at *ισος*.

4. The neuter both singular and plural is sometimes found, where *persons* are signified, but the writer would express his meaning in a general way: 2 Thess. ii. 6. *τὸ κατέχον οἰδαίτε* (comp. ver. 7. *ὁ κατέχων*), 1 Cor. i. 27. 28. *τὰ μικρά, τὰ ἄσθενῆ, τὰ ἐκουδνημένα* (on the contrary τοὺς σοφοὺς), Heb. vii. 7. *τὸ λατρεῖν ἐπὶ τοῦ κρείττονος εὐλογεῖται*, John vi. 37. 1 John v. 4. Comp. Thuc. 3, 11. *τὰ κρείτιστα ἐπὶ τοὺς ἐποδιστεύουσας ξυνεπῆγον*, Poppo *ad Thuc.* I. p. 104. Seidler *ad Eurip. Trod.* p. 61.— In Heb. vii. 18. *οὐδὲν* is to be taken as a real neuter. John iii. 6. may also be understood of a generation of the flesh merely (an animal generation).

5. The neuter seems to be used for the feminine in Mr. xii. 28. *ποιᾷ ἰσὶ πρώτῃ πάντων ἐντολῇ* (according to the oldest Codd. for *παδῶν*). But *πάντων*, besides its relation to the noun in gender, stands for the general *omnium* (rerum), comp. Lucian. *Piscat.* p. 583. c. 13. *μία πάντων ἥγε ἀληθὴς φιλοσοφία* (according to the usual reading, *πάντας*), Thuc. 4. 52. *ταῖς τε ἄλλαις πόλεσι καὶ πάντων μάλιστα τὴν Ἀνταρξον*, see d'Orville *ad Chariton.* p. 549. Porson *ad Eurip. Phæn.* 121. Fritzsche *ad Mar.* I. c. On the other hand we cannot say with d'Orville *ad Char.* in Acts ix. 37. *λούσαντες αὐτὴν ἰδοὺς* that *λούσαντες* stands for *λούσασαι*, because women were accustomed to wash the dead. The writer here speaks altogether generally and impersonally: *man* wusch und legte (Ger.). (The Ger. *man* here conveys an impersonal sense which cannot be exactly expressed in English. We can only say, *She was washed, etc.* or *the wash-*

ing and laying out were done. Trs.) Had Luke with rigid exactness considered this custom, he would have expressed himself more circumstantially. *Comp.* Luke xxii. 58. (Mt. xxvi. 71.) and Xen. *Mem.* 2, 7. 2. συνελευθέσων — — ἀδελφαί τι καὶ ἀδελφοὶ καὶ ἀνδραὶ τοσαῦται, ὥστ' εἶναι ἐν τῇ οἰκίᾳ τεσσαρακίδεκα τοὺς ἐλευθέρους, *fourteen among the free* (free men), where the masc. is used, although under the *free* (as it seems) we must include women.

The masculine is not used for the fem. in the Septuag. Gen. xxiii. 3. ἀνίστη Ἀβραάμ ἀπὸ τοῦ νεκροῦ αὐτοῦ — — 4. θάψω τὸν νεκρόν μου, although the reference is to Sarah, or in Hist. Susan. 62. ποιήσων αὐταῖς ἐν τῷ ὅπῳ ἐπονήσεν αὐτὸ τῷ πλησίον, although Susanna is meant. In the first case we also say, *he buried his dead* (similar Soph. *Antig.* 830. φθιμῖνα (vulg. φθιμῖν) τοῖς ἰσοθεοῖς ἐγκλησά λαβεῖν μέγα), and the corpse is always in Greek ὁ νεκρός, never feminine. See Hermann *ad Soph. Antig.* p. 114. 176.

NOTE 1. In Rom. xi. 4. a quotation from the O. T. 1 Kings xix. 18. stands the fem. ἡ Βάαλ (Zeph. i. 4. Hos. ii. 8.), not perhaps with contempt indicating feminine qualities, as the feminine forms of idols in Arabic and Rabbinical writings are used (?), see Gesen. in *Rosenmüller's Repertor.* I. p. 189. and Tholuck *in loc.*; but Paul, as he quoted from memory, might easily write ἡ Βάαλ, which he had sometimes read in the Septuag. (yet the Codd. vary), in this place, although the Septuag. itself has τῷ Βάαλ. Rückert on this passage, as elsewhere, is wanting in valuable remarks. After all it is of no moment, whether Baal was called male or female.

NOTE 2. When a noun of any gender is considered in a material sense merely as a *word*, it is well known that it takes the neuter article, Gal. iv. 25. τὸ Ἄγαρ *the (word) Hagar*. On the other hand the fem. may seem to be used for the neut. in Rev. ix. 12. xi. 14. ἡ αἰαί; but here probably some word like *θλίψις* or *καταστροφή* was before the writer's mind.

## § 28. Use of Cases in general.

1. The meaning of Gr. cases (Herm. *de emend. rat.* I. 137. sq. Bernhardt p. 74. J. A. Hartung *üb. die cas.* etc. Erlängen. 1831. 8vo.) was generally easy to be understood by foreigners; and the Jews themselves, if not by terminations, yet clearly enough expressed the usual relations of case; especially did the genitive relation in the Aramæan approach more nearly to that of the Occidental language. It was more difficult to apprehend as the Greeks did, the oblique cases in *all* their extended



and manifold applications; such a use also was not conformable to the plain and expressive mode of speech which prevailed among the Orientalists. Hence, where the Greeks employed a case only, we often find in the N. T. a preposition, after the manner of the Eastern languages, e. g. διδόναι ἐν, ἐκδίδειν ἀπὸ for διδόναι, ἐκδίδειν τῷ, comp. § 30. ἤγειρεν Δαβὶδ εἰς βασιλείαν, Acts xiii. 22. τίς ἐγκραδίῃ κατὰ ἐκλεκτῶν θεοῦ for ἐκλεκτοῖς, Rom. viii. 33.) As the Byzant. would say: ἀγαπατεὶν κατὰ τῷ.

This use of the preposition is a peculiarity of the ancient simplicity, and therefore occurs not only in the older poets, as Homer, but also in prose writers, as Lucian; see Jacob *quest. Lucian.* p. 11.

2. Properly speaking there is no *enallage casuum*, no putting of one case for another; but perhaps sometimes in the same connection two different cases may be used with equal propriety, if the relation can be apprehended in a twofold manner, e. g. προσκυνεῖν τῷ to manifest reverence to one, and προσκ. τῷα to revere one, καλῶς ποιεῖν τῷα and τῷ (Philo *Act. Thom.* 38.), ἐροῦν τῷ and τῷς (Fritzsche *ad Mt.* p. 223.),\* πληροῦσαι τῷς (of something) and τῷ (with, by means of something); also μνᾶσθαι τι and τῷς (as *recordari rei* and *rem*), in the former case, with acc., I consider the remembering as including only this object; with the gen., the remembering of a thing (remembering something) is the memory of a totality, in which the several parts are embraced. It cannot therefore be said that the dat. or acc. is used for the genit., or *vice versa*, but logically both cases are equally proper, and it is necessary only to observe which construction has become the more common one, or whether one of them is preferred in the later language, as εὐαγγελίζεσθαι τῷα, προσκυνεῖν τῷ.

3. Each case, as such, stands in a necessary connection with the sentence to which it belongs; yet there are also found cases *absolute*, i. e. such as are not interwoven in the grammatical structure of the sentence, but only belong to it logically: the nominative is most frequently so used, as Acts vii. 40. ὁ Μωϋσῆς οὗτος — — οὐκ οἶδαμεν, τί γίγνεται αὐτῷ (Xen. *Æcon.* 1, 14.), Rev. iii. 12. ὁ νικῶν, ποιήσω αὐτὸν στέλνον, etc. The nominative here, is sometimes intentionally placed first as the principal object, on which the following sentence depends (as the nom. otherwise in Luke xiii. 4.),† therefore of a rhetorical nature, at other times is to be ex-

\* The distinction made between these two constructions by Schäfer *ad Demosth.* V. p. 323. is not proved out of the N. T. *Comp. Matth.* II. 850.

† An idea expressed in an oblique case, becomes obscured by this dependent sense, whilst the nominative as the case of the *subject* attracts special attention.

plained as the result of negligence, and consequently as *anacoluthon*, since the writer had either not yet completed the following structure in his own mind, or led away from the nom. by the intervention of several words, changed it (*comp.* Mt. x. 32. xii. 36. Mr. ix. 20.)\* Acts xx. 3. John vii. 38. 1 John ii. 27. So often in the Greek writers (Xen. *Æcon.* 12, 8. *Anab.* 7, 6. 37. *Cyrop.* 4, 5. 37. 5, 4. 34. *Mem.* 2, 6. 36. 3, 1. 2. Thuc. 4, 73. Dio. Chrys. 9. 124. Philostr. *Apoll.* 7. 16.) Matth. II. 776. See especially Hemsterh. and Lehmann *ad Lucian.* III. p. 428. Heindorf *ad Plat. Theæt.* p. 389. *ad Plat. Cratyl.* p. 68. Ast *ad Plat. Legg.* p. 145. Schäfer *ad Eurip. Orest.* p. 127. Boissonade *ad Nic.* p. 97. Sibelis *ad Pausan.* I. p. 85. Bernhardy p. 68. On the other hand the so called acc. absolute, and much more the gen. and dat. can be reduced to the primary design of these cases (Herm. *ad Viger.* p. 847), and therefore, in consequence of a similar *anacoluthon*, are but seldom to be considered as really absolute (*comp.* e. g. Schäfer *ad Demosth.* V. p. 314. *Index ad Menander.* p. 656.) *comp.* § 32, 7. See E. Wentzel *de genitivis and dat. absol.* Vratisl. 1828. 8vo.

Designations of time sometimes added to a sentence, but not of the same construction, are to be taken for nom. absolute, Luke ix. 28. *ἔγενετο μετὰ τοὺς λόγους τούτους, ὡς εἰ ἡμέραι ὀκτώ*, Lucian *dial. meretr.* 1, 4. *οὐ γὰρ ἰώρακα, πολλὸς ἤδη χρόνος αὐτόν*. See below § 64, 1. About a hypallage in adjectives, see p. 65.

### § 29. Use of the Nominative and Vocative.

1. The nominative with the article used as a vocative, is equally frequent among the Greeks and Hebrews. (Fischer *ad Weller* III. 1. 319. Markland *ad Eurip. Iphig. Aul.* 446. Boissonade *ad Nicet.* p. 240.) In the N. T. we find several examples of such a nomin., not only in imperative addresses, which was probably its original use, (Heindorf *ad Plat. Prot.* p. 460. Bernhardy 67.), Mr. ix. 25. *τὸ πνεῦμα τὸ ἄλλαν* --- *ἰγὼ σοι ἐπιτάσσω*, Luk. viii. 54. *ὦ παῖς, ἰγίγου*, Mr. v. 41. Ephes. vi. 1., but also in acclamations Mt. xxvii. 29. Mr. x. 47. John viii. 10. Luk. xii. 32., even in prayers Mt. xi. 26. Luk. xviii. 11. In respect to John xx. 28., interpreters are not agreed, whether to take the nom. for voc.

\* What Fritzsche quotes from the *Antholog. Pal.* 11. 488. *καὶ δ' αὐτὸν ἰδὼν τὸ στίγμα μου δίδεται*, entirely accords with this.

as an address or only an exclamation. Each one's dogmatical views affect his judgment. The vocative however is used more frequently, partly in proper addresses Mt. xv. 28. Mr. xv. 18. Acts xi. 7. xxi. 20. xxiii. 11. xxv. 26. Rom. ii. 1., partly in questions Jas. ii. 20. Rom. ix. 20., partly in exclamations Mt. xvii. 17. Luk. xxiv. 25. Rom. xi. 33., sometimes with, sometimes without ὦ.

In Luk. xii. 20. ἄφρων (for ἄφρον) is to be used according to the best Codd. as an exclamation: *Fool, in the same night*, etc.

2. The nominative (*nomîn. tituli*) is employed to express *particular appellations* not only in such cases as Rev. vi. 8. ὄνομα αὐτῶν ὁ θάνατος, viii. 11. (*comp. Demosth. adv. Macart. p. 669. B.*), but also where the construction seems to require another case, John xiii. 13. φωνεῖτέ με· ὁ δὲ δάσκαλος, and perhaps also Luk. xix. 29. εἰς τὸ ὄρος τὸ καλούμενον Ἑλαιῶν (*Fritzsche ad Mr. p. 795.*) *comp. Malala Chronogr. 18. p. 482. Nieb. in τῇ λεγομένῃ Αὐγουστοῶν, 10. p. 247.\** On the other hand Acts i. 12. ἀπὸ ὄρους τοῦ καλουμένου Ἑλαιῶνος. *Comp. 1 Sam. ix. 9. τὸν προφήτην ἐκάλεε ὁ λαὸς ἔμπροσθεν ὁ βλεπών†* and Lob. *ad Phryn. p. 517. Matth. II. 772.*

When any one's name is introduced by means of ὀνόματι, it never depends on ὄνομ., but takes the case of the preceding noun; in the nominative e. g. Luk. i. 5. Acts viii. 9. x. 1. xiii. 6., in the dative Acts xxvii. 1. ἱστασθῆναι ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ (xxviii. 7.), in the accusative Acts ix. 12. ἄνδρα ὀνόματι Ἀνανίαν, xviii. 2. About a similar usage of the language see Jacobs *ad Ælian. Anim. II. p. 296.*

NOTE 1. The acc. with εἰς in the formula εἶναι or γίνεσθαι εἰς τι, has been incorrectly represented as a Hebrew circumlocution for the nomin. (*Leusden diall. p. 132.*) Most of the examples adduced are either quotations from the O. T., or established formulas derived from it (Mt. xix. 5. 1 Cor. vi. 16. Ephes. v. 31. Heb. viii. 10.); moreover it was overlooked that γίνεσθαι εἰς τι *abire* (*mutari*) *in aliquid*, Acts v. 36. John xvi. 20. Rev. viii. 11. could be said in Greek, as in Germ. (*Georgi Vind. 337. Schwarz Comment. 285.*), and that, in the Hebrew εἶναι εἰς τι, ל did

\* In all editions Ἑλαιῶν stands as above. I cannot, with Fritzsche, consider this accentu. as decidedly wrong. Luke, intending his gospel for foreigners, might perhaps, the first time he mentioned it, call the *Mount of Olives* sufficiently known in Palestine, the so called *Mount of Olives*, but the expression *πρὸς τὸ ἱ. τὸ λεγ. Ἑλαιῶν* would be resolved into τὸ λεγ. ὄρος Ἑλ. which is called *Mount of Olives*, and the article before Ἑλ. could be very well dispensed with. Perhaps the Syr. has read Ἑλαιῶν, it translates as above.

† So even τὴν ἀνθρώπου τοῦ πατρὸς φωνήν Theodoret. IV. 1304., τὴν θείαν προσηγορίαν III. 241. IV. 454., in which cases the Romans always use the genit. (which the moderns have overlooked).

not properly express the nom., but corresponded with the Germ. *zu etwas* (*dienen*) *for something* (Heb. viii. 10. 1 Cor. xiv. 22.). In 1 Cor. iv. 3. *ἐμοὶ εἰς ἐλάχιστόν ἐστιν* means, it belongs to me *to the least*, the most unimportant degree (I consider it of no moment): Acts xix. 27. *εἰς οὐδὲν λογισθῆναι* is similar: it is to be reckoned *for nothing* (Sap. ix. 6.). In Luk. ii. 34. *καίτοι εἰς πτωσιν*, the preposition denotes the destination, the end, and is not contrary to the analogy of the Greek (§ 32, 4.) *comp.* Æsop. 24, 2. *εἰς μείζονά σοι ὠφείλειαν ἴσσομαι* and the Lat. *auxilio esse* (Zumpt. *Gr.* p. 549.). See *Rub. Gr. and Eng. Lex.* at the word *εἰς*.

NOTE 2. A nominative of exclamation occurs (but on Luk. xii. 20. see above) Phil. iii. 18. 19. *πολλοὶ γὰρ περιπατοῦσιν, οὓς πολλάκις ἔλεγον — τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χρ., ὡς το τέλος ἀπώλεια, — οἱ τὰ ἐπίγεια φρονούντες*, Mr. xii. 38–40. *βλέπεται ἀπὸ τῶν γραμμάτων, τῶν δειλόντων — καὶ ἀσπασμοὺς — καὶ πρωτοκαθεδρίας — οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν —, οὗτοι λήψονται περισσότερον κέρμα.*

### § 30. Use of the Genitive.

1. The genitive as a case dependent, (*logically viewed*),\* is most naturally connected with a noun as its governing word; but, as the idea of dependence is a very extensive one, is also found in the N. T. in a manifold sense. (*Comp.* Schäfer *ad Eurip. Orest.* 48.). Besides the usual cases, we note: (a) the genitive of the object after nouns which signify a spiritual or corporeal activity (thought, feeling, word, deed): e. g. Mt. xiii. 18. *παραβολή τοῦ σπειροντος*, parable of the sower, Luk. vi. 7. *κατηγορία αὐτοῦ*, accusation *against* him, Acts iv. 9. *ἐπίγεσις ἀνθρώπου* (Thuc. i. 129.), John vii. 13. xx. 19. *φόβος Ἰουδαίων* of the Jews (Eurip. *Andr.* 1060.), 1 Cor. i. 18. *λόγος τοῦ σταυροῦ*, John xvii. 2. *ἐξουσία πάσης σαρκός* over, Rom. x. 2. *ζήλος θεοῦ* zeal *for* God. (*Comp.* John. ii. 17. Septuag.) Rom. xiii. 3. Mt. x. 1. xiv. 1. Luk. vi. 12. Hebr. ii. 15. vii. 1. (Numb. xxvi. 9. Job. xxi. 4. Obad. 12. Sir. iii. 14. Sap. viii. 3. 1 Macc. xiii. 14.), Markland *ad Eurip. Suppl.* v. 838. d'Orville *ad Char.* p. 498. Schäfer *ad Soph.* II. p. 300. Ast *ad Plat. Legg.* p. 72. Stallbaum *ad Plat. Apol.* p. 29. *Rep.* II. p. 201. Pflugk *ad Eurip. Androm.* p. 13. Therefore sometimes *ἀγάπη τοῦ θεοῦ, τοῦ Χριστοῦ*, love *to* God, *to* Christ (1 John ii. 5. 15. John v. 42., but probably not Rom. viii. 35. v. 5. 2 Cor. v. 14.), and always *φόβος θεοῦ* or *κυρίου* (Acts ix. 31. 2 Cor. v. 11. vii. 1. Ephes. v. 21.), *πίστις τοῦ θεοῦ* or *Χριστοῦ* (Mr. xi. 22. Rom. iii. 22.

\* Herm. *ad Vig.* p. 875. *Genitivi proprium est id indicare, cujus quid aliquo quocunque modo accidens est. Comp. de emend. rat.* p. 139.

Gal. ii. 16. iii. 22. Ephes. iii. 12. Phil. iii. 9. Jas. ii. 1. Rev. xiv. 12. Phil. i. 27. ῥῆσιν τοῦ Χρ. 2 Cor. x. 5. also belongs here and ἐκζητῇ θεοῦ Phil. iv. 7. according to the parallel passage Rom. v. i. must be understood of the peace with God; otherwise ἐκζητῇ Χρ. Col. iii. 15., if this is the correct reading, see Bähr. on this verse. About a similar use of the person pron. see above, § 22. note 3.

Whether in the formula εὐαγγέλιον τοῦ Χριστοῦ, the genitive is subjective, *the gospel preached by Christ*, or objective, *the gospel concerning Christ*, is perhaps uncertain; I prefer the latter, because in some passages we have the full phrase εὐαγγέλιον τοῦ θεοῦ περὶ τοῦ υἱοῦ αὐτοῦ, e. g. Rom. i. 3., of which the former may be an abridgement; comp. also εὐαγγέλιον τῆς βασιλείας τοῦ θεοῦ Mt. iv. 23. ix. 35. In respect to Col. ii. 18. interpreters are not agreed, whether in θρησκεία ἀγγέλων the genit. is to be considered objective or subjective. The former is to be preferred: *worship of angels*, angel-service, comp. Clem. Strom. 6. p. 669. θρησκεία τῶν ἀσטרων. Heydenreich makes unnecessary difficulty on 2 Tim. i. 12.; in 1 Tim. iv. 1. δαιμονίων is certainly the objective gen., as in Heb. vi. 2. βαπτισμῶν διδαχῆς, if the latter be taken for the governing noun; see below, note 2. In James ii. 4. περὶ αἰ διαλογισμῶν πονηρῶν we have the genitive of the quality, *Judges of a bad character*.

2. The genitive is also used, (b) of relations of dependence still more remote (comp. Jacob. ad Lucian Alex. p. 108. Bernhardt 160.) We notice (1) the genitive which indicates relations only external, as of place or time: e. g. Mt. x. 5. ὁδὸς ἐθνῶν *the way to the heathen*, comp. John xx. 7. Heb. ix. 8. Mt. i. 11. 12. μετακομισία Βαβυλῶνος *the carrying away to Babylon* (Gen. iii. 24. ἡ ὁδὸς τοῦ ξύλου τῆς ζωῆς, Orph. 197. (200.) ἐκ πύλων Αἰκίνοιο *ad expeditionem in Axinum* 141. (144.) νόστος οἴκου *domum reditus* comp. Schäfer Melet. p. 90. Seidler ad Eurip. Electr. 161. Spohn ad Isocr. Paneg. p. 2. Buttman ad Soph. Philoct. p. 67.); John vii. 35. ἡ διασκορμία τῶν Ἑλλήνων *the dispersion (the dispersed, scattered) among the Greeks*; Mr. viii. 27. εἰς τὰς πόλεις Καισαρείας τῆς Φιλίππου *in the villages round Caesarea Philippi*, which lay on her territory (Jes. xvii. 2.), Col. i. 20. αἷμα τοῦ σταυροῦ *blood of the cross* i. e. blood shed on the cross, 1 Pet. i. 2. ῥαντισμὸς αἵματος, purification by blood, 2 Cor. xi. 26. κίνδυνοι ποταμῶν *dangers on rivers* (soon after κίνδυνοι ἐν πύλοις, ἐν θαλάσῃ etc.) comp. Heliod. 2, 4. 65. κίνδυνοι θαλάσσης (See Stuart Heb. Gram. § 424.). Designations of time: Rom. ii. 5. ἡμέρα ὀργῆς *day of divine wrath* (on which the wrath of God will show itself by punishment), Jud. ver. 6. Κεῖς μὲν μεγάλης ἡμέρας *the judgment at the great day*, Heb. vi. 1. ὁ τῆς ὀρχῆς τοῦ Χριστοῦ λόγος, *the christian instruction given to you in the beginning*. An external (of place) relation is also implied in περὶ αἶνον ὁδοῦ Mr. xiv. 13., comp. Jer. xlviii. 52. περὶ αἶνον οἴκου, Soph. Electr.

758. *χωλός* *σποδοῦ* (see Schäfer *ad Longi. Pastor.* p. 386.), Dion. Hal. IV. 2028, 4. *δοφάτου, καὶ πίσεως ἀγγεία*, Theophr. *Char.* 17. Diog. L. 6, 1. 4. 7, 1. 3. Athen. I. p. 177. 1 Sam. x. 3.

On the other hand Acts xxii. 3. *τάσος τῆς Καικίας* and also xiii. 13. xxvii. 5. Luk. iv. 26., are to be reduced to the simple genitive relation: *Tarsus* of *Cilicia*, belonging to the province of Cilicia. Such a geographical designation has been established among the Greeks, Diod. Sic. 1, 4. 17, 64. Xen. *Hell.* 1, 2. 12. Diog. L. 8, 1. 3. See Ellendt. *ad Arrian. Alex.* I. 151. Ramshorn *Lat. Grammat.* I. 169.

(b) Internal relations yet more remote are expressed by the genitive, especially in the writings of John and Paul, as John v. 29. *ἀνάστασις ζωῆς* *the resurrection of life*, i. e. *the resurrection to life* (comp. genit. of design, Theodoret. IV. 1140, *ιερωσύνης χειροτονία* *to priesthood*), Mr. i. 4. *βάπτισμα μετανοίας* *baptism of repentance*, i. e. which obligates to repentance, Rom. vii. 2. *νόμος τοῦ ἀνδρός* *law of the husband*, i. e. which determines the relation to the husband, (comp. Demosth. *Mid.* § 10. *δ τῆς βλάβης νόμος* *the law of damage*), Rom. vii. 24. *σῶμα θανάτου* *body of death*, i. e. *body* which, if we be subjected to its power, (the *σάξ*), leads to death, vi. 6. *σῶμα τῆς ἁμαρτίας* *body of sin*, i. e. *body* in which sin exists (to which it cleaves), very like *σῶμα τῆς σαρκός* Col. i. 22. *body* in which depravity has its dwelling-place. See Rom. viii. 36. Ephes. iv. 18.

In Luke xii. 9. *τὸ σημεῖον Ἰωνᾶ* is nothing else than *the sign which once was displayed in Jonas*, now to be repeated in the person of Christ. Jude ver. 11. also is to be so interpreted; but in John xix. 14. *παρασκευὴ τοῦ πάσχα* means, not the day of preparation for the Passover, but simply the rest-day of the passover, which belongs to the passover. In Eph. iii. 1. 2 Tim. i. 8. Philem. i. 9. *δίσμιος Χριστοῦ* *a prisoner of Christ*, i. e. whom Christ (the cause of Chr.) has brought into bondage and retained there,\* and Jas. ii. 5. *οἱ πτωχοὶ τοῦ κόσμου*, *the poor of the world*, i. e. who, in relation to the world, are poor, poor in earthly goods: but we are not therefore to suppose *κόσμος* itself to mean earthly goods.—John vi. 45. *διδάκτοι τοῦ θεοῦ*, *instructed of God*, i. e. about God as Mt. xxv. 34. *οἱ εὐλογημένοι τοῦ πατρὸς*, *the blessed of the Father*, i. e. by the Father; Mt. xi. 11. Luke vii. 28. present no difficulty. Acts xxii. 3. *νόμου* depends on *π. ἀπερίβειαν*. In Heb. iii. 3. some take the genit. *οἶχου*

\* As Philem. 13. *δίσμιος τοῦ εὐαγγ.* *bonds*, which the Gospel has brought. Others, for Christ's sake. The genit. is so translated frequently, but without reason. Heb. xiii. 13. *τῶ ὀνιδισμῶν Χριστοῦ φέροντι*: the reproach which Christ once bore, (also) is bearing. So also 2 Cor. i. 5. *περισσὴν τὰ παθήματα τοῦ Χρ. εἰς ἡμᾶς*, the sufferings, which Christ had to endure, viz. from the enemies of divine truth, come renewedly and abundantly on us; unless here and in Col. i. 24. *the sufferings, the deep distresses of Christ*, are those which he endured in the church, his body. Comp. Bahr. on Col. i. 24. Schulthess *Neueste Theol. Annal.* 1829. I. 470. See Lücke *Progr. in loc.* (Gotting. 1833. 4to.) p. 12. Comp. 2 Thess. iii. 5.

as belonging to *τιμὴν*, to *greater honor of the house*, (i. e. in, with the house), not to be entirely rejected, but in this author improbable, and not required by the context. Wahl I. 571, apprehends the genit. in 1 Pet. iii. 21. *συνειδήσεως αγαθῆς ἐπερώτημα εἰς θεόν* in a peculiar way, thus, a promise with a good conscience in relation to God. Even although we should not object to this interpretation of the genitive, yet *συνειδ. αγαθ. εἰς θεόν*, is not a cheerful persuasion (of forgiveness of sin), *ἐπερώτ.* is arbitrarily translated *promise*, and *δι' αναστ.* is not connected with *συνειδ. αγαθ.*, but with *σῶζει.* The common interpretation, of Pott and others, seems to me faultless. *Ἐπερωτῶν* can signify *stipulari*, but *ἐπερωτᾶσθαι* is necessarily *promittere*, as also the Glossaries teach. The answer to the question proposed at the baptism would be here the principal subject; *ἐπερώτημα* would be altogether without meaning (the proposed question was not that which brings felicity), or must be taken passively and derived from *ἐπερωτᾶσθαι*, *promittere*. More simply, and in accordance with biblical usage, we must translate: *the inquiry of a good conscience* (one resolved to be good) *after God*, i. e. the turning towards God, seeking him: as to *ἐπερ. εἰς τ.* *inquiring after* something, *comp.* 2 Sam. xi. 7. The latest interpreter, Steiger, has contributed nothing important to the elucidation of this passage. There is a difficulty about the genitives, Heb. vi. 2. *βαπτισμῶν διδαχῆς*, which are usually taken for *διδ. περὶ βαπτ.* even by Künöl, here a very harsh trajection; to separate *διδ.* from *βαπτ.* as Schulz has done, is to put asunder the two things *βαπτ.* and *ἐπιθεσ. χειρ.* which in practice are intimately connected: we should rather adopt this arrangement, *διδ., βαπτ., ἐπιθ.* etc. The *διδ. βαπτ.* the doctrine of baptisms, in distinction from the legal and traditional lustrations of the Jews, is perhaps the Christian baptisms, which were the end of the Christian instruction. About the genit. apposit. see § 48.

3. The genitive of *kindred* is usually considered a genitive with ellipsis, as *Μαρία Ἰακώβου*, *Ἰούδας Ἰακώβου*; but as the genitive is the case of dependence, and indeed every relation of kindred is a kind of dependence, nothing essential to the sense is wanting (Herm. *de ellips.* p. 120.); only, what the genitive expresses altogether in a general way, is left to the reader to define more minutely according to the relations of the history. Most frequently the genitive requires son or daughter to be supplied, as Mt. iv. 21. John vi. 71. xxi. 2. 15. Acts xiii. 22.; yet *μήτῃς* in Luke xxiv. 10. Mr. xvi. 1. xv. 47. *comp.* Mt. xxvii. 56. Mr. xv. 40. (Ælian. V. H. 13. 30. ἡ Ἀλεξάνδρου κ. μήτῃς), *πατῆρ* Acts vii. 16. *Εμὸς τοῦ Συχίμ* (*comp.* Gen. xxxiii. 19.; similar Steph. Byzant. *Δαίδαλα: ἡ πόλις ἀπὸ Δαίδαλου τοῦ Ἰακώβου*), *γυνή*, Mt. i. 6. *ἐκ τῆς τοῦ Ὁυγίου* (Eurip. *Or.* 1719.), *ἀδελφός* probably Luke vi. 16. Acts i. 13. on account of Jud. 1., where the same apostle seems to be mentioned. (*Comp.* Alciphr. *επηρ.* 2. 2. *Τιμοκράτης ὁ Μητροδόξου κ. ἀδελφός*)\*. See Bos *ellips.* ed. Schäfer on these words. Boissonade *ad Philostr. Her.* p. 307.

\* The objections of Jessien to this supposition (*de authent. ep. Jud.* p. 21.), which De Wetts (*Einleit. ins N. T.* 353.) repeats, are specious, but are founded on a misap-

οἱ Χλόης 1 Cor. i. 11. are accordingly the *friends of Chloe*, as Rom. xvi. 10. οἱ Ἀγιστοβούλου. History must furnish a more certain illustration. Perhaps we ought, with most interpreters, to understand the *in-mates of the families* of these persons. Others make it the *slaves*.—Yet see Valckensser on the *passage*.

NOTE 1. It is not unusual, especially in the writings of Paul, to find *three* genitives connected, one of which grammatically governs the other. In such cases, however, one stands usually for an adjective, 2 Cor. iv. 4. τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, Ephes. i. 6. εἰς ἱπταὶον δόξης τῆς χάριτος αὐτοῦ, iv. 13. εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ (where the last two genitives belong together), *comp.* Col. i. 14. 20. ii. 12. 18. 1 Thess. i. 3. 2 Thess. i. 9. Rom. ii. 4. Rev. xviii. 3. 14. xxi. 6. Heb. v. 12. 2 Pet. iii. 2. Ephes. i. 19. iv. 13. (*Comp.* Krüger *ad Xen. Anab.* 2, 5. 38. Bornemann *ad Xenoph. Apol.* p. 44.). In Rev. xiv. 10. xix. 15. οἶνος τοῦ θυμοῦ must be connected: *wine of wrath, wine of inflammation* according to an O. T. conception. Four genitives see Rev. xiv. 8. ἐκ τοῦ αἵματος τοῦ θυμοῦ τῆς πορνείας αὐτῆς, xvi. 19. xviii. 12. xix. 15. (Judith ix. 8. x. 3. xiii. 18.).

NOTE 2. The genitive is sometimes separated by another word from its governing noun, especially in the epistles of Paul: e. g. Phil. ii. 10. ἵνα πᾶν γόνυ κάμῃ ἰπικρατῶν καὶ ἰπικρῶν καὶ καταχθονῶν (the genitives expletive of πᾶν γόνυ being separated from it), 1 Tim. iii. 6. ἵνα μὴ εἰς κρίμα ἰπικρῶν τοῦ διαβόλου (probably for the sake of emphasis), Heb. viii. 5. Otherwise in Rev. vii. 17. where, however, the reading is not established. In 1 Thess. ii. 13. Ephes. ii. 3. another construction was hardly possible. See Jacob *ad Lucian Tox.* p. 46. Ellendt *ad Arrian. Alex.* I. p. 241.

NOTE 3. Two genitives of *different* relations (the one of a person and the other of a thing) are seldom connected with *one* noun, e. g. Acts v. 32. ἡμεῖς ἴπικαν αὐτοῦ (Χριστοῦ) μάστρες τῶν ρημάτων τούτων (where, however some good Codd. have omitted αὐτοῦ), Phil. ii. 30. τὸ ἡμῶν ὁστικρῶμα τῆς λειτουργίας, 2 Pet. iii. 2. τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς τοῦ κυρίου, Heb. vi. 1. xiii. 7. Rev. iii. 10. *comp.* Thuc. 3, 12. τὴν ἐκείνων μέλλαν τῶν εἰς ἡμᾶς δεινῶν, vi. 18. ἡ Νικίου τῶν λόγων ἀπραγμοσύνη, Plat. *Legg.* 3. p. 690. B. τὴν τοῦ νόμου ἰκόντων ἀρχήν, *rep.* 1. p. 329. A. τὰς τῶν οἰκίων προκλαίσεις τοῦ γήγως, Herod. 6, 2. τὴν Ἰώνων τὴν ἡγεμονίην τοῦ πρὸς Δαρείον πολέμου, Diog. L. 3, 25. and very strained Plat. *Apol.* 32. μετοίκησης τῆς ψυχῆς τοῦ τόπου τοῦ ἐνδίδου. See Ast *ad Plat. Polit.* p. 329. *ad Legg.* p. 84. Herm. *ad Soph. Ajac.* 54. 611. Schäfer *ad Soph.* I. p. 228. Buttman *ad Demosth. Mid.* p. 17. and *ad Philoctat.* v. 751. Fritzsche *Quæst. Lucian.* p. 111. Bernhardt 162. Matth. II. 864.

In a different way two genitives are connected in John vi. 1. ἡ θάλασσα τῆς Γαλιλαίας, τῆς Τιβεριάδος, *the sea of Galilee, of Tiberias*. The latter name occurs alone in John xxi. 1. Perhaps John added the more

prehension of the nature of the genitive. Even μαθητῆς is sometimes to be supplied before a genitive. See Bos *ellips.* on this word.



definite to the more general name for the benefit of foreigners (*comp.* Pausan. 5, 7. 3.). Beza on the passage differs. Künöl's conjecture, that the words τ. Τιβ. are a gloss, is hasty. But the interpretation of Paulus: *von Tiberias aus, near by Tiberias*, if not opposed to the Greek (*see* § 30. 8.), is at least to the N. T. prose, which in such cases prefers the more perspicuous mode of expression by means of the preposition, to the case alone. Τιβ. cannot depend on the ἀπὸ in ἀπὸ ἡλθεν.

NOTE 4. Where the genitive stands *before* the governing noun, it belongs (a) either to two nominatives at the same time, Acts iii. 7. αὐτοῦ αἱ βάσεις καὶ τὰ σφυρά, or (b) a certain emphasis is implied in it (Stallbaum *ad Plat. Protag.* p. 118.) e. g. 1 Cor. iii. 9. ὁ οὗ γὰρ ἐσμεν συνεργοί, θεοῦ γεώργιον, θεοῦ οἰκοδομή ἐστε (xiii. 14.), Acts xiii. 23. τοῦ τοῦ (Δαβὶδ) ὁ θεὸς ἀπὸ τοῦ σπέρματος — ἤγαγε σωτῆρα Ἰησοῦν, Jas. i. 26. αἱ τῆς — τοῦ τοῦ μάταια ἡ δεισσοφία, Heb. x. 36. Ephes. ii. 8. which has frequently its foundation in a positive antithesis, Phil. ii. 25. τὸν σουστρογιάτην μου, ὃ μὲν δὲ ἀπόστολον καὶ γειτουροῦν τῆς χεῖρας μου, Heb. vii. 12. 1 Pet. iii. 21. Mt. i. 18. Ephes. ii. 10. vi. 9. Gal. iii. 15. iv. 28. 1 Cor. vi. 15. ix. 11. Rom. iii. 29. xiii. 4. Mostly, however, the genitive contains the principal idea, Rom. xi. 13. ἔθνων ἀπόστολος, Apostle of the Gentiles, 1 Tim. vi. 17. ἐπὶ πλοῦτου δαηλώτητι, *about riches, which are perishable*, Heb. vi. 16. 2 Pet. ii. 14. Tit. i. 7. It is not probable that the precedence of the genitive is attributable to philological peculiarities of a particular author (Gersdorf 296.), which, however, is not in itself impossible, as some deprive even emphatic expressions of much of their emphasis.

NOTE 5. According to Künöl, Wahl, and others, περὶ with acc. in Mr. iv. 19. ἡ περὶ τὰ λοιπὰ ἐπιθυμία, is a circumlocution of the genitive. But although Mark could have written ἡ τῶν λοιπῶν ἐπιθ., yet the former mode is not only more distinct, but leaves to περὶ its proper signification, cupiditates quæ circa reliqua (rel. res) versantur (Heliad. *Eth.* 1, 23. 45. ἐπιθυμία περὶ τὴν Χαρίτλειαν, Aristot. *Rhet.* 2, 12. αἱ περὶ τὸ σῶμα ἐπιθυμίαι), just as in John xv. 22. It is somewhat different when in Greek writers περὶ with acc. is used for a circumlocution of the genitive of the object, to which some quality or property is attributed, e. g. Diod. Sic. 11, 80. ἡ περὶ τὸ ἐξὸν ἀρχαῖότης, *ibid.* τὸ περὶ τοὺς κρατῆρας ἰδίωμα (*comp.* Schäfer *ad Julian* p. VI. and *ad Dion. comp.* p. 23.) Sext. Emp. 2, 2. τὸ περὶ αὐτὴν πάλλος is of a different nature. The passage quoted by Wahl *Ælian.* 2, 10. does accordingly not belong here, Xen. *Cyrop.* 5, 3. 21. no περὶ cum acc. is found. Interpreters find a similar circumlocution of the gen. by ἐξ in 2 Cor. viii. 7. τῇ ἐξ ὑμῶν ἀγάπῃ; but it means, amor qui a vobis proficiscitur, and more exact than τῇ ὑμῶν ἀγάπῃ, which could have also the meaning of *in vobis*. So Thuc. 2, 92. ἡ ἀπὸ τῶν Ἀθηναίων βοήθεια, Dion. Hal. IV. p. 2235, 13. πολλὸν ἐκ τῶν παρόντων κινήσας ἔλεον, Plat. *rep.* 2. p. 363. A. τὰς ἀπ' αὐτῆς εὐδοκίμησεις, Arrian. *Indic.* 29, 5. Plutarch. *Cic.* p. 783. Polyæn. 5, 11. Diod. Sic. 5, 39. 1, 8. *Exc. Vat.* p. 117. Lucian. *consecr. hist.* 40. Arrian. *Alex.* 1, 17. 12. *Comp.* Jacobs *ad Athen.* p. 321. and *ad Anthol. Pal.* I. 1. p. 159. Schäfer *ad Soph. Ajac.* p. 228. Ellendt *ad Arrian Alex.* I. p. 329. With

this can be compared Acts xxiii. 21. τὴν ἀπὸ σοῦ εὐαγγελίαν. Also Rom. xi. 27. ἡ παρ' ἐμοῦ διαθήκη demands the same interpretation. See Fritzsche *ad Mr.* p. 182. In none of these places is there an unmeaning circumlocution. The circumlocution of the genit. by means of ἐν (see Koppe *ad Ephes.* p. 60.), as instances of which Eph. ii. 21. Tit. iii. 5. 1 Cor. ii. 7. 2 Pet. ii. 7. are quoted, will not be so accounted by an attentive reader. In the passages commonly adduced, κατὰ with its case is not to be considered exactly a circumlocution for the genitive. In Rom. ix. 11. ἡ κατ' ἐκλογὴν πρόθεσις means, the purpose which takes place in consequence of election; in xi. 21. οἱ κατὰ φύσιν κλάδοι are the branches according to nature, i. e. natural branches. Yet see above § 22, 2.—More suitable instances are found in the Greek writers, e. g. Diod. Sic. I. 65. ἡ κατὰ τὴν ἀρχὴν ἀπόδοσις, the putting down of the government (properly in respect to the government), 17, 60. 4, 13. Exc. Vat. p. 103. Matth. II. 866. About εὐαγγ. κατὰ Ματθ. etc. see Fritzsche (*comp.* instances in the *nova biblioth.* Lubec. II. p. 105.). In 1 Pet. i. 11. τὰ εἰς Χριστὸν παθήματα is incorrectly taken for τὰ Χριστοῦ παθήματα (v. 1.); it is (similar to the περὶ τῆς εἰς ὑμᾶς χάριτος, ver. 10.) *sufferings destined for him*. It is different, when the genit. depending on a noun is expressed by the interposition of a preposition, because the verb prefers this interposition, e. g. κοινωνία ὑμῶν εἰς τὸ εὐαγγέλιον, Phil. i. 5. ἐπερώτημα εἰς θεῖον (*after God*), 1 Pet. iii. 31. *Comp.* 2 Sam. xi. 7. ἐπερωτῶν εἰς θεόν.

4. The same form of direct dependence takes place in the connection of the genit. with verbal adjectives and participles, which then are used adjectively, as 1 Cor. ii. 13. διδασκοί πνεύματος ἁγίου λόγοι, 2 Pet. ii. 14. καρδία γεγυμνασμένην πλεονεξίας (according to good Codd.) *comp.* *Iliad.* 5, 6. κελουμένος ὠκείανιοι, Soph. *Ant.* 794. φωτὸς ἠπατημένη, 1331. φίλων νικῶμενοι and especially with 1 Cor. Soph. *El.* 343. κείνης διδασκὰ, and with 2 Pet. Philostr. *Her.* 2, 15. θαλάττης οὐκω γεγυμνασμένοι, 3, 1. Νέστορα πολέμων πολλῶν γεγυμνασμένον, 10, 1. σοφίας ἤδη γεγυμνασμένον, see Boissonade *ad Philostr. Her.* p. 451. According to this the two following passages are easily interpreted: Heb. iii. 12. καρδία πονηρὰ ἀπιστίας, a heart wicked (in respect to) of unbelief (a wicked, namely unbelieving heart) like καρδία πονηρὰν ἀπιστίας Ἰχουσα; similar Plat. *Apol.* 32. ἀμύχανον ἂν εἴη εὐδαιμονίας. See Wex. *ad Antig.* I. 162. on the active and pass. signification of verbals. See Monk. *ad Eurip. Alcest.* 752. Matth. II. 811. Jas. i. 13. ἀπειστός κακῶν, which most of the interpreters translate: *untempted by sin* (*comp.* Soph. *Antig.* 847. ἀκλονστας φίλων, *Æschyl. Theb.* 877. κακῶν ἀτρέμονος, Eurip. *Hippol.* 962.); Schulthess on the other hand: *unexperienced in sin*. The parallelism with πειράζει is unfavorable to the latter interpretation. The active rendering of the *Æthiopian*, *not tempting to sin*, is still more objectionable, on account of the genitive κακῶν, both because the following πειράζει δι' αὐτὸς οὐδένα would be tau-

to logical (as moreover the Apostle by δι must have intended to express something different from ἀπειραστος), and because ἀπειρ. does not occur in an active sense, as Schulthess thinks. The genitive has very different uses, at least in the poets and writers who in their style exhibit a poetical or rhetorical coloring: ἀπειρ. πασιῶν might as well be rendered, *not tempting in respect to sin*, as Soph. Ai. 1405. λουτρῶν ὁσίῳ ἱερίαις *suitable for holy washings*, or Herod. 1, 196. παρθῖνοι γάμων ὤραιαι *ripe for marriage*.

According to the above analogy Paul might have written in 1 Thess. i. 4. ἀδελφοὶ ἡγασημένοι (τοῦ) θεοῦ; but he construed the ἡγαση. as a participle, and therefore with ἐκ θεοῦ, comp. Acts x. 41. The Pauline πλητοὶ Ἰησοῦ Χριστοῦ, Rom. i. 6. cannot be brought under the foregoing rule; according to another view of the πλητοὶ entertained by the Apostles it means: *called of God, who are of Christ, belonging to Christ*.

5. In consequence of its fundamental signification, the genitive became among the Greeks, the *case of partition and of separation*; and as these two are nearly related, they often passed into each other in various forms. As the case partitive it appears sometimes in the subject, as Xen. Anab. 3, 5. 16. ὅποτε — σπείσονται καὶ ἐπιμίγνυσθαι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς αὐτοὺς, *and of them with those, of those with them to mingle*, (i. e. some of them), Thuc. 1, 115. more frequently in the predicate with all verbs and adjectives, which, either from their nature or in a particular connection, affect not the whole object but only a part of it, as λαμβάνειν χειρὸς, *by the hand*, ἐσθίειν τινός, *to eat of something*,\* πλερύνει τινός, *to fill with something*, κλέπτειν τινός, *to steal of something*, (Diod. Sic. 4, 24.). Here the N. T. usage is conformed to the Greek. The partitive genit. appears in the *subject* only in Acts xxi. 16. συνῆλθον καὶ τῶν μαθητῶν, for which (also by the Greeks) τινὲς τῶν or at least ἐκ τῶν were most commonly employed (Mt. xxiii. 34. Luke xxi. 16. John xvi. 17.). But the N. T. authors have generally used the partit. genit. in the predicate. With this case are connected: 1. (a.) Words which signify *to have a part, to partake of*, as κοινωνός 1 Cor. x. 18. 1 Pet. v. 1., μετέχειν 1 Cor. ix. 10. x. 21. Heb. v. 13., κληρονόμος Rom. iv. 13. Heb. i. 2., ζητέειν† Mt. vi. 32. 2 Cor. iii. 1. But κοινωνεῖν takes also the dative of the thing, 1 Tim. v. 22. Rom. xv. 27. 1 Pet. iv. 13. and in

\* It is strange that even Monk *ad Eurip. Alcest.* 855. would supply μέγας τι in such cases.

† Although many of the Codd. in Luke xi. 8. have ἔστω ζητέειν, we can thence infer as little as from the construction ζητέειν τι (Matth. II. 834.), that ζη. also governs the acc. in the signification of *willing, asking*, as Künol does.

a peculiar construction *εις*, Phil. iv. 15. οὐδεμία μοι ἐκκλησία ἐκοινώνησεν *εις* λόγον δόσεως, etc. *comp.* Plat. *rep.* 5. p. 452. E. δυνατὴ φύσις ἡ δόγμῳ τοῦ ἀβέντου γένους κοινωῆσαι *εις* ἅπαντα τὰ ἔργα. The dative of the thing occurs sometimes in Greek writers (Poppo *ad Thuc.* III. II. p. 77. *comp.* the construction *κοινων τινι τινι*, Galen. *protrept.* 2.), and is perhaps to be interpreted by the idea of *participation*, which is implied in *κοιν.* 1 Tim. v. 22. μηδὲ κοινώνει ἀμαρτίαις ἀλλοτριαῖς, i. e. μηδὲν σοι καὶ ταῖς ἄλλων ἀμαρτ. κοινὸν ἔστω. — μετέχειν is once construed by the interposition of *ἐκ* 1 Cor. x. 17. ἐκ τοῦ ἰνὸς ἄρτου μετέχομεν. I know of no instance in the Greek writers. (b) Words which signify *plenty, fulness,\* want, emptiness*, as Acts v. 28. πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδασχῆς ὑμῶν (ii. 28. xix. 29.), John ii. 7. γεμίσατε τὰς ὕδρίας ὕδατος, Mt. xxii. 10. ἐκλήσθη ὁ γάμος ἀνακειμένων, John i. 14. πλήρης χάριτος, Jas. i. 5. ἡ τις ὑμῶν λείπεται σοφίας (see *Matthiæ ad Eurip. Hippol.* 323.), *comp.* Acts xxvii. 38. Luke xv. 17. xxii. 35. Rom. iii. 23. Such verbs as are only seldom connected with ἀπὸ (Luke xv. 16. ἐπεθύμει γεμίσαι τὴν ποιῶσαν αὐτοῦ ἀπὸ τῶν περὶ αὐτῶν, xvi. 21.), or with ἐκ (χορτάζ. ἐκ Rev. xix. 21.)†. About ὑστερεῖν ἀπὸ Heb. xii. 15. see Böhme *in loc.*, yet *comp.* Sir. 7, 34. μὴ ὑστερεῖ ἀπὸ πλεονέκειν. 1 Cor. i. 7. ὑστερεῖσθαι ἐν μηδενὶ χαρίσματος needs no explanation.—(c) Verbs signifying *to smell of, to breathe of* something, which are related to the former, e. g. πνίειν *Aristoph. Eq.* 437. In the N. T. but once, figuratively, Acts ix. 1. ἐμπνίων ἀπειλῆς καὶ φόβου, as if *he breathed of threatenings and slaughter*, *comp.* πνίειν φρονημάτων, *Heliod. Æth.* 1.2. otherwise φόβον πνιόντες *Theocr.* 22, 82. θυμὸν ἐκπνίων *Eurip. Bacch.* 620., where these verbs are used transitively: *to breathe murder, wrath, to breathe out.* Both constructions are correctly conceived.—2. Transitive verbs, in all those cases where the action relates not to the entire object, but only to a part of it. Here belong especially (a) *the verbs of giving something* Rev. ii. 17. δώσω αὐτῷ τοῦ μάννα (where some Codd. correct it into δώσω

\* Πλοῦσις with the genit. belongs here, *Eurip. Jo.* 593. *Orest.* 388. But in the N. T. the preposit. ἐν is always used, Eph. ii. 4. πλ. ἐν ἐλπί, Jas. ii. 5. *Comp.* πλουτῶν; e. g. πλουτίζεσθαι ἐν τινι, 1 Tim. vi. 18. 1 Cor. i. 5.

† As to πλεόνειν ἀπο, *Athen.* 13. p. 509. see *Schweighäuser Add. et Corr.* p. 478.—Mt. xxiii. 25. Ἰσχυρὸν γέμουσιν ἐξ ἀργυρῆς καὶ ἀδελφῶν, as it is spoken of the dishes, is probably to be interpreted thus, *their contents were acquired by robbery*, etc. Luke on the contrary, xi. 39. transfers the being full of robbery and injustice to the Pharisees themselves, and therefore writes γέμου ἀργυρῆς with the genitive alone. In John xii. 3. also, ἡ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς, the ἐκ τῆς ὁσ. is not a substitute for the mere genitive, but denotes that *from which* the fulness proceeds: *was filled by means of the odor.*

αὐτῷ φαγεῖν ἀπὸ τοῦ μάννα, and where also Bretschneider supplies *ix*,\* *comp.* Gen. xxx. 14.; (b) Verbs of *enjoying*, like *πρὸςλαμβάνεσθαι τροφῆς*, Acts xxvii. 36. *γίνεσθαι τινος*, Mt. xvi. 28. Luke ix. 27. xiv. 24.; (c) Verbs of *seizing, touching, taking hold of*†, as Mr. ix. 27. *κράτησας αὐτὸν τῆς χειρός*, *by the hand*, Acts iii. 7. Ezech. vii. 3. (*comp.* Eurip. *Hec.* 1166. Xen. *Anab.* 1, 6. 10. Plutarch *Apophth.* p. 180. Lucian. *Pisc.* 12.), Mr. v. 30. *ἤφατο τῶν ἱματίων*, *see yet ἄπτεσθαι*, Mr. i. 41. vi. 56. Luke xxii. 51. (Gen. xxxix. 12. Judith xiii. 7. Job. i. 19.), *ἐπιλαμβάνεσθαι* Mt. xiv. 31. Mr. viii. 23. Luke ix. 47. Acts xxiii. 19. (also tropically Luke xx. 20. 26.), *διηγάνειν* Heb. xii. 20., *κρατεῖν* Luke viii. 54. Heb. vi. 18. (on the other hand *κρατεῖν τινα* Mt. xiv. 3. xviii. 28. Mr. iii. 21. of the seizing, apprehending of the whole person, Polyb. 8, 20. 8., so also *ἐπιλαμβ. τινα* Acts ix. 27. xvi. 19.), *βάπτειν ὕδατος* Luke xvi. 24. Bernhardt 168. (*βάπτειν εἰς μίσην* *Ælian.* V. H. 14, 39.). This construction, however, is generally not as frequent in the N. T. as in the Greek writers. Not only, because many such verbs‡ govern the accusative (where properly the genitive should have been used), as *γίνεσθαι* John ii. 9. Heb. vi. 5., but especially verbs of *eating, communicating, taking from*, which are sometimes connected with ἀπὸ, e. g. Luke xxiv. 42. *ἐπίδωκεν αὐτῷ* — — — ἀπὸ μελισσίου κηρίου, Mt. xv. 27. Mr. vii. 28. *τὰ πυνάρια ἐδίδει ἀπὸ τῶν ψυχίων τῶν παιδίων* (*comp.* 10 כֶּבֶל and *φαγεῖν ἀπὸ* Fabric. *Pseudepigr.* II. 706. Luke xxii. 18. Acts v. 2. *καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς*, John xxi. 10. *ἐνέγκαστε ἀπὸ τῶν ὀφθαρτίων*, Mr. xii. 2. *ἵνα — λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος*, Acts ii. 17. *ἐκχύω ἀπὸ τοῦ πνεύματός μου*, sometimes with *ix* John iv. 14. *ὅς ἂν πίνη ἐκ τοῦ ὕδατος*||, 1 John iv. 13. *ἐκ τοῦ πνεύματος αὐτοῦ δίδωκεν ἡμῖν*, Luke xxii. 16. 1 Cor. ix. 7. 13. xi. 28. The following are incorrectly assigned to this head: Heb. xiii. 10. *φαγεῖν ἐκ θυσιαστηρίου* *de victima comedere*, for *θυσιαστήριος* is there *altar: to live from the altar*, i. e. to eat the flesh of the offered victims. In the Greek, *comp.* Plat. *rep.* 3. p. 395. C. 10. p. 606. B. Apol. p. 31. B.

\* This passage illustrates the distinction between the genit. and accus., as καὶ δάσω ψῶφω λευκῇν follows. *Comp.* Heliod. 2, 23. 100. *ἐπαρτίσθαι ἐμὴν τοῦ ὕδατος* i. δὲ καὶ οἶνον.

† Here we might also place the construction of the middle *ἀν ἑχέσθαι* with the genit.

‡ *φαγεῖν* and *ἐσθίειν*, signifying *to eat up, to devour*, take the acc. of the object (Mt. xii. 4. Rev. x. 10.). And they even govern this case when the food which one takes is only generally expressed; e. g. *τὸ μάννα ἔφαγον*, John vi. 58. Mt. xv. 2. Mr. i. 6. 1 Cor. x. 3. *Comp.* Diog. L. 6, 2. 6.

|| Otherwise 1 Cor. x. 4. *ἔπινα ἐκ πνευματικῆς ἀκαλουθείας πίστεως*, where Flatt's interpretation is erroneous.

The genitive with *τυγχάνειν* (*ἐκτινυχάνειν*), which occurs exclusively in the N. T. (about the accusative *see* Herm. *ad Vig* p. 760. Bernhardy 176.) Luk. xx. 35. Acts xxiv. 3. xxvii. 3., must perhaps be interpreted originally according to the above rule; yet it is used even where the *whole* object is meant. The ancient writers construe *καταγομίζειν* (to participate of a thing) almost always with the genitive (Kypke II. 381.); in the later authors and the N. T. the accusative of the thing is connected with it Mt. v. 5. xix. 29. Gal. v. 21. (Polyb. 15, 22. Alciph. 1, 39.) *see* Lob. *ad Phryn.* p. 129. Matth. II. 802.—*Λαγχάνειν* takes the accusative (except Acts i. 17.) in 2 Pet. i. 1. *ἰσότημον ἡμῖν λαχοῦσι πίστιν* (where *πίστις* is not the faith in an ideal sense, of which every Christian partakes by means of his conviction, but the subjective faith, which belongs to *these* Christians) Matth. II. 801. On the other hand the genitive is found in Luk. i. 9. *comp.* Brunk *ad Soph. Electr.* 364. Jacobs *Anthol. Pal.* III. p. 803.

6. To designate *separation* and *distance* the genitive is frequently used by the Greeks, e. g. *ἐλευθεροῦν τινός* to deliver *from* something, *κωλύειν, ἐποχωρεῖν, παύειν, διαφίξειν τινός*, *see* Matth. II. 829. 845.—Bernhardy 179., although in such cases proper prepositions also are used. The N. T. construes with the genitive only *μετασταθῆναι* Luk. xvi. 4., *ἀστοιχεῖν* 1 Tim. i. 6., *αἰξεν* to break loose *from* Mr. ii. 21., *παύεσθαι* 1 Pet. iv. 1., *κωλύειν* Acts xxvii. 43. (*comp.* Xen. *Cyrop.* 2, 4. 23. *Anab.* 1, 6. 2. Polyb. 2, 52. 8.), *διαφίξειν* Mt. x. 31. 1 Cor. xv. 41. (Xen. *Cyrop.* 8, 2. 21. *Comp.* Krtiger *ad Dionys. Hal.* p. 462.) On the other hand the interposition of a preposition occurs, (a) constantly with the verbs of *delivering, being free* (Matth. II. 665. Bernhardy 181.) *comp.* *λύειν ἀπὸ* Luk. xiii. 16. 1 Cor. vii. 27, (Plat. *Phæd.* p. 65. A.), *ἐλευθεροῦν ἀπὸ* Rom. vi. 18. 22. viii. 2. 21. (Thuc. 2, 71., also with *ἐκ* Matth. II. 830.), *ρύεσθαι ἀπὸ* Mt. vi. 13. Luk. xi. 4., with *ἐκ* Luk. i. 74. Rom. vii. 24.; *σώζειν ἀπὸ* Rom. v. 9. and more frequently with *ἐκ* James v. 20. Heb. v. 7.; *λοτρῶν ἀπὸ* Tit. ii. 14. (*λύειν τινας* Fabric. *Pseudepigr.* I. 710.); *παδαρός* and *παδαρίζειν ἀπὸ* Joseph. *Antt.* 9, 45. Acts xx. 26. 2 Cor. vii. 1. (Tob. iii. 14. Diod. Sic. 1, 24. Demost. *in Neær.* p. 528. C., with *ἐκ* Appian *Lyr.* 59.), *ἀδωρεός ἀπὸ* Mt. xxvii. 4. 24. (יָד בְּיָד) *see* Krebs *Obs.* 73. similar *λούειν ἀπὸ* (to wash, to cleanse of) Acts xvi. 33. Rev. i. 5.; (b) with the genitive in *ἀναπαύεσθαι ἐκ τῶν κόπων* Rev. xiv. 13. *πauσάτω τὴν γλῶσσαν ἀπὸ παροῦ* 1 Pet. iii. 10. (Soph. *Electr.* 231. 987. Eurip. *Hec.* 911. Thuc. vii. 73.) On *διαφίξειν ἀπὸ* Gal. ii. 6. *see* Winer's *Comment.* *χαρίζειν* is construed with *ἀπὸ* in Rom. viii. 35. 1 Cor. vii. 10. Heb. vii. 26. Plat. *Phæd.* p. 67. C. (*Comp.* Polyb. 5, 111. 2.).

Here belongs also *κρύπτειν (τι) ἀπὸ τινός* Luk. xix. 42., instead of which the Greeks say *κρύπτειν τινά τι*. It is properly a *constructio pregnans* (*comp.* also Septuag. Gen. iv. 13. xviii. 17. 1 Sam. iii. 18.). In the same

manner the verbs *to remain behind something*, to which perhaps 2 Pet. iii. 9. οὐ βραδύνει ὁ κύριος τῆς ἐπαγγελίας might be reduced (οὐ βραδύνει τῆς ἐπαγγελίας). Otherwise Wahl I. 138. Yet Syr. has ἐπαγγ. connected with βραδ. However κύρ. τῆς ἐπαγγ. can be construed together, as many do interpret it.

7. To the signification of the genitive may be reduced more or less clearly, (a) verbs of sense, especially ἀκούειν τινός *to hear some one* (properly *to hear from some one*) Mt. xvii. 5. Luk. ii. 46. John iii. 29. or *to hear something (to hear of something)* John v. 25. Luk. xv. 25. John vi. 60., see Engelhardt *ad Plat. Lach.* p. 43. Buttmann *ad Philoct.* p. 61. (b) verbs of *desiring*, as ἐπιθυμεῖν 1 Tim. iii. 1. Mt. v. 28., ἀξίγησθαι 1 Tim. iii. 1. Heb. xi. 16., where we use also the genitive. The desire is that into which the several things are incorporated and received. On the contrary ἐπιθυμεῖν τι relates to the thing desired as the single object to which the ἐπιθυμεῖν is directed. Here belongs διψῶν τίνος. Yet this verb in a fig. sense is also connected with the acc. (φιλοσοφίας διψ. *Epist. Socr.* p. 53. *Allat.*, βρεφῶν φόρον διψ. *Anthol.* 4, 9.), comp. Mt. v. 6. διψῶντες δικαιοσύνην. In the Septuag. Ex. xvii. 3. this verb is connected with the dative. The difference between the two constructions is clear; διψ. φιλοσοφίας means, *to thirst after philosophy*, but διψ. φιλοσοφίαν represents philosophy as an undivided thing, which we wish to possess. (c) Verbs of *remembering, thinking of*, (thinking, thought is a whole, into which the several things are received; *to think of a thing* means, to receive that thing as a part into thinking, the thought), Luk. xvii. 32. μνημονεύετε τῆς γυναικὸς Δώτ, Luk. i. 72. μνησθῆναι διαθήκης Acts xi. 16. 2 Pet. iii. 2. etc. Yet ἀναμνησθ. in Heb. x. 32. and Mr. xiv. 72. (according to good authorities), and μνημον. govern often the accusative (Matth. II. 820.), however more in the signification *to have present in the mind*, to keep in memory (Bernhardy 177), Mt. xvi. 9. 1 Thess. ii. 9. Rev. xviii. 5. Verbs of *remembering, making mention of*, are never found in the N. T. with the genitive; μνημον. περὶ Heb. xi. 22. comes nearest to it (comp. μνησθαι περὶ Herod. 1, 36. Xen. *Cyrop.* 1, 6. 12. Tob. 4, 1.), elsewhere as transitives Mt. xvi. 9. 1 Thess. ii. 9. 1 Cor. iv. 17. 2 Cor. vii. 15. Rev. xviii. 5. (d) Verbs signifying *to concern oneself* about something, *to care for*, and *to neglect*, as ἐκτελεσθαι Heb. vi. 10. xiii. 2. 16. (Bernhardy 181.), δύναισθαι Philem. ver. 20., ἀτελεσθαι Luk. i. 54. 1 Tim. vi. 2. (Plutarch *pædag.* 10. Xen. *Cyrop.* 2, 3. 6., φείδεσθαι Acts xx. 29. 1 Cor. vii. 28., ἐπιμέλεισθαι Luk. x. 34. 1 Tim. iii. 5., μέλει 1 Cor. ix. 9. Acts xviii. 17. The latter is used also with περὶ Mt. xxii. 16. John x. 13. xii. 6. (Herod 6, 101. Xen. *Hier.* 9, 10. comp. Strang in the *Archiv. of Jahn* II. III. 400.), so as

ἰκάνειν c. accus. Phil. iii. 14. (e) *Δίωμαι* to ask or beg of, some one with a genit. of the person Mt. ix. 38. Acts xxvi. 3. 2 Cor. v. 20. etc. (f) *Καυχᾶσθαι* to boast of something Rom. xi. 18. Jas. ii. 13. (comp. to acquire glory from something). On the other hand the construction *ἰκάνειν τινα τινος*, (comp. Matth II. 682. Poppo *ad Thuc.* III. I. p. 661.) does not occur in the N. T. (as Bornemann says, *Schol. in Luc.* p. 98.), for in Luk. xvi. 8. τῆς ἀδικίας is certainly to be connected with οἰκονόμος and the object of *ἰκάνειν* is expressed in the sentence *ὅτι φρονίμως ἐποίησεν*. See remark on this phrase (Sintenis) in Leipz. *Lit. Zeit.* 1833. I. 1135. (g) Verbs of ruling over something as *κυριεύειν* (i. e. *κύριον τινος ἵνα*) Rom. xiv. 9. 2 Cor. i. 24. (Xen. *Mem.* 3, 5. 11.) *αἰδεύειν* 1 Tim ii. 12. *κατακυριεύειν* Jas. ii. 6., *αὐθεντεῖν* Acts xviii. 12. (h) Verbs of accusing of a crime etc. Acts xix. 40. *κινδυνεύομεν ἐγκαλεῖσθαι στάσεως* Luk. xxiii. 14. Acts xxv. 11. (yet Acts xxiii. 29. also *περὶ τινος* is found) Matth. II. 849.

The genitive with the above verbs is not so frequent and forcible in the N. T. as among the Greeks, e. g. *ἐπακούειν τινός*, which occurs in Thuc. 2, 62. and even sometimes is found in the Septuag. Jud. ii. 17. (according to analogy from ἀκούειν) Matth. II. 841., never occurs in the N. T., but *ἀκούειν τινί* (as in Xen. *Cyrop.* 4, 5. 19. 8, 1. 18.). Also *βασιλεύειν τινός* is not found (Herod. 1, 206.), but *ἐπὶ τινος* Mt. ii. 22. Rev. v. 10. or *ἐπὶ τινα* Luk. i. 33. 19. xiv. 27. (comp. *ἄρχεσθαι ἐν* 1 Sam. ix. 17. x. 1.)

Verbs of *buying and selling* have the genitive of *the price*. (Matth. II. 843. Bernhardt 177.), Mt. x. 29. *ὥχι δύο στρούθια δσσαζίου πωλεῖται*, xxvi. 9. *ἡδύνατο τοῦτο πρᾶξῃαι πολλοῦ*, xx. 13. 1 Cor. vi. 20. Rev. vi. 6. comp. Deut. ii. 6. (on the other hand Mt. xxvii. 7. *ἠγόρασαν ἐξ αὐτῶν viz. ἀγγυρίων*, Acts i. 18. comp. Palæph. 46, 3. 4.) comp. Mt. xx. 2. According to the construction with *ἐκ*, this genitive might be reduced to the idea of *proceeding from*, as that which is bought for a price, goes forth as it were to us for the price paid. But as this construction, the only one of the kind, proves nothing for the native Greek conception of this relation, it is perhaps more simple (as Hermann *ad Viger* 878. does in a similar construction) to derive it from such connections of nouns as *μυρὸν πολλοῦ, ἰχθύες δυνῶν δσσαζίων* (fish of, for two Assar.).

The use of *εἰμὶ* with the genit., which otherwise must be explained by the omission of a preposition, is very clearly reducible to the primary idea of this case. It is much more common in Gr. prose than in the N. T. Here may be noted, (a) The genitive partitive 1 Tim. i. 20., which frequently represents a genitive of a party (plur. masc.). (b) The genitive of possession, both of the person 1 Cor. iii. 21. *πάντα ὑμῶν ἐστίν*, vi. 19. *οὐκ ἐστὶ ἑαυτῶν* you do not belong to yourselves, 2 Cor. x. 7. *Χριστοῦ εἶναι* (similar 1 Cor. i. 12. of heads of parties), in another manner *οὐχ' ὑμῶν ἐστὶ γυναι* etc. *it belongs not to you, it is not your business*; and also of the thing, 1 Thess. v. 5. 8. *οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότος* — — ὑμῶν ἡμέρας ὄντες; *we are not of the right, do not belong to the right*.



See Matth. II. 783. (c) The genitive (sing. abstract.) of a quality or property, which some one possesses, in manifold constructions, Luk. ix. 55. οὗον πνεύματος ἐστε ὑμεῖς, 1 Cor. xiv. 33. οὐκ ἐστὶν ἀκαταστασίας ὁ θεός, Heb. x. 39. ἡμεῖς οὐκ ἴσμεν ὑποστολῆς — ἀλλὰ πίστει etc. Also with the concrete genitive Mr. v. 42. ᾧ ἐτῶν δώδεκα.

8. The genitive of *time and place*, without direct dependence denoted by a single word, is used to designate a general statement (Herm. *ad Vig.* p. 879. Hartung p. 32.), e. g. Æsch. *Prom.* 723. καιῶς χειρὸς σιδηροτέκτονες οἰκοῦσι χάλυβες to the left hand, (Herod. 5, 77.), Xen. *Ephes.* 5, 13. ἐκείνης τῆς ἡμέρας on that day, Philost. *Her.* 9, 3. χειμῶνος des Winters, i. e. during the winter, Thuc. 3, 104. (Matth. II. 857.). In this case the N. T. writers almost uniformly employ a preposition; such a genitive is found only in some established formulas, as νυκτός by night (more distinct in 1 Macc. vi. 20.), Luke xviii. 12. τοῦ σαββάτου on the Sabbath, xxiv. 1. ὁδεξο βαθείας, v. 19. μὴ εὐρόντες, ποίας (ὁδοῦ) εἰσενέγκωσιν αὐτόν by which way (xix. 4.) Gal. vi. 17. τοῦ λοιποῦ (comp. the German: des weitern.).

Rev. xvi. 7. ἤκουσα τοῦ θυσιαστηρίου λόγοντος does not belong here, *I heard speaking out of the altar*, (comp. Soph. *El.* 78. Herm. *ad Soph.* CEd. R. p. 34. Buttm. *ad Philoct.* p. 115. Bernhardt 137.), but according to analogous passages, ver. 5 and vi. 3. 5. is to be rendered, *I heard the altar speaking*, and this is perhaps to be attributed to the strangely mysterious complexion of this vision. The other reading, ἤκ. ἀλλοὺ ἐκ τοῦ θυσιαστ. λόγ. is a manifest interpolation.

NOTE. The genitive absolute which often occurs in the N. T. in historical style, is not in a proper sense absolute, but is referable to the genitive as a case designating time (comp. Hartung p. 31.), and therefore similar to the *ablat.* absolute in Latin, but there it is used with a more extensive reference, viz. to indicate case and condition, which is also implied in the genitive. It remains only to be remarked that it sometimes occurs, where, on account of the following verb, we should have expected a different case, Luke xvii. 12. εἰσερχομένον αὐτοῦ — ἀπ᾽ ἤντησεν αὐτῷ, xxii. 10. 53. xviii. 40. ἐγγίσαντος αὐτοῦ ἐπηρώτησεν αὐτόν Mr. xi. 27. Acts iv. 1. xxi. 17. This is common also with the Greeks, partly because in the beginning of the sentence the writer had not thought of the principal verb, and partly because the regular construction would render the expression heavy, comp. Herod. 4, 3. Thuc. 1, 114. Isocr. *big.* p. 834. Polyb. 4, 49. 1. Plutarch II. p. 845. Paus. 6, 3. 6. Xen. *Ephes.* 4, 5. Heliod. *Æth.* 2. 30. 113. Xen. *Anab.* 2, 4. 24. *Memor.* 4, 8. Schäfer *ad Apollon. Rh.* II. p. 171. *ad Dem.* II. p. 202. Poppo *ad Thuc.* I. 2. p. 119. Siebelis *ad Pausan.* II. p. 8. As exceptions we find genitives absolute, where the subject of the leading clause (nominat.) is the same with that in the dependent clause, Mt. i. 18. μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαριάς τῷ Ἰωσήφ πρὶν ἢ συνελθεῖν αὐτούς, εὐρέθη ἐν γαστρὶ ἔχουσα, where

the writer probably had in his mind another arrangement of the sentence. In Greek *such* instances are rare; yet see Xenoph. *Cyrop.* 6, 1. 37. Plato *Gorg.* p. 565. C. *comp.* Poppo *ad Thuc.* I. 119. Jacobs *ad Philostr.* p. 670. From the Septuag. are to be noticed Gen. xlv. 4. Exod. iv. 21. xiv. 18. *comp.* Epiphani. *vit.* p. 326. 340. 346. (in the second volume of the *Opp.* Epiphani. ed. Colon.)

### § 31. Of the Dative.

1. The *dative* in connection with verbs (transit. and neut.) usually denotes the object to which the action relates, without however passing over to it or directly affecting it, as ὁμοιωῖν τινι, *to liken to something*,\* ξειζισθαί τινι, *to look with wonder on, to be amazed at*, 1 Pet. iv. 12. (Thuc. 4, 85.), μεριμνᾶν τινι, *to care for something*, Mt. vi. 25., προσκυνεῖν τινι, *to pay reverence to some one*, Mt. ii. 8. 11., γονυπετεῖν τινι Mt. xvii. 14. (Rom. xiv. 11.), ὁμολογεῖν τινι, Heb. xiii. 15. *to praise*, ἰξομολογεῖσθαι also Rom. xiv. 11.; μέμψεσθαι τινι, *to cast reproaches on some one*, Heb. viii. 8. (Diog. L. 1, 2. Diod. Sic. 4, 47.), so also ἐπιτιμᾶν τινι Mt. xvii. 18. xix. 13. *comp.* yet Rom. xiii. 2. 2 Cor. ii. 12. Heb. v. 2. Luke xii. 21. In such a dative the idea of *advantage or disadvantage* (the *dat. commodi and incommodi*) is sometimes more prominently presented, as John iii. 26. ᾧ σὺ μαρτυροῦσθαι, *to whom thou hast borne testimony, viz. favorable, honorable* (Luke iv. 22. Rom. x. 2. *comp.* Xen. *Mem.* 1, 2. 21.), on the other hand, Mt. xxiii. 31. μαρτυρεῖτε ἑαυτοῖς, *you witness against yourselves*, Jas. v. 3. *Comp.* 2 Cor. v. 13. Rom. xiv. 6. Luke i. 55. (*comp.* Ps. xcvi. 3. μνησθήναι ἐλπίς τινι) Heb. vi. 6.

Ἐναγγελίζεσθαι usually takes the dative of the person, Luke iv. 18. 1 Pet. iv. 6. Rom. i. 15., almost without exception where an acc. of the object follows (Luke i. 19. ii. 10. Acts viii. 35. xvii. 18. 1 Cor. xv. 1.), as in Greek writers, see Lobeck *ad Phryn.* p. 268. As to ἐναγγελίζεσθαι, see § 32. 1. See Rob. *Gr. and Eng. Lex.* at this word.

In Matthew, Mark, and Paul, προσκυνεῖν (*to revere and adore*) always governs the dative (Mt. iv. 10. is a quotation from vi. 13.), in the other writers, however, sometimes the dative (John ix. 38. Acts vii. 43. Heb. i. 6. Rev. iv. 10. vii. 11.), sometimes the accusative (Luke iv. 8. xxiv. 52. Rev. xiii. 4. xiv. 11. γονυπετεῖν τινα is similar, Mr. i. 40. x. 17. (and

\* Of the words of *similarity or equality*, only ὅμοιος (like *similis*) is construed with the genit. by the Greeks (Matth. II. 873.), which is then to be considered as an adjective qualifying ὅμοιος, without reference to its signification. In the N. T. this construction occurs only in John viii. 55., without var.

λατρεύειν τινά sometimes, Matth. II. 886.). The dative after προσκυνεῖν is only peculiar to the later Greek language, Lobeck *ad Phryn.* p. 463 *Comp.* L. Bos. *Exercitatt. philol.* p. 1. Kypke *Observ.* I. p. 7. Instead of χεῖσθαι with dat. occurs once var. 1 Cor. vii. 31. in good Codd. χεῖσθαι τε (τὸν κόσμον) as Xen. *Hier.* 11, 11. which is, according to Matthäi, not a *grammaticum vitium*.

To the signification to follow, to go after a thing, στοιχεῖν, Phil. iii. 16. and πορεύεσθαι δδφ, 1 Sam. xv. 20. Tob. iv. 5. may be referred; and to this is related the fig. πορεύεσθαι. Acts ix. 31. πορευόμενοι τῷ φόβῳ καὶ τῇ παρακλήσει, xiv. 16. (*comp.* 2 Sam. xvi. 11. πορ. ἀπλότητι, Prov. xxviii. 26. πορ. σοφίᾳ, 1 Macc. vi. 23. etc.), but πορεύ. ἐν rather refers to things sensible, external. So περιπατεῖν τοῖς ἰδεῖσι, Acts ii. 21. 2 Cor. xii. 18. Gal. v. 16., by which Rom. xiii. 13. περιπατεῖν — πῶμοις καὶ μέδαις. (Fabric. *Pseudep.* II. 627.) receives more light.

The direction of the action is also indicated by the dative in 2 Cor. xii. 19. ὅμι ἀπολογούμεθα (*comp.* 2 Cor. ix. 2. Acts xxiv. 5. Matth. II. 887.), so also in the formula διαλέγεσθαι τινι, Acts xvii. 2. xviii. 19. Matth. II. 905.—Luke xviii. 31. πάντα τὰ γεγενημένα — τῷ υἱῷ τοῦ ἀνδρ. Vulg. *quæ scripta sunt de filio hominis*. So Kühnöl. Γράφεσθαι τινι would then be properly rendered thus, *to be described for some one, in reference to some one*. Others, as Piscator, Schott, Stolz, refer the dative to τελεσθῆσ. *omnia hom. filio evenient*. About ἡττάσθαι τινι instead of τινος, 2 Pet. ii. 19. see Kypke *in loc.* He quotes there Joseph. *Antt.* 13, 15. 1, 19. (after Haverc. 13, 8. 1. and 1, 19. 5.).

2. It is evident from these examples that the dative can be represented by εἰς (Engelhardt *ad Plat. Menex.* p. 260.)\* and πρὸς, just as the genitive by ἐκ and ἀπό (Ast *ad Plat. Legg.* p. 558.). Therefore in many passages instead of the dative, one of those prepositions is used. So we can say, as is well known, not only λέγειν τινι and πρὸς τινα (this is almost the exclusive use in Matthew and Mark (see Schulz *Parab. of the Steward* p. 38.), but also εὐχεσθαι θεῷ, Acts xxvi. 29. (Xen. *Cyrop.* 5, 2. 12. Demosth. *adv. Conon.* p. 729. C. Xen. *Ephes.* 4, 3. Max. *Tyr.* 11. p. 115.) and εὐχεσθαι πρὸς θεόν, 2 Cor. xiii. 7. (Xen. *Mem.* 1, 3. 2.), ψεύδεσθαι τινι (Acts v. 4. Ps. xviii. 49 lxxviii. 36.; not among the Greek writers), and ψευδ. πρὸς τινα, *to lie to some one*, Xen. *Anab.* 1, 3. 5. Demosth. c. *Callipp.* p. 711. B. εὐδοκεῖν εἰς τινα, Mt. xii. 18. 2 Pet. i. 17. and τινι by the Greeks, μάχεσθαι τινί, Xen. *Anab.* 4, 5. 12. and πρὸς τινα, John vi. 52. II. 17, 98. πολεμεῖν τινι and πρὸς τινα, Isocr. *Paneg.* c. 34., in the N. T. πολεμ. κατὰ or μετὰ τινος, Rev. xii. 7. xiii. 4. The construction with the prepositions was perhaps natural to the N. T.

\* In modern Greek the acc. with εἰς is very frequently a circumlocution for the dative, even in its simplest relations, e. g. λέγω εἰς τὸν φίλον μου, *dico amico meo*, Lüdemann *Lehrb.* 90.

authors by means of the more expressive and perspicuous usage of their native tongue, and therefore we find *εἰς* for the *dativus commodi an incommodi*, e. g. Acts xxiv. 17. *ἐλεημοσύνης ποιήσων εἰς τὸ ἔθνος μου*, Luke vii. 30. *τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτούς*, *to their disadvantage* (as *εἰς* signifies also *contra*). Yet have the interpreters taken this view of many passages, where the true internal idea of *εἰς* is very clearly discoverable and no one could suppose the dative to be more regular, e. g. Mt. xx. 1. (*see Wahl*) *μισθώσασθαι εἰς τὸν ἔμπελῶνα*, as in German: *to hire into the vineyard* (*τῷ ἀμπ.* would be *for the vineyard*), Mr. viii. 19. *τοὺς πέντε ἄρτους ἔκλασεν εἰς τοὺς πεντακισχ.* broken among the (or and distributed among the), xiii. 10. *εἰς τὰ ἔθνη κερυχθῆναι*, *proclaimed among the nations*, as a message brought to the nations (*comp.* 1 Thess. ii. 9. 1 Pet. i. 25. Luke xxiv. 47. and Pausan. 8, 5. 8. *ὡς ἐς ἅπαντας ἐξηγγέλθη τὸ τόλμημα*). In Mt. v. 22. *Ἰσχυος εἰς τὴν γέενναν* is unquestionably to be considered an instance of brachyology: *guilty* (liable) *to the gehenna*, viz. to come to, to be cast into. In 2 Pet. iv. 10. *εἰς ἀλλήλους* expresses the adverbial meaning *in vicem*, *by turns*, but the *εἰς* here is not very strange, as it is very commonly used for *in usum alicujus*, *comp.* Xen. *Anab.* 1, 2. 27. 3, 3. 19. The passage in 1 Pet. i. 10. *περὶ τῆς εἰς ὑμᾶς χάριτος*, Pott should not have referred to this rule, as it is altogether regular, and the Apostle could not have written *τῆς ὑμῶν χάς*. Finally, in the following formulas the preposition cannot be at all supposed to supply the place of the dative, *ὠφέλιμος πρὸς*, 1 Tim. iv. 8. 2 Tim. iii. 16. (with *εἰς* Xenoph. *Oec.* 5, 11. *comp.* *χρησίμους πρὸς* Sap. 13. 11.), *εὐδοκίος εἰς*, Luke xiv. 35. ix. 62. (Dion. Hal. *de Thuc.* 55. 3. m. *πρὸς*, Polyb. 26, 5. 6. Diod. Sic. 5. 37. as *useful, fitted for something*, could be expressed only thus, whilst for the person to whom something is useful, the dative must be employed.

The phrase *πιστεύειν εἰς* or *ἐπὶ τινι* (Acts ix. 42. xxii. 19.) in the Christian usage, expresses more than *πιστεύειν τινί* (*credere, confidere alicui*) and is probably to be taken as a pregnant expression: believing to join oneself to another, to avow oneself a friend to some one. Schulz in his essay has not been free from prejudice.\*—*Παραδίδουαι εἰς* is not merely *παράδιδ.* *τινι*, but expresses rather the sense, *to give into the power, to deliver* in Mt. x. 17., and therefore with *θανάτου* Mt. x. 21. 2 Cor. iv. 11. *θλίψεως*—Mt. xxiv. 9. *ἀπαθασία* Rom. i. 24. *comp.* Xen. *Hell.* 1, 7. 3.

In other relations the simple dative is expressed by *ἐνώπιον* Acts vi. 5. *ἤρξεν ἐνώπιον παντὸς τοῦ πλῆθους* (Gen. xxxiv. 18. xli. 37. 2 Sam. iii.

\* *Πιστεύειν ἐν Χριστῷ* would mean the same, but this formula is not certainly confirmed by Mr. i. 15. *see Fritzsche in loc.* (*comp.* Jer. xii. 6. Dan. vi. 23.). Nor is the construction *πιστεύειν πρὸς* or *εἰς τινι* proved to be genuine Greek by *ἐπὶ τινι πιστεύειν* (Schwartz *Comment.* p. 1102.).

36.) *comp.* 1 John iii. 22. Luke iv. 7. Rev. xv. 4. This mode of expression, as indeed almost the preposit. *ἐνώπιον* itself (יָפֵן), belongs to the Hebrew complexion of the language.

That the dative can exactly represent *πρός* and *εἰς* with the acc. has been recently denied by Bornemann in *Rosenmüller's Repertor.* II. p. 253. and in the *New Crit. Journ. of Theolog. Lit.* VI. p. 146. (*comp.* also *ad Anab.* p. 23.). It is true, the examples quoted by Fritzsche (*Conject.* I. p. 42.) out of the Gr. poets do not prove the rule as to prose; the N. T. passages also can be otherwise understood: Acts ii. 33. v. 31. *τῇ δεξιᾷ* can mean, *by (his) right hand*, Rev. ii. 16. *σοι* is only the *dat. incommodi*, even Acts xxi. 16. might (with Beza) be translated *adducentes secum, apud quem hospitaremur Mnasonem*, so that *Μνάσωνι* depending on *ἀγορεύεις* would be interwoven with the relative clause. But the latter interpretation is not probable (*see Bengel's Nov. Archiv.* III. p. 176.), and Jude xi. 18. *τῆς γῆς* M. is probably only an interpolation. According to Bornemann's more recent suggestion (*Scholia in Luc.* p. 177.) in Acts the attraction could be thus analyzed, *ἀγορεύεις (ἡμᾶς) παρὰ Μνάσωνά τινα* — *παρ' ᾧ ξενισθῶμεν*. (As to *ἀγειν παρὰ τινα*, *comp.* Herod. 1, 86. 3, 15.). However this is not exactly the easiest. The construction *ἀγειν τινι*, *to bring to some one* may be unusual in Attic prose, but in the later prose writers constructions precisely similar are found, as *φοιτᾶν τινι* Philostr. *Soph.* 2, 20. (Wittenbach *ad Plutarch. Mor.* IV. p. 539.) *ἔχειν τινι* Plutarch. *Æm. Paull.* 12, 4. 16, 1., even (with the dative of the thing) *ἐρχεσθαι τῇ πόλει* Fabric. *Pseudep.* II. 594., also *ἐποδίσχεσθαι τῇ οἰκίᾳ* *to receive into the house*, Lucian. *Asin.* 39., *διαβρβαίνειν τῇ γῇ*, *to, towards the earth*, Theodoret. H. E. 5, 36. With Acts xxi. 16. *comp.* especially Xen. *Ephes.* 3, 6. p. 63. *πότιζον ἡγόμεν Ἀβροχόμη* and Epiph. *Vit.* p. 340. D. *ἡγάγεν αὐτὸν Ἀθανασίῳ τῷ πάππῳ*. See also Bernhady 95. Held. *ad Plutarch. Æm. Paull.* p. 200.

Luke ii. 41. *ἰσχυρόντο* — *εἰς Ἱερ.* *τῇ ἰορτῇ* is not, *to the feast*, but *on account of the feast*, see below. On the other hand, Mr. xiv. 53. *συνέρχονται αὐτῷ* *convenerant cum*, and John xi. 33. *τοὺς συνελθόντας αὐτῷ* *Ἰουδαίους* might belong here. Yet I believe that the dative in these cases is to be considered as depending on *συνελθ.*, *they came together with him, with her*, i. e. assembled at his, at her house.

The construction is still different from the above, when the dative is connected with verbs of *coming* in a sense not relating to matter or space. as Acts xxi. 31. *ἀνίβη φάσις τῷ χιλιάρχῳ*, *comp. es kam ihm die Kunde*, (and in English, *a report came to him*. Trs.). Similar phrases are undoubtedly frequent in Gr. writers, Plutarch *Brut.* 27. *μέλλουσι αὐτῷ διαβαίνειν* — *ἦεν ἀγγελία περὶ τῆς μεταβολῆς*, *Vit. Pomp.* 13. *τῷ Σύλλῳ πρῶτη μὲν ἦλθεν ἀγγελία*.

3. Still more extended is the use of the dative for all those things, in which and in respect to which something takes place: (a) To designate that to which a general predicate is to be limited: (*comp.* Bernhardy 84.), e. g. 1 Cor. xiv. 20. *μη παιδια γινεσθε ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ ηὐκιάζεσθε*, children in understanding—children in respect to the wickedness (Plat. *Acib. pr.* p. 122. C.), Rom. iv. 20. *ἐνεδυναμώθη τῇ πίστει*, he became strong in faith, Phil. ii. 7. *σχῆματι εὐρεθείς ὡς ἀνδραπός*, *comp.* Acts vii. 51. xx. 22. Rev. iv. 3. 1 Cor. vii. 34. Hebr. v. 11. xii. 3. Gal. i. 22. Mt. xi. 29. Acts xiv. 8. xvi. 5. (*comp.* Dion. Hal. ed. Kruger p. 169.), xviii. 2. Col. ii. 5. Ephes. iv. 18. 23.

So the dative is to be explained in Phil. iii. 5. *περιτομῇ ὀκταήμερος*, for *περιτ.* cannot be connected as nominative with *οκτ.*, as the same abstract for concrete is used only in a collective sense, never of one circumcised person.

The formulas ἀποθανεῖν τῇ ἁμαρτίᾳ (Rom. vi. 2. Gal. ii. 19. Col. iii. 3.), θανατούσθαι τῷ νόμῳ, Rom. vii. 4. *περὶν εἶναι τῇ ἁμαρ.* (Rom. vi. 11.) are in opposition to ζῆν τινι (τῷ θεῷ) Rom. vi. 10. and signify: to have died (dead) to sin, to the law (for the sin) *comp.* Rom. vii. 4. and ἀπογενέσθαι τῇ ἁμαρτίᾳ. 1 Pet. ii. 24.—Rom. vi. 20. *ἐλευθεροὶ τῇ δικαιοσύνῃ* is in opposition to δουλοῦσθαι τῇ δικ. (ver. 18. *comp.* 19. 20.). Stolz is correct as to the sense: free from the service of righteousness. See Rückert in *loc.* I dare not with Billroth interpret the dative τῇ πίστει ἐστῆκατε by in respect to in 2 Cor. i. 24. The phrase rather means, you have stood by the faith, maintained it.

(b) To express the rule or law according to which any thing is done: Acts xv. 1. *ὅτι μὴ περιτέμνεσθε τῷ ἔθνει Μωυσείως*, *comp.* Xenoph. *Cyrop.* 1, 24. (on the contrary, xvii. 2. *κατὰ τὸ εἰωθὸς* and more frequently *κατὰ νόμον*), 2 Pet. i. 21. *οὐ γὰρ δειλήματι ἀνδρώπων ἠνέχθη ποτὶ προφητείας*, Tob. iii. 3. 2 Macc. vi. 1. Sext. Emp. 2, 6. Strabo 15. 715. Kindred to this is the dative expressing an accordance in judgment, as Plat. *Phædr.* p. 101. D. *ἔσσι σοὶ ἀλλήλους ἐνμφωνεῖ ἢ διαφωνεῖ*, Soph. *Œd.* C. 1446. So in the formulas Acts vii. 20. *ἀσπίς τῷ θεῷ*, 2 Cor. x. 4. *δυνατὰ τῷ θεῷ* (where Wetsten's arrangement of the words is improbable), *comp.* Wyttenbach on Plat. *Phæd.* Matth. II. 877., where however the instances quoted are almost exclusively those with ὡς ἐμοί, Erfordt ad Soph. *Œd.* R. 615. Somewhat different is 1 Cor. ix. 21. *μὴ ὡς ἄνομος θεῷ, ἀλλ' Ἰννομος Χριστῷ* (to the lawless I was lawless, but therefore) not a lawless for God, in respect to God, but here perhaps the genitive is preferable, on the authority of good Codd., *comp.* Xen. *Mem.* 1, 1. *ἄξιος θανάτου τῇ πόλει*, and Herbst in *loc.* (c) The occasion or cause, Rom. xi. 20. *τῇ ἀπιστίᾳ ἐξεκλάσθησαν* on account of unbelief, *comp.* v. 30. *ἠλεήθητε τῇ τοῦτων ἀπειθείᾳ*, Gal. vi. 12. See Diog. *Lært.* 2, 6. 14. Xen.

*Anab.* 4, 6. 8. *Heliod.* *Æth.* 1, 12. 33. *Pausan.* 3, 7. 3. *Joseph. Antt.* 17, 6. 1. *comp. Ast ad Plat. Polit.* p. 392. *Göller ad Thuc.* p. 157. 184. *Wex ad Soph. Antig.* I. 161. *Matth.* II. 894. *Bernhardy* 102.

The dative in *Rev.* viii. 4. ἀνίστη δὲ καπνὸς τῶν θυμιαμάτων ταῖς πρὸς ἐνχαῖς τῶν ἁγίων is more singular, and the conjectures in reference to it are various. The simplest translation is the following: *the smoke of the incense* (of the angels) *for the prayers* ascended, i. e. the ascending smoke referred to the prayers, should accompany them and render them more acceptable. (*See Ewald at this verse.*) Those who supplied ὅν had the same apprehension. The translation *inter preces sanctorum* is by no means allowable.

To designate *duration of time* the dative is employed only in *Luke* viii. 29. πολλοὺς χρόνους συνεκάκει αὐτὸν *during (since) a long time*, *Acts* viii. 11. *John* ii. 20. (*John* xiv. 9. var.), *comp. μαζὲρ χρόνῳ*, *Soph. Trach.* 590. More usual is the dative of time, as *Luke* xii. 20. ταύτῃ τῇ νυκτί, *Mt.* xvi. 21. *Acts* xxi. 26. *Mr.* vi. 21.

4. From this lax signification of the dative we easily pass over to its use for the *ablative*, and the examples adduced in 3. (c) may very easily be reckoned under this head. More nearly belong here the cases in which the dative designates the *mode* or *manner* (*Bernhardy* 100.), 1 *Cor.* xi. 5. προσευχομένη ἀκατακλύπτῃ τῇ κεφαλῇ, *with uncovered head*, *comp. Col.* ii. 11., and those in which it expresses the *means* (*casus instrumentalis*), e. g. 1 *Cor.* ix. 7. τίς σκετεύεται ἰδίοις ὀφωτίοις ποτί, *by means of his own expenditures*, *John* xxi. 8. τῷ κλοαζὶ ἦλθον (*Mr.* vi. 32.), although in *Mt.* xiv. 13. *Acts* xxviii. 11. (*Diod. Sic.* 19, 54.) we find ἐν κλοῦφ. In regard to spiritual things this case is used to denote the disposition of mind under which and in which anything is done, 2 *Cor.* i. 15. ταύτῃ τῇ σπειομένη ἐβουλόμην πρὸς ὑμᾶς ἰλθεῖν, *Rom.* iv. 20. *comp. Thuc.* 6, 33. φερόματι *out of, with pride*, ὀργῇ *in anger*, *Eurip. Bacch.* 51.

The ablative will also be recognized in the construction πληροῦσθαι τινί, *Rom.* i. 20. 2 *Cor.* vii. 4. (*Eurip. Herc. fur.* 372. *comp. πλήρης τινί*, *Eurip. Bacch.* 18.). But in *Eph.* iii. 19. εἰς with acc. does not stand for the ablative; it rather signifies, *to be filled up to fulness*, etc.

Where the efficient and the instrumental cause are distinguished, the former is expressed by the ablative, and the latter by διὰ, *Eph.* ii. 7. τῇ χάριτί ἵνατε σσεωσμένοι διὰ τῆς πίστεως, *comp. Rom.* iii. 24. *Matth.* II. 891. In *Mt.* xiii. 14. ἀναπληροῦνται αὐτοὶς ἡ προφητεία, I should not be willing to translate the dative of the person, *by means of them*. To them the prophecy is fulfilled, i. e. in them, in reference to them it is fulfilled. So, those who insert ἐν or ἐκ. Yet it would not be contrary to grammatical principles to interpret the person. dat. by, through, by means of, see *Matth.* II. 890. *Ellendt ad Arrian. Alex.* II. p. 423.

5. From the examples cited under 3. (a) and 4. a relation between the Gr. dat. and the prepos. *ἐν* is manifest, and therefore both modes of expression occur in many clauses, e. g. *ἠγνώκειν τῇ πίστει* and *ἐν τῇ πίστει* Tit. i. 13., *διαφέρειν ἐν τι* to be different *in* something 1 Cor. xv. 41. (comp. Dion. Hal. *ep.* p. 225. ed. Krüger, and Soph. *Œd. R.* 1112.) also *βαπτίζεσθαι, ὕδατι* (*with water*) and *ἐν ὕδατι* (*in water*) see Matth. II. 891. But if N. T. interpreters take *ἐν* merely for the sign of the dative (see especially Bretschneider *Lex.* I. p. 408. comp. Blomfield *ad Œschyl. Agam.* 1425. *ad Eurip. Med.* p. 628.), in those cases when the proper dative (not ablat.) is required, it is out of place, and cannot be justified even in appearance by the Hebrew idiom. Most of the passages are altogether irrelevant; Acts iv. 12. *δοδόμενον ἐν ἀνθρώποις* is certainly the same as *given* (established) *among* men comp. 2 Cor. viii. 1\*, 1 Cor. ix. 15. *ἵνα οὕτω γίνηται ἐν ἐμοί* must be translated: *that it should be so done with me*, Gal. i. 16. *ἀποκαλύψαι τὸ ἐν ὁσὶν αὐτοῦ ἐν ἐμοί* to reveal *in me* (*ἐν τῷ πνεύματί μου*), 1 John iv. 9, *ἐφανέρωθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν*, the love of God revealed itself *in us*, which is evidently different from: to reveal himself *to us*. 1 Cor. xiv. 11. *ὁ λαὸς ἐν ἐμοί βάζεσθαι* *with me, for me*, according to my opinion (*meo judicio*, comp. Jacobs *ad Athen.* p. 183. Döderlein *ad Œd. Col.* p. 529. Wex. *ad Soph. Antiq.* ver. 549.) The phrase *περισσεύειν ἐν τι* does not belong here. 1 Cor. ii. 6. *σοφίαν λαλοῦμεν ἐν τοῖς τελείοις* signifies: *among or by, before* (*coram* see Plat. *Symp.* p. 29. ed. Stallbaum, Demosth. *adv. Conon.* p. 728.) *to the perfect we teach wisdom* (i. e. if we have to do with perfect), as also Heydenreich acknowledged (comp. Judith vi. 2.), 2 Cor. iv. 3. *ἐν τοῖς ἀπολλυμένοις ἔστι κεκαλυμμένον* Baumgarten has interpreted correctly in the principal point: *is hidden in* (among, by) *those*, who go to perdition. About *ὁμολογεῖν ἐν τι* see Fritzsche on Mt. x. 32. Acts xiii. 15. and Col. ii. 13. present no difficulty, John xiv. 30. *ἐν ἐμοί* signifies *on me*, the dative could not be employed here at all (see Tholuck), Ephes. i. 20. *ἐνέργησεν ἐν Χριστῷ* is quite regular: (power) *which he proved in Christ, vim, quam declaravit in Christo* (i. e. by his resurrection), and the interpretation of Koppe: *for Christ*, is entirely superfluous: Mt. xvii. 12. *ἐποίησαν ἐν αὐτῷ ὅσα ᾔδειξαν* (Mr. ix. 13. *ἐποίησαν αὐτῷ*) signifies: they acted, executed *on him*, comp. Mr. xiv. 6. John xiv. 30. Luk. xxiii. 31. (Gen. xl. 14. Judith vii. 24. Finally, I do not apprehend how the *ἐν τ. ἐκκλ.* in 1 Cor. vi. 4. *τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ τούτους καθεζέτε* could be taken for *τῇ ἐκκλησίᾳ*.

\* So also Diog. L. 1, R. 5. *τί ἐστιν ἐν ἀνθρώποις ἀγαθόν τε καὶ φαῦλον*, where the Latin translates, *is, quidnam esset HOMINIBUS bonum etc.* Comp. Fabric. *Pseudepigr.* I. 628. *δουλοῦσιν ἐν τοῖς ἰχθύσι αὐτῶν*, Arrian. *Epict.* 1, 18. 8.



6. The dative (instead of the genitive with *ὑπὸ*, *κατὰ* etc.) is construed with passives Mt. v. 21. *ἐβρέθη τοῖς ἀρχαίοις* (comp. Fritzsche in *loc.* and Strabo 17, 806. *ὡς εἴρηται τοῖς* Lucian Pisc. 7. 22. *ὥσπερ μοι ἐν τοῖς ἱεροσολοιμοῖς λόγους ἐβρέθη* Procop. *hist. arc.* 16.), Luk. xxiii. 15. *οὐδὲν ἀξιόματόν ἐστι πεπραγμένον αὐτῷ* (although in the latter passage a var. occurs), xxiv. 35. But Acts xvi. 9. *ὤφθη ὄραμα τῷ Παύλῳ* means, *became visible to him* (1 Tim. iii. 16.), 2 Pet. iii. 14. *σκοπεῖσθε ἑαυτοὺς ἵνα ἴδητε ἑαυτοὺς* should probably be translated: *to him* (in his judgment) *to be found as etc.* Jas. iii. 7. *τῇ φύσει τῇ ἀνθρώπινῃ* signifies more; *by the human nature* (*ingeniis hominum*). This use of the dative occurs also in Greek prose, especially after past participles, comp. Isocr. *Panath.* p. 401. Arrian. *Alex.* 7. p. 456. Demosth. *adv. Conon.* p. 731. B. Dion. Hal. 11. p. 70. Diog. L. 8, 1. 5. Philostr. *Her.* 4, 2. (About Acts vii. 12. see Künzl in *loc.* Jas. iii. 18. *τοῖς ποιῶσιν* is probably the dative, Heb. iv. 2. *ὁ λόγος* — — *μὴ συγχεραμένος τῇ πίστει τοῖς ἀποῦσασιν* indicates rather the subject in whom (*by whom*) the *μὴ συγκερ.* *τῇ πίστει* took place.)

NOTE 1. The dative is worthy of notice in Col. ii. 14. *ἐξαλείψας τὸ κατὰ ἡμῶν χειρόγραφον τοῖς δόγμασι*, which the interpreters almost uniformly interpret *ἃ ἦν ἐν τοῖς δόγμασι*. *quod constabat placitis mos.* according to Ephes. ii. 15. *τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι καταργήσας*. But in the latter the connection of the words *ἐν δόγμασι* with the preceding noun is difficult, because it must properly signify *τὸν* or *τῶν ἐν δόγμασι*. And in the former, Paul could only have written *χειρόγρ. τὸ ἐν τοῖς δόγμασι*, in conformity with the sense above. A new interpretation has recently been offered by Theile, in Winer's *Exeget. Studien.* I. 193. In Ephes. ii. 15. he understands *τῶν ἐντολῶν* and *ἐν δόγμασι* to be two terms more particularly characterizing the *νόμος*, the former of which is connected with it by the genitive only, the latter by a preposition: *the law of commandments in ordinances*. Although there cannot be much objection to this variation of the expression, yet the omission of the article is unaccounted for, since, if Paul had written *τὸν νόμον τῶν ἐντολῶν τὸν ἐν δόγ.*, the *ἐντολαὶ* and *δόγματα* would have been characterized as terms qualifying *νόμος*. But when this interpreter proceeds to say "the appositive *ἐν δόγμασι* then refers as well to *νόμος* as to *ἐντολαί*", *ἐν δόγμασι* is no more a qualifying term belonging only to *νόμος* (like the genit. *ἐντολῶν*), as was just before supposed, and we have a second new attempt at interpretation. Properly then it could be read neither *τὸν* nor *τῶν ἐν δόγμασι*, since in the former case the *ἐντολαί* and in the latter the *νόμος* would be excluded. But even if the apostle had designed to express himself so dubiously, for which certainly there was not the least occasion (for if the *δόγματα* be connected with the *νόμος*, they must also belong to the *ἐντολαί*, and if predicate of the *ἐντολ.*, they must also *per se* belong to the *νόμος*), the Gr. Grammar would not have permitted such dubiety, and Paul in writing the thought must, as remarked above, have adopted either *τὸν ἐν δόγ.* or *τῶν ἐν δόγ.* Finally, if Col. ii. 14. be translated by Theile, *the hand-writing (bond) against us*

by means of his ordinances he has blotted out, this sentence, designedly arranged in an equivocal way, must have been expressed thus, *ἔξα. τὸ χειρ. τὸ π. ἡμ. τοῖς δόγμασι*. Independently of Ephes. ii. 15. Col. ii. 14. may perhaps be construed *τὸ π. ἡμ. χειρ., τοῖς δόγμ. ὃ ἦν ὑπεραντ.* (as some punctuate Acts i. 2. *τοῖς ἀποστ., διὰ πν. ἁγ. οὓς ἐξέλ.*). As to Ephes., in view of the whole, there remains only the twofold possibility, either to connect *ἐν δόγμ.* grammatically with *καταργήσας*, or to consider it (§ 19, 2.) as a phrase in apposition with the preceding, without any grammatical connection. In the latter case *τὸν νόμον τῶν ἰσρα.* constitute one idea; in the former *δόγματα* would either refer to the Christian doctrine of faith (which would sustain the same relation to *ἰσραὶ* as *πίστις* to *ἔργοις*), or must be translated with Harless: *he has abolished the law of commandments in ordinances* (as to the ordinances). *Δόγματα* for Christian doctrines is certainly not conformable to N. T. usage, and I therefore give up that interpretation maintained in the third edition of this book, although adopted by Holzhausen. According to the view of Harless, I would expect the article *τοῖς δόγμ.*, as a specific part of a particular law is here spoken of. I now unite with the first mentioned interpreter (see also Meier in his *Comment.*). But in Col. ii. 14. *τοῖς δόγμασι* seems to me a limitation afterwards introduced, which Paul, not wishing it to be strikingly prominent, just annexed to the leading idea: *the hand-writing against us* (viz.) *by ordinances*.

NOTE 2. Substantives derived from verbs governing the dative, sometimes take this case instead of the usual genitive, as 2 Cor. ix. 12. *ἐν χαριστίαι τῷ θεῷ* (not ver. 11.) see Stallbaum *ad Plat. Enthyphr.* p. 101. *ad. rep.* I. p. 372. Ast *ad Plat. Polit.* p. 451. *ad Plat. Legg.* p. 36. Bernhardt p. 92. Matth. II. 883. Fritzsche *ad Mr.* p. 63. *Comp. τὸ εἰσθαι αὐτῷ* Luk. iv. 16. Acts xvii. 2. (Plat. Legg. 2, 4. p. 658. extr. *τὸ ἦδος ἡμῖν*)\* and *ἀπὸς τὸ ἐνσπρίδρον τῷ κυρίῳ* 1 Cor. vii. 35. Another case in Luk. vii. 12. *υἱὸς μονογενὴς τῇ μητρί* a son, who was for the mother the only begotten (therefore not properly for the genitive, *comp.* Tab. iii. 15. *μονογενὴς τῷ πατρὶ* Judg. xi. 34. 1 Chron. iii. 1.), with which the genitive of kindred (Buttm. *ad Philoct.* p. 102. Boissonade *ad Nic.* p. 271. Ast *ad Plat. Polit.* p. 451. 519., also *ad Plat. Legg.* p. 9.) is not to be interchanged. About Rom. iv. 12. see § 64. III. 1.—Mt. xxvii. 7. *ἡγόρασαν τὸν ἀγρὸν — εἰς ταφὴν τοῖς ξένοις* as a burying place for the strangers (*τῶν ξένων* here might be apprehended otherwise, although not essentially different.†). 1 Cor. vii. 28. the dative belongs to the verb of the sentence. The dative and genitive are equally correct in formulas, like Luk. v. 20. *ἀφιόνταί σοι (σου) αἱ ἀμαρτίαι*, vii. 48. and the Codd. vacillate in such passages.

NOTE 3. What Künzl on Mt. viii. 1. has remarked, that datives absolute sometimes stand for genitives absol., as *καταβάντι αὐτῷ* for *καταβάντος αὐτοῦ*,

\* In Schulthess *theol. Annal.* 1828. II. p. 338. Mr. iii. 28. *τὰ ἀμαρτήματα τοῖς υἱοῖς τῶν ἀδελφ.* is referred to this head without much probability.

† The citations of Georgi *Vind.* p. 234. are useless: for there the dat. depends either on the verb of the sentence, or there is no dat. at all, but the plur. of the possessive *ἐγὼ, ἡμεῖς* etc.

and Mt. xxi. 23. *ἰδόντι αὐτῷ*, is in general correct (Fischer *ad Well.* III. a p. 391. Heupel *ad Mr.* p. 79., yet this usage results as naturally from the nature of the dative, as the gen. absol. from the nature of the genitive (see Bernhardt 82.), but cannot well be applied to the quoted passages, as *καταβάντι*, *ἰδόντι* are here connected with *ἀκολουθεῖν*, and therefore not absolute cases, although it cannot be denied that the author could also have written *καταβάντος αὐτοῦ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί*, *comp.* Mt. viii. 23. 28. ix. 27. Mr. v. 2. The only peculiarity in this construction is, that *αὐτῷ* is repeated, because several words intervene between the dat. of the particip. and the governing verb. In the passages quoted by Kypke I. p. 47. from Pausan. and Joseph. either the participle only has a pronoun, or the pronoun is placed next to the verb (Joseph. *Antt.* 8, 13. 4.), and therefore they prove nothing as to the main point. The datives in Acts xxii. 6. 17. are not real datives absol.

NOTE 4. Two datives, one of a person, and the other (interpretive, more precisely defining) of a thing, are found in 2 Cor. xii. 7. *ἔδωκε μοι σκόλον τῇ σαρκί*, *there was given to me a thorn in the flesh* (Exod. iv. 9. Gen. xlvii. 24.) *comp.* Lob. *ad Ajac.* p. 308. Reisig *ad Soph. Œdip. Col.* 266. Eimsley *ad Eurip. Bacch.* p. 49. 80. ed. Lips. Bornemann *ad Xen. Conviv.* p. 214. Schäfer *ad Soph.* II. p. 348. Jacobs *ad Achill. Tat.* p. 811. Ast *ad Plat. Legg.* p. 278. (see also Pausan. 7, 5. 9, 5. The two datives in Ephes. iii. 5. Rom. vii. 25. are of a different kind.

NOTE 5. In 2 Cor. vi. 14. *μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις* is a very striking dative, where some supply *σὺν*, and others think it implied in the dative itself. But although the dative must sometimes be rendered by *with* (Reiz *ad Lucian.* VI. p. 599. Bip. Matth. II. 907. *comp.* Polyæn. 8, 28. also Judith iii. 1.), this is an entirely different case. The apostle seems to have expressed himself concisely, and to have adapted the dative rather to the thought than to the language; he evidently meant to say, *μὴ γίν. ἑτεζ. καὶ οὕτως ὁμοζυγοῦντες (συζογ.) ἀπίστοις*, *be not put into a strange yoke*, i. e. not into the same yoke with the unbelieving.

### § 32. Of the Accusative.

1. As the genitive is most clearly recognised in its dependence on a noun, so the accusative is properly the immediate case of the verb.—In its use to express the nearest and proper object of a verb *transitive*, it is found with entire regularity in the N. T. Some verbs denoting affections of the mind, which in other languages are neuter, according to the genius of the Gr. language are treated as more or less decidedly transitive. *Ἐμμεν* therefore occurs always with the accusative, (Mt. ix. 27.

xvii. 15. Mr. x. 47. Rom. xi. 32. *comp.* Plat. *Symp.* p. 173. C.), οἰκτερίζειν the only time it occurs, (Rom. ix. 15. *comp.* Xen. *Cyrop.* 5, 4. 32. Lucian. *Abdic.* 6.) *Comp.* also κλαίειν (to weep over) Mt. ii. 18. (at other times with ἐπί) see Wetsten in loc. ἐπεισχύνεσθαι mostly, Mr. viii. 39. Luk. ix. 26. Rom. i. 16. 2 Tim. i. 8. Heb. xi. 16. *comp.* Eurip. *Io.* 353. The latter has once ἐπί Rom. vi. 21., σπλαγχνίζεσθαι always, except that once it governs the genitive. Mt. xviii. 27. see § 33.—'Ἀσεβείν (like ἀδικεῖν) is taken as a transitive Jude 15. τῶν ἔργων ἀσεβείας αὐτῶν, ὧν (i. e. ᾧ) ἡσέβησαν which they did in an ungodly way, *comp.* Zeph. 3, 11. τῶν ἐπιτηδευμάτων σου, ὧν ἡσέβησας εἰς ἐμέ (otherwise ἀσεβεῖν τι Plat. *Legg.* 12. 1. p. 941. A. see Matth. II. 923.) and ὁμνύειν Jas. v. 12. μὴ ὁμνύετε μῆτε τὸν οὐρανόν (obtestari cælum) *comp.* Xen. *Cyrop.* 5, 4. 31. Herodian 2, 10. 3. (as neuter ὁμν. κατὰ τινός Heb. vi. 13. 16. Amos viii. 14. Zeph. i. 5. Isa. xlv. 23. Schäfer *ad Long. Past.* p. 353. or ἐν τινι Mt. v. 34. Rev. x. 6. Jer. v. 27. Ps. lxii. 10. (to swear by).

Βλασφημεῖν takes the acc. of the person Mt. xxvii. 39. Luk. xxiii. 39. Acts xix. 37. Rev. xiii. 6. (like κακῶς λέγειν, κακολογεῖν τινα Diod. Sic. *Exc. Vat.* p. 66.), but also εἰς τινα Luk. xii. 10., perhaps ἐν τινι 2 Pet. ii. 12. (in the Greek writers also περὶ τινος Isocr. *permut.* p. 736.) Similar δνειδίζειν τινα to reproach some one, as a transitive verb Mt. v. 11. (Septuag. *comp.* Rom. xv. 3.), a form of expression which occurs only in the later writers, Schäfer *ad Plutarch V.* p. 347. More certainly καταξῶσθαι τινα belongs to them (*Æsop.* 1.) Mt. v. 44. Jas. iii. 9.—'Ῥερίζειν is used Luk. xi. 25. with acc., as in Lucian. *Pisc.* c. 6. Xen. *Hell.* 2, 4. 17. (Matth. II. 917.) On the other hand καλῶς ποιεῖν is found with the dative of the person Mt. v. 44. Luk. vi. 27. according to the better Codd. (Acts xvi. 28. μηδὲν πρᾶξης σεαυτῷ κακὸν is of another kind and frequent in the Greek writers Lys. *accus. Agor.* 41. Isocr. *Vig.* p. 357.), so εὖ ποιεῖν according to many authorities. The Greek prose prefers here the accusative. *Comp. Biblioth. Brem. nova.* I. 277. On the other hand ποιεῖν τινα to treat some one thus and so occurs also in the N. T. Mt. xxvii. 22. *Comp.* Aristoph. *Nub.* 257.—Ἐμπορεύεσθαι τινα 2 Pet. ii. 3. is an unusual, and as the signification of the verb here is doubtful, an obscure construction. Ἐμπορεύεσθαι to trade (to buy and sell, the latter more frequently, as in German, (and so to trade in Eng. more frequently means to sell, Trs.) is most commonly connected with the acc. of the thing e. g. ἔλαιον ἐμπ. (Hos. xii. 1.) to trade (in) oil, then figuratively σοφίαν ἐμπόρ. to trade (in) wisdom (to use wisdom as an article of commerce.) Themist. 23. p. 239., as in Lat. *cauponari sapientiam*, therefore ἐμπόρ. τὴν ὥραν τὴν τοῦ σώματος (Joseph. *Antt.* 4, 68.) *formositatem cauponari* of harlots, *comp.* Athen. 13. p. 569. Generally it refers to something which we transfer to another for a profit. With a little different construction Philo in *Flacc.* p. 984. (II. p. 536. ed Mang.) ἐνιμπορεύετο τὴν λήθην τῶν δικαστῶν he profited by the forgetfulness of the judges. The acc. of the person appears in Ezek. xxvii. 21. ἄμυνους καὶ χειροὺς ἐν οἷς ἐμπορεύονται εἰς, thus: in which articles they make a profitable trade

(with) *you, make a profit (out of) you*. Therefore in 2 Pet. ii. 3. Stolz is probably correct: *they will try to make gain of you*, will make a profit out of you. Others: *lucrabitur vos*, as if we said, *they will buy you*.

*Βασκαίνειν fascinare* Gal. iii. 1. is also construed with the acc. In the signification *invidere* it has the dative (Philostr. *ep.* 13.), Lob. p. 463., yet the old grammarians themselves do not agree entirely about the difference of the construction, see Wetsten. II. 221. *Παγανίζειν*, which in the Greek usually governs the dative of the person (*Æschin. dial.* 2, 13. Polyb. 5, 4, 7.), has the accusative in Acts xxvii. 22. The reverse is found in Rev. ii. 14. *διδάσκειν τινι* (var.) as in some later writers, see Schäfer *ad Plutarch.* V. p. 22.

*Ἐναγγελίζεσθαι*, which originally (*comp.* Lob. *ad Phryn.* p. 268.) requires the dative of the person (Luk. iv. 18. Rom. i. xv. Gal. iv. 13. 1 Pet. iv. 6.), in the N. T., where like the German *predigen (to preach)* it did not need an accusative of the thing, takes also the accusative of the person (Luk. iii. 18. Acts viii. 25. 40. xiv. 21. xvi. 10. (1 Pet. i. 12.)). Even in the signification *lætum nuncium afferre* (nuncio allato exhilarare) *ἐνάγγειλ.* occurs with an accusative of the person. Euseb. *Const.* 3, 26.

*Φυλάσσεσθαι, to beware of*, governs the acc. in Acts xxi. 25. 2 Tim. iv. 15. (as often among the Greeks Xen. *Mem.* 2, 2, 14.) Lucian. *asin.* 4. Diod. Sic. xx. 26.), on the other hand in Luk. xii. 15. *ἀπὸ* follows, a construction which is not foreign to the Greeks (Xen. *Cyrop.* 2, 3, 9.). In a similar way *φοβείσθαι to fear in relation to, to fear something for myself*, is usually connected with the acc., but sometimes with *ἀπὸ (to fear for, sibi ab alio timere)*, e. g. Mt. x. 28. *μὴ φοβείσθε ἀπὸ τῶν ἀποκτείνοντων τὸ σῶμα* — *φοβηθήτε δὲ μᾶλλον τὸν δυνάμενον* etc. The Greeks say *φοβ. ὑπὸ τινος* or *τινι*, yet *comp.* *φόβος ἀπὸ τινος* Xen. *Cyrop.* 3, 3, 53. 6, 3, 27. *φοβείσθαι ἀπὸ* is an imitation of the Hebrew *יָרֵא מִכֶּן* (Jer. i. 8.) After this analogy *βλέπειν ἀπὸ (prægnanter)* is construed in Mr. viii. 15. xii. 38., on the contrary Phil. iii. 2. *βλέπετε τὴν κατατομὴν* etc. see the concision, have an eye to it (*βλέπειν τι to beware of something*, can receive no support from *φυλάσσεσθαι τι*, as the middle is here necessary). *To beware of* is a derived signification.—*Ἐντρέπεσθαι revereri* has always the acc. of the person Mt. xxi. 37. Heb. xii. 9., as in Gr. prose writers since Plutarch. In the ancient authors *ἐντρέπ. τινος to concern oneself about somebody, to take an interest in one, (to mind some one)*.

*Φεύγειν* governs the accusative in 1 Cor. vi. 18. 2 Tim. ii. 22. in a tropical signification (*to flee a vice, i. e. to avoid it*), yet once 1 Cor. x. 14. *φεύγετε ἀπὸ τῆς εἰδωλολατρείας*. This latter construction is very common in the N. T. and *φεύγειν ἀπὸ τινος* either means *to flee away from some one* in a different sense (John x. 5. Rev. ix. 6. Mr. xiv. 52. Jas. iv. 7.) or (including the result of the fleeing) *to escape from some one*, Mt. xxiii. 33. *Φεύγειν ἀπὸ* occurs among the Greeks only in a strictly local signification, Xen. *Cyrop.* 7, 2, 4. Mem. 2, 6, 31. Polyb. 26, 5, 2.

The accusative of *the place to which*, after verbs of motion, when once the prepositions had become established, was confined more to Gr. poetry, (Matth. II. 747.) and in accordance with the character of the N. T.

language we shall, in such cases, expect only the construction with prepositions: even Acts xvii. 2. μέλλουσι πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους is not an exception; it must be translated, *to sail by the places along the coast of Asia*, in which meaning πλεῖν (a real transitive) is connected with the acc. by the best authors. (The parallels of Wahl Xen. *Hel.* 4, 8. 6. Polyb. 3, 4. 10. only establish the phrase πλεῖν τὴν θάλασσαν, τὰ πελάγη.).

2. Nouns are frequently placed in the acc. after verbs when they have a kindred signification, as they express the meaning of the verb substantively, and are really implied in it; yet always where the signification of the verb is to be extended (Herm. *ad Soph. Philoct.* 281.) either as in Luk. viii. 5. τοῦ σπεῖλαι τὸν σπόρον αὐτοῦ, ii. 8. φυλάσσοντες φυλακὰς τῆς νυκτός,\* 1 Pet. iii. 14., or by means of an adjective John vii. 24. τὴν δεικαίαν κρίσιν κρίνετε, 1 Tim. i. 18. ἵνα σκεπτεῖν τὴν παλὴν στρατείαν, Mr. iv. 41. εφοβήθησαν φόβον μέγαν, 1 Tim. vi. 12. Rev. xvii. 6. This is also very frequent in the Greek, see Fischer *ad Well.* III. I. p. 422. Ast *ad Plat. Polit.* p. 316. Matth. II. 744. 910. 941. Bernhardy 106. *comp.* Xen. *Mem.* 1. 5. 6. δουλεύειν δουλείαν οὐδεμιὰς ἤττον αἰσχεῖν Herod. 5, 119. μάχην ἱμαχίσαντο ἰσχυρὴν (*magnam pugnavimus pugnam* Terent. *Adelph.* 5, 3. 57.), Plat. *Apol.* p. 28. B. τοσοῦτον ἐπιτήδευμα ἐπιτηδεύσας, p. 367. A. εὐεργετεῖν τὴν μεγίστην εὐεργασίαν, Alciph. 2, 3. δειτὰί μου πάσας διήσεις, Lysias 1. Theomnest. 30. ἡμοῦ μαρτυρήσαντες τὴν αὐτὴν μαρτυρίαν and 27. πολλοὺς δὲ καὶ ἄλλους κινδύνους μεθ' ὧμων ἐκινδύνεισε, Eurip. *Iphig.* A. 1190. δεξιόμεθα δέξιν ἣν σε δέξασθαι χρεῖων, Demosth. c. *Neær.* p. 517. *adv.* Polycl. p. 707. C. Lucian. *asin.* 11. Arrian *Alex.* 7. 11. See yet Georgi *Vind.* 199. Wetsten II. 321. (On the oriental languages *comp.* Gesen. *Lehrgeb.* 1810.) The passive construction occurs in Rev. xvi. 9. ἐκανματίσθησαν οἱ ἄνθρωποι καὶ μα μέγα. On the other hand the connection with such a *conjugate noun* (one of kindred meaning) alone, like μαρτυρίαν μαρτυρεῖν, appears in the N. T. only by an interposition of relative clauses John v. 32. ἡ μαρτυρία, ἣν μαρτυρεῖ περὶ ἐμοῦ Mr. iii. 28. Heb. viii. 10. This connection is common in Heb., sometimes with, and sometimes without intensity of meaning (Ewald 590.), as also in Greek (e. g. γέλωτα γελῶ Soph. *Antig.* 551., γάμους ἔγαμαν Herod. 4, 145., θυσίας θύοντα, Arrian. *Alex.* 2, 16. *comp.* also πόλεμον πολεμεῖν Pausan. 7. 16. 5.

\* Yet in Xen. *Anab.* 2, 6. 10. we find also φυλάσσειν φυλακὰς. But in this phrase φυλακὰς is an extension of the meaning of the verb, as it denotes not only the abstr. of φυλάσσειν, but the concrete idea the *watches*. Then we must exclude from the above rule formulas such as πομαίνειν ποιμνι, ἀπόσπλιν ἀποσπλιν (Demosth.).

Kindred to this construction is *δέξειν* (πληγὰς) πολλὰς, δαίνας, which then takes also an acc. of the person, (*comp.* Luke xii. 47.) Buttmann ed. Rob. p. 360. § 131. 3.

3. Instead of the acc. of the object, we find in many cases a preposition, *ἐν* (ב), as is supposed, after the Hebrew usage; but the passages on closer inspection show the preposition to have its proper force: (*a*) Acts xv. 7. ὁ θεὸς ἐν ᾧ μὲν ἐξελέξατο διὰ τοῦ στόματός μου ἀκούσαι τὰ ἔθνη, etc. is not to be compared with בְּרַחֲמָיו, but *ἐν ᾧ μὲν* properly signifies: *among us* (the Apostles), both from the fact that Peter is just after used in the sing., and also from a consideration of the τὰ ἔθνη: God has made choice among us, that by me the heathen should be taught the right way. See also Olshausen *in loc.* About the Hebrew בְּרַחֲמָיו, which the LXX. sometimes translate ἐκλέγ. ἐν 1 Sam. xvi. 9. 1 Kings viii. 16. 1 Chron. xxviii. 4. Neh. ix. 7., even the interpretation of which Gesenius did not think necessary, see Ewald *Gr.* 605. (*b*) ὁμολογεῖν ἐν Mt. x. 32. Luke xii. 8. *to give a confession on some one*, i. e. (according to another construction) *about some one*. Otherwise Bengel. The Hebrew עַל חֲוֶה Ps. xxxii. 5. has not entirely the same signification.

4. Two accusatives occur, (*a*) one of a person and the other of a thing uniformly after *verbs of dressing and undressing*, John xix. 2. Mt. xxvii. 28. Mr. xv. 17., *of giving to drink* Mr. ix. 41. 1 Cor. iii. 2\*, *of anointing* Heb. i. 9. Rev. iii. 18., *of loading* Luke xi. 46., *of persuading* Acts xix. 8. xxviii. 23. 2 Cor. v. 11., *of adjuring* (by) Acts xix. 13. 1 Thess. v. 27. also ἀναμνησκειν 1 Cor. iv. 17. John xiv. 26. (Xen. *Cyrop.* 3, 3. 37. Herod. vi. 140., on the other hand ἀναμν. τινὰ τινός Xen. *Cyrop.* 6, 4. 13.). On the contrary ἐπαγγελίζεσθαι is only in Acts xiii. 32. constructed with a double acc. (Rev. x. 7. a variation is found), *comp.* Heliod. 2, 10. 75. Alciph. 3, 12. Eus. H. E. 3, 4.; instead of κρύπτειν τινά τι, the connection κρύπτειν τι ἀπὸ τινος is in Col. i. 26. Luke xviii. 34. at least indicated; διδάσκειν is connected once with ἐν τινι of the person in Rev. ii. 14. (as if it were *to instruct on some one*), but not in a very well established reading.† Others and better Codd. have ἐδίδασκε τῷ Βαλάκ,

\* ἡμιζων Num. xi. 4. Deut. viii. 16. belongs also to this class, of which construction there is a specimen in 1 Cor. xiii. 3., *comp.* Schwarz *Comment Gr.* p. 1441. and on 1 Cor. especially, Fabric. *Pseudep.* II. 566.

† This construction is not certainly proved to be Hebrew by 2 Chron. xvii. 9. לְמַר בְּיָהוּדָה, as this probably means *to teach in Judah*. Perhaps in Acts vii. 22. ἡ παιδεία τῆς σοφίας is not to be taken for *τῶσαν σοφίαν* (*comp.* Diod. Sic. I, 91.), but as expressing by the dat. the means of instruction, whilst ἡ παιδ. τῶσαν σοφίαν would be *edoctus est* (institutus ad) *sapientiam*. However, *comp.* Plat. *Rep.* 5. p. 406. D.

*comp.* Philo. *Apocr. N. T.* I. p. 656. (לִּכְרֹךְ Job. 21. 22.). With αἰτεῖν τινα τι (Mt. vii. 9. Luke xi. 11.) is found also αἰτεῖν τι παρὰ τινος Mt. xx. 20. Jas. i. 5. (Xen. *Anab.* 1, 316.), as with ἐρωτῶν τινα τι Mr. iv. 10. John xvi. 5. also ἐρωτῶν τινα περὶ τινος frequently occurs in Luke iv. 38. ix. 45. (also in John xvii. 9. 20. *comp.* Herod. 1, 32.). Finally περιβάλλεισθαι is construed once in Rev. xvii. 4. (if the reading be genuine) with the dative, like 1 Kings i. 1. xi. 29., but with ἐν iii. 5. iv. 4.

The acc. of a pronoun and adjective, which follows certain verbs together with an acc. of the person (as βλέπειν Luke iv. 35. ἀφελεῖν Gal. v. 2., δίδικειν Acts xxv. 10. Gal. iv. 12.) is reducible essentially to the same law, Buttman ed. Rob. p. 361. § 131. 7. Matth. II. 939.; only the construction with two accusatives here stops at the first step. We also say: *to ask one, something*, but not therefore, *to ask one, a book*. I would also refer here Mt. xxvii. 44.

(b) An acc. of the subject and of the predicate (exegetical) John vi. 15. ἵνα ποιήσωσιν αὐτὸν βασιλεία, Acts xx. 28. ἡμᾶς ἔδετο ἐπισκόπος, Heb. i. 2. ὃν ἔθηκε κληρονόμον, Jas. v. 10. ἐπόδειγμα λάβετε τῆς κακοπαθείας — τοὺς προφῆτας Rom. iii. 25. Jas. ii. 5. Acts v. 31. The accusative of the predicate sometimes follows the preposition εἰς Acts xiii. 22. ἤγειρεν αὐτοῖς τὸν Δαβὶδ εἰς βασιλεία, vii. 21. συνεδρίσθητο ὁ αὐτὸν ἑαυτῇ εἰς ἑᾶ ὄν *himself as son*, xiii. 47. This is a Hebrew construction (Ewald *Gram.* 603.) and is often imitated Isa. xlix. 6. 2 Kings iv. 1. Judith v. 11. Gen. xliii. 18. 1 Sam. xv. 11. What is quoted from the Greek as parallel differs, as the εἰς of the destination, Herod. 1, 34. πάντες τοῖσι χεῖρονται εἰς πόλεμον, Eurip. *Troad.* 1207. οὐ γὰρ εἰς κάλλος τύχας δαίμων δίδωσι, Alciphro. 3, 28. To the latter mode of expression may be reduced Heb. iv. 8. and perhaps Acts vii. 53. ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, *ye received the law for or as the ordering of angels*, see Bengel in *loc.* In Phil. iv. 16. the construction εἰς τὴν χρείαν μοι ἐκίμνητε is an entirely different conception from τὴν χρ. μ. ἐκ., and therefore belongs not here.

5. Verbs which in the active take two acc., one of a person the other of a thing, in the passive retain the latter, e. g. 1 Thess. ii. 15. παροδοῦσιν, ᾧς ἰδεδόχαμεν. So also in the constructions Luke xii. 47. δαζήσεται ὁ λόγος (*comp.* δίδει τινα πληγὰς), Mr. x. 38. τὸ βάπτισμα ὃ ἐνὶ βαπτίζομαι, βαπτισθήναι Rev. xvi. 9. (*comp.* Lucian. *Tox.* 61. Dion. *Hal.* IV. p. 2162, 8.). The same takes place also in verbs which in the active govern a *dative* of the pers. together with an acc. of the thing, as in the passive they are considered *causal verbs*: Gal. ii. 7. πεπίστευμαι τὸ εὐαγγέλιον (from πιστεύω τινί τι, passiv. πιστεύομαι τι) 1 Cor. ix. 7.



see Fischer *ad Well.* III. I. p. 437. Matth. II. 946. the analogy of which *περιεΐμαι* follows: Acts xxviii. 20. *τὴν ἄλυσιν ταύτην περιεΐμαι* (from *ἄλυσις περιεΐται μοί*) Heb. v. 2. D'Orville *ad Charit.* p. 240. Matth. II. 947. Then the acc. with the passive generally designates the remote object, viz. that part of the subject affected by the signification of the verb: 1 Tim. vi. 5. *διαφθαζέμενοι τὸν νοῦν* (from *διαφθείς- ἐνὶ τὸν νοῦν*) 2 Tim. iii. 8. John xi. 44. *δεδειμένοι τοὺς πόδας καὶ τοὺς χεῖρας*, Phil. i. 11. *πεπληρωμένοι καρπὸν δικαιοσύνης*, 2 Cor. iii. 18. *τὴν αὐτὴν εἰκόνα μεταμορφούμεθα*, Heb. x. 22., comp. Valckenær *ad Herod.* 7, 29. Hartung *on the cases* 61.

6. Hence it became usual to express in the acc. case (even without the passive construction) the remote object added to a verb or noun as a more exact expletive, as Jud. vii. 7. *τὸν ὁμοιον τούτοις ἐρόπον ἐπορεύσασαι*, 2 Tim. iii. 8. Luke ix. 14. *κατακλίνετε αὐτοὺς πλείους ἀπὸ πεντήκοντα* (in rows to fifty) comp. Jer. xxx. 14. 1 Sam. xx. 17., Mr. vi. 39. *ἐπέταξεν αὐτοῖς ἀνακλίνει πάντας, συμπόσια συμπόσια* (in several companies), in all which cases the acc. was apprehended in a certain relation to the verb of the sentence, Bernhardt 108. comp. Herm. *ad Soph. Œd. C.* 1402. (The last two of the examples above are only an extension of the construction with two accusatives). This acc. is used to designate qualities, properties, or relations still more extensively (Bernhardt 117.) Acts xviii. 3. *σκηνοποιοὶ τῇ τέχνῃ* (Lucian. *Asin.* 43. *Agath.* 2, 26.), John vi. 10. *ἀπέπεσον οἱ ἄνδρες τὸν δεξιμὸν ὡσεὶ πεντακισχίλιοι* (as to, in number), comp. Isocr. *de big.* p. 842. and many others, Lob. *ad Phryn.* p. 364. Hence also for specifications of time in different constructions, Acts x. 3. *εἶδεν ἐν ὁράματι ὡσεὶ ὤραν ἐννέτην τῆς ἡμέρας ἀγγελον*, etc. Rev. iii. 3. (Herod. 2, 2.) Luke xxii. 41. xxiii. 56. *τὸ μὲν σάββατον ἡσυχάσαν*, John v. 5. *ἦν τις ἄνθρωπος ἐκεῖ, τετράκοντα καὶ ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ* (Bernhardt p. 116.; on the Hel. see Ewald *Gr.* 591.; the same use exists in Eng. Trs.); and finally merely as adv. John viii. 25. *τὴν ἀρχήν*. See Hermann *ad Vig.* p. 880. In this way the accusative is connected with the dat., and therefore both cases occur in many formulas, e. g. *τὸ γένος* Herodian. 1, 8. 2. Diod. Sic. 1, 4. and *τῷ γίνεαι* Mr. vii. 26. Acts iv. 36. Plutarch. *Demosth.* p. 889. B. (as with *τὸν δεξιμὸν* occurs *τῷ δεξιμῷ*) Bernhardt 118., comp. Luke xxiv. 25. *βραδεὶς τῇ παρδείᾳ*, Dion. Hal. *de Lys.* 7. p. 243. Lips.; on the other hand, *βραδὺς τὸν νοῦν*. See Wetsten. I. 826.

Rev. xviii. 17. *ὅσοι τὴν θάλασσαν ἐργάζονται* does not come under this rule. In this phrase *θάλα.* is to be taken as the immediate object (comp. Boissonade *ad Philostr.* p. 452.), like *γῆν ἐργάζεσθαι* Pausan. 6, 10. 1.

Mt. iv. 15. ὁδὸν θαλάσσης (from Isa.) is very peculiar: it is translated *by or near the way*. Passages like 1 Sam. vi. 9. ἐν ὁδῷ δέξιν αὐτῆς πορεύσεται, Exod. xiii. 18. do not justify this case here in connection with vocatives. Nor do I believe that the LXX. have extended this use of the acc. so far beyond all the proper limits of prose (*comp.* Bernhardt p. 114.), but with Fritzsche regard ὁδὸν θαλ. in the Septuag. as a gloss from Symmachus.

7. The acc. in some places is taken to be absolute, where, on closer inspection, we may discover the grammatical reason of the acc. in the structure of the sentence. So in Rom. viii. 3. τὸ ἀδύνατον τοῦ νόμου — — ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας — παρέχειν τὴν ἀμαρτίαν is evidently, according to the proper sense, equivalent to τὸ ἀδύνατον τοῦ νόμου ἐπέβησεν ὁ θεός, πέμψας — — καὶ παραγγέλλων, etc. In Acts xxvi. 3. the acc. γνώστην ὅτι is certainly to be considered an *anacoluthon*, which with the addition of participles is frequent, *see* § 64. II. 2., *comp.* Eph. i. 18., where also Koppe incorrectly finds an acc. absolute. In Luke xxiv. 46. ἴδετε παθεῖν τὸν Χριστὸν — — καὶ πνευματοῦ ἐν ὑμῖν ἀνομιᾷ αὐτοῦ μετανοίας — — ἀρχαίον ἀπὸ Ἰερουσαλὴμ the acc. (in the construct. of acc. with infin.) is grammatically clear, and the ἀρχαίον only added in a loose respect: *beginning* (viz. the πνεύματων), or impersonally *it being begun*, *comp.* Herod. 3. 91. Yet *see* Kypke I. 344. As to Rev. i. 20. *see* Ewald *in loc.* Finally, in Rev. xxi. 17. ἐμέτρησεν τὸ τεῖχος τῆς πόλεως ἑκατὸν τεσσαρ. πηχῶν, μέτρον ἀνθρώπου, etc. the last words are a loose apposition to the clause ἐμέτρ. τὸ τεῖχος, etc. *comp.* Matth. II. 916. Moreover, *comp.* Matth. *ad* Eurip. *Med.* p. 501. *Sprachl.* II. 955. (As to an acc. apposit. and an anacoluth. in the acc. of partic. *see below*, and on the casus absol. *comp.* A. Wannowski *Syntaxeos anomal.* Gr. pars de constr., qu. dic. absol. Lips. 1835. 8vo. *See* Stuart *N. T. Gr.* § 108.

§ 33. Connection between a Verb (neuter) and its dependent Noun by means of Prepositions.

Many verbs, especially those which signify an affection of the mind, are connected with their predicate by the interposition of a preposition: and in this the N. T. usage is sometimes conformable to the Greek, sometimes exhibits more of the Hebrew oriental usage. The following classification may be offered: (a) Verbs of *rejoicing* or *grieving*, which by the Greeks are often construed with the dative alone (in the

N. T. only *χαίρειν* τῇ ἐλπίδι Rom. xii. 12. in this way,) have mostly the prep. *ἐπί* after them (*comp.* Wurm *ad Dinarch.* p. 40.) *χαίρειν* Mt. xviii. 13. Luke i. 14. Acts xv. 31. 1 Cor. xiii. 6. Rev. xi. 10. (*comp.* Xen. *Cyrop.* 8, 4. 12. Diod. Sic. 19. 55. Isocr. *permut.* p. 738. Arrian. *Ind.* 35.), *εὐφραίνεσθαι* Rev. xviii. 20., *σὺλλυπεῖσθαι* Mr. iii. 5. (Xen. *Mem.* 3, 9. 8.), but sometimes also *ἐν* (*λυπεῖν ἐν* Jacobs *ad Achill. Tat.* p. 814.), as *χαίρειν* Luke x. 20. Phil. i. 18. (Col. i. 24.), *εὐφραίν.* Acts vii. 41., *αγαλλιάσθαι* 1 Pet. i. 6. (?), on the other hand *ἀγάλλεσθαι ἐπὶ* Xen. *Mem.* 2, 6. 35. 3, 5. 15. Of the verbs *to be angry* ἀγανακτεῖν with *περὶ* (*to be angry on account of some one*) Mt. xx. 24. Mr. x. 41., but (like ἀγανακτεῖν ἐπὶ Lucian. *Abdic.* 9. *Aphthon.* p. 267.) *ὀργίζεται ἐπὶ τινι* Rev. xii. 17. *comp.* Joseph. *bell. jud.* 3, 9. 8. (in the Septu. even *ὀργίζεται ἐν τ.* Judg. 2, 14.). The opposite εὐδοκεῖν is according to the Hebrew צָבַח, and the LXX. constructed it with *ἐν* (*to have pleasure in*), it may either be used of persons Mt. iii. 17. Luke iii. 22. 1 Cor. x. 5. or of things 2 Thess. ii. 12. (*comp.* also *δέλειν ἐν* Deut. xxi. 14. 1 Sam. xviii. 22. Col. ii. 18.); in the Greek the dative would be sufficient (yet *comp.* Polyb. 2, 12. 3.): *ἀρεσκέσθαι* which usually takes the dative (Luke iii. 14. Heb. xiii. 5.) is once in 3 John 10. connected with *ἐπὶ*.—(b) Verbs signifying *to wonder, to be amazed*, are followed by *ἐπὶ* with a dative; so *θαυμάζειν* Mr. xii. 17. Luke iv. 22. xx. 26. Acts xiii. 12., *ἐκπλήσσεσθαι* Mt. xxii. 33. Mr. i. 22. xi. 18. Luke iv. 32. Acts xiii. 12., which is also frequent among the Greeks. According to another construction *διὰ* is used, to wonder *on account of a thing*, Mr. vi. 6., as Ælian. V. II. 12, 6. 14, 36. *θαυμάζειν τινα διὰ τι*. But *θαυμ. ἐν τῷ* ἡσυχάζειν Luke i. 21. can signify *by his remaining*, yet *comp.* Sir. 11, 31. About *ἐνδοξάζειν* τινι see above § 31. 1.—(c) Verbs signifying *to have pity* σπλαγχνίζεσθαι are usually connected with *ἐπὶ* either with the accus. Mt. xiv. 14. xv. 32. Mr. viii. 2. ix. 22. or with the dat. Mr. vi. 34. Luke vii. 13. (Isocr. *permut.* p. 778.), and only once with *περὶ* Mt. ix. 36.; *ἐλεεῖσθαι* is used as a transitive, see § 32. 1.—(d) Verbs signifying *to confide in, to trust, to hope, to boast*, are constructed with *ἐπὶ*, *ἐν*, *εἰς*, as *πέποιθα ἐπὶ τινι* Mr. x. 24. Luke xi. 22. 2 Cor. i. 9. (Agath. 209, 5. 306, 20.), *ἐπὶ τι* Mt. xxvii. 43., with *ἐν* Phil. iii. 3. 2 Thess. iii. 4.; *πιστεύειν ἐπὶ τινι* Rom. ix. 33. 1 Pet. ii. 6. Septu. (about *πιστεύειν εἰς* or *ἐπὶ τινα* *to believe in some one*, see above § 31. 2.) *ἐλπίζειν ἐπὶ* with dat. Rom. xv. 12. Phil. iv. 10. (Polyb. 1, 82. 6.), with accus. 1 Tim. v. 5. 1 Pet. iii. 5., *εἰς* John v. 45. 2 Cor. 1. 10. (Herodian. 7. 10. Joseph. *bell. jud.* 6, 2. 1., *ἡ εἰς τινα* ἔλπις Plut. *Galba.* c. 19.), *ἐν* 1 Cor. xv. 19. (*comp.* Xen. *Cyrop.* 1, 4. 25. *Mem.* 4, 2. 28. Polyb. 1, 59. 2. *ἐλπίδα ἔχειν ἐν τ.*), *καυχᾶσθαι ἐπὶ τινι* Rom. v. 2. (Diod. Sic. 16, 17., similar *σεμνύνεσθαι* Diog. L. 2, 8. 4. Isocr. *dig.* p.

840. and φουσιούσθαι Diog. L. 6, 2. 4., more frequently ἐν Rom. ii. 17. 23. 1 Cor. iii. 21. Gal. vi. 13. (Jerem. ix. 22. Ps. cxlix. 5.)—(e) Of verbs of *sinning, transgressing*, ἁμαρτάνειν alone takes the object sinned *against*, with the prepos. εἰς Mt. xviii. 15. Luke xvii. 3. 1 Cor. vi. 18., *comp.* Herod. 1, 138. Isocr. *permut.* p. 750. Ægin. p. 920. 931. M. Anton. 7. 26., *comp.* Wetsten. I. 443., on the other hand ἁμαρτάνω πρὸς τινι Joseph. *Antt.* 14, 15. 2., περί τινος Isocr. *permut.* 754. ἁμαρτ. τινι 1 Sam. xiv. 33. 1 Kings viii. 31. 33. Judg. x. 10.—(f) The verbs ἀρέσκειν *to please*, and φαῖναι *to appear*, take after them the Hellenistic preposition ἐνώπιον instead of the dative of the person to whom something is pleasing or appears, Acts vi. 5. ἤρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους (Judg. x. 5. xiv. 7. Deut. 1. 23.) Luke xxiv. 11. ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ ἄγγελος τὰ ἔγγραφα. Ἀρέσκειν occurs also with ἐναντίον τιν. in the Septu. Num. xxxvi. 6. Gen. xxxiv. 18.

It is properly a redundancy when verbs signifying *to follow* are construed with the prep. μετὰ or σὺν (*comp. comitari cum aliquo* in Latin inscriptions), Rev. vi. 8. xiv. 13. *see* Wetsten. N. T. I. 717. Lob. *ad Phryn.* p. 354. Meineke p. 259. Schäfer *ad Demosth.* V. 590. Göller *ad Thuc.* II. p. 299. Wurm *ad Dinarch.* p. 15. Hebraistic is ἀκολουῶ τινός (ἱρῶ) Mt. x. 38. 1 Kings xix. 30. Isa. 45. 14.

### § 34. Use of the Adjective.

1. A neuter adjective (particip.) in the singular (more rarely in the plural) followed by a noun in the genit. is frequently equivalent to an abstract noun, especially when the language had no corresponding noun (Wyss. *dialectol.* p. 80.): Phil. iii. 8. τὸ ὑπερέχον τῆς γνώσεως, Heb. vii. 18. τὸ (τῆς ἐκτολῆς) ἀδύνατον καὶ ἀνωφελές, 1 Cor. i. 25. τὸ μωρὸν τοῦ θεοῦ τὸ ἀσθενὲς τοῦ θεοῦ, *comp.* Rom. ii. 4. ix. 22. Phil. iv. 5. Heb. vi. 17. 2 Cor. iv. 17. viii. 8. An instance of the plural is found in Rom. i. 20. τὰ δόγματα τοῦ θεοῦ, where the reference is to the following: ἡ τε ἀδύνατος καὶ θεϊότης.

Τὸ δοξίμιον τῆς πίστεως in 1 Pet. i. 7. does not belong here, as δοξίμιον is itself a noun, *comp.* Fritzsche *in loc.*, and Jas. i. 3. in his *Prælim.* p. 44. An adj. δοξίμιος does not exist.

Rom. i. 19. τὸ γνωστὸν τοῦ θεοῦ is not the same as ἡ γνώσις τ. θ., but either *that of God which is known* (to man) or *that of (in) God which can be known*. The latter signification of the γνωστός, which Tholuck doubts, *see* Soph. *Æd. R.* 362. Plat. *rep.* 7. p. 517. C. Aristot. *Metaph.*

4. (5) p. 70. *comp.* Schulthess *Theol. Annal.* 1829. p. 976. Reiche has by no means refuted this interpretation, but thinks that interpreters have made the distance between these two possible modes of apprehending the subject much wider than it really is.

The above usage, which arises directly from the nature of the neuter, is not foreign to the Greek; especially have the later prose writers adopted it from the technical language of philosophy. The examples collected by Georgi (*Hierocr.* I. p. 39.), however, must be well sifted. The following are real parallels: Demosth. *Phil.* 1. p. 20. A. τὸ τῶν θεῶν εὐμενές, and *de fals. leg.* p. 213. A. τὸ ἀσφαλές αὐτῆς, Thuc. 1, 68. τὸ πιστὸν τῆς πολιτείας, 2, 71. τὸ ἀσθενές τῆς γνώμης, Galen. *protrept.* 2. τὸ τῆς τέχνης δοτατον, Heliod. 2, 15. 83. τὸ ὑπερβάλλον τῆς λύπης, Philostr. *Apoll.* 7, 12. Diod. Sic. 19, 55. Diog. L. 9, 11. 4. Lucian. *Pisc.* 252. This construction with participles is especially peculiar to Thucid. (and the Byzantines). *Comp.* Ellendt. *ad Arrian. Alex.* I. p. 253. Niebuhr. *ind. ad Dexip., Eunap. and Malch.*

2. That which should be signified by means of an adjective as the qualifying term, is sometimes not so expressed, but with a change of construction, by a noun; and (a) so that the principal noun is in the genitive: 1 Tim. vi. 17. μὴ ἠλπικίναί ἐκὶ πλοῦτου ἀδολότητι *not to trust to the uncertainty of riches*, i. e. to riches, which are uncertain, Rom. vi. 4. ἵνα ἡμεῖς ἐν καινότητι ζωῆς, περιπατήσωμεν, vii. 6. 2 Thess. ii. 11. This construction, however, is not arbitrary, but aims at a greater prominence of the chief thing represented, which, expressed by an adjective, would stand rather in the back ground. It is therefore more of a rhetorical than grammatical nature. *Comp.* Zumpt *Lat. Gramm.* p. 554. and instances from the Greek in Held *ad Plutarch. Timol.* p. 368.

Correctly speaking, only those passages can be reckoned here, in which the noun, followed by a genit. is connected with a verb, which most naturally belongs to the noun in the genit. and characterizes it as the principal noun (as ingemuit *corvi stupor*). Passages like the following are therefore to be excluded: Col. ii. 5. βλέπω τὸ στερέωμα τῆς πίστεως, 2 Cor. iv. 7. ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾗ τοῦ θεοῦ, Gal. ii. 14. ὀξυοδοεῖν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, Heb. ix. 2. ἡ πρῶσις τῶν ἄρων means, *the setting out of the loaves* (shew bread), and 1 Pet. i. 2. ἁγιασμός πνεύματος, as a single glance at the context will show, is not synonymous with πνεῦμα ἅγιον. Finally, the phrase λαμβάνειν τὴν ἐπαγγελίαν τοῦ πνεύματος Acts ii. 33. Gal. iii. 14. signifies *to receive the promise of the Spirit*, which takes place when the promised good itself is received (πομῆζεσθαι τὴν ἐπαγγελίαν), when the promise is fulfilled.

(b) More frequently so that the noun expressing the property or quality (mostly of the soul) is in the genitive: Luke iv. 22. λόγοι τῆς χάριτος, Luke xvi. 8. οἰκονόμος τῆς ἀδικίας, Col. i. 13. υἱὸς τῆς ἀγάπης, Luke xviii. 6. κριτὴς τῆς φθικίας, Rev. xiii. 3. ἡ πληγὴ τοῦ θανάτου *a deadly wound*, Rom. i. 26. πᾶς ἀτιμίας, 2 Pet. ii. 10. In prose this construction is

Hebrew (and in this language the result not only of a want of adjectives Ewald 572., but also of the more perspicuous or explicit manner of the Oriental languages), but in more elevated style, examples of it exist in the Greek, *see* Erfurdt *ad Soph. Œd. R.* 826. Herm. *ad Vig.* p. 897. 891. *Comp.* Pfochon *diutr.* p. 29. Those quoted by Georgi *Vind.* p. 214. are almost all useless.\*

If in such a case there be added a personal pronoun in the genit., in translating, it is construed as belonging to the general idea: Heb. i. 3. τῷ ῥήματι τῆς δυνάμεως αὐτοῦ *by his powerful word*, Rev. iii. 10. xiii. 3. Still further it is contended (e. g. Vorst *Hebraism.* p. 570. Storr. *Observ.* p. 234.), that when two nouns connected express *one* idea, the demonstr. pron. grammatically agrees with the noun governed: e. g. Acts v. 20. τὰ ῥήματα τῆς ζωῆς ταύτης instead of ταῦτα *these words of life*, xiii. 26. ὁ λόγος τῆς σωτηρίας ταύτης *this doctrine of salvation*, Rom. vii. 24. ἐκ τοῦ σώματος τοῦ θανάτου τούτου, *comp.* the Peschito. But this canon (which even Bengel follows) is not genuine. In Rom. 7. τούτου might have been construed with σώματος by Paul himself; but it would not be without meaning connected with θανάτου, since as the Apostle had frequently mentioned θάνατος (ver. 10. sq.), he might easily refer back to that, *see* Köllner *in loc.*; in Acts xiii. 23. σωτῆς Ἰησοῦς had already been mentioned; ὁ λόγος τ. σωτ. τ. is therefore, *the doctrine of this* (by the mediation of Christ) *salvation*; in Acts 5. the pron. refers to the salvation which the Apostles were then proclaiming. The LXX. have not translated so incorrectly the phrase כְּכֹחַ יְהוָה Isa. ii. 20. which necessity demanded, but which is much more natural as the two words are essentially one, *comp.* Isa. ii. 20. τὰ βδελύγματα αὐτοῦ τὰ ἀγγεῖα, Deut. i. 41. τὰ σκεύη τὰ πολεμικά αὐτοῦ. It cannot be readily seen how Luke and Paul in so plain sentences could have fallen upon a construction so irregular. What Georgi *Vind.* p. 204. and Munthe *obs. ad Acts* v. 20. have quoted from the Greek, on near inspection loses all its value (Fritzsche *Exc.* 1. *ad Mr.* p. 771.)

NOTE 1. That the Hebraism (Gesen. *Lehrgeb.* p. 661. Vorst *Hebraism.* p. 282.) of a neuter adjective expressed by the feminine, is found in Luk. xi. 33. εἰς χεῦπτήν τίθησι, is rather absurd; χεῦπτή existed already as a noun in Gr. usage signifying, *a covered place or alley, a subterraneous cavern, a vault*, and is there very suitable. *See* Matthæi *in loc.* small ed. On the other hand Mt. xxi. 42. (Mr. xii. 11.) παρὰ κυρίου ἐγένετο αὕτη (τούτο), καὶ ἐστὶ θάναστος (θαναστόν) is a quotation from Ps. cxviii. 22., and this occurs also elsewhere in the Septuag.

\* The genit. of the matter does not belong here, λίθῳ κριθε, e. g. among the Greeks was just equivalent to, *a ram out of stone*, and only in conformity with the Lat. could an adjunct be required. In Phil. iv. 18. also ἡμεῖς εὐωδίας (*comp.* Aristot. *Rhet.* 1, 11.) is the *pleasant emanation of a sweet odor*, and not put exactly for εὐωδίας. It is now generally conceded by the best interpreters that 1 Cor. x. 16. τὸ ποτήριον τῆς εὐλογίας and Rom. i. 4. πνεῦμα ἀγαπῶντος are to be interpreted by the above canon. *Comp.* Glass. I. 26.

NOTE 2. Instead of concrete adjectives, which would be taken substantively, in conformity with Hebrew usage we find nouns with *υἱός* or *τέκνον*, which, according to the lively perceptions of the oriental inhabitants, denote the most intimate connection with (dependence on) something, (Vorst *Hebraism*. p. 467. 19.): e. g. *υἱοὶ ἀπειθείας* Ephes. ii. 2. (*children of disobedience*, born as it were from the ἀπειθεία, raised, attached to her like to a mother), *τέκνα φωτός* Ephes. v. 8., *τέκνα ὑπακοῆς* 1 Pet. i. 14., *τέκνα ὀργῆς* Ephes. ii. 3., *τέκνα κατάρτας* 2 Pet. ii. 14. (1 Kings ii. 26. 1 Sam. xix. 29. Deut. xxv. 2.) The phrases *παιδὲς ἰατρῶν*, *δυοτήνων* (espec. in Lucian.) quoted by Wahl. *Clav.* II. p. 985. are more similar to the *υἱοὶ τῶν ἀνθρώπων*. Neither Schwarz nor Georgi has proved that *παῖς* or *τέκνον* in Gr. prose is connected with an abstract noun, as in the examples above. For examples from the ecclesiastical writers see Epiphani. *Opp.* I. p. 380. Ε. οἱ υἱοὶ τῆς ἀληθινῆς πίστεως.)

NOTE 3. Ephes. vi. 12. *τὰ πνευματικὰ τῆς πονηρίας* is a peculiarity, for which only Gregor. Nyssen. II. p. 28. has *τὰ πνευμάτα*, for the Syr. translates according to the sense. The Gr. usage, which interpreters here adduce (see Koppe in loc.) *πασθениκοὶ* for *παρθένοι* Odyss. λ. 39., is only found in poets in the better ages; but occurs in the Byzantine writers, e. g. *ἡ ἱπικὴ* for *ἡ ἱππος* (in Ducas p. 18. and generally, *τὰ δαιμόνια*, which originally was an adj. and in the later Gr. used substantively as *δαίμονες*, presents an appropriate analogy); a genitive depending on it, e. g. *τὰ δαίμονια τῆς ἀίετος*, would not therefore be strange. But in Eph. as above, the abstract seems to have been designedly chosen as antithetical to *πρὸς αἷμα καὶ σάρκα*, not with sensual antagonists, but with spiritual you maintain the conflict.

### § 35. Connection of the Adjective with the Noun.

1. Of the rule, that adjectives agree in gender and number with the nouns which they qualify, there occur exceptions both in Gr. writers, and in the N. T. (in the latter seldom), where the adjectives are accommodated to the *sense*, and not to the grammatical character of the nouns.

(a) In respect to *gender* the following passages may be noticed: Rev. xix. 14. *τὰ στρατεύματα τὰ ἐν οὐρανῷ* — *ἐν δὲ θυμῷ νοὶ βύσινον λευκόν* etc. (as Xen. *Mem.* 2, 2. 3. *αἱ πόλεις* — *λίγοντες*, Xen. *Cyrop.* 1, 2. 12., yet more bold, Aristid. *Tom.* I. p. 267. *extr. Jebb.* ἄμιλλα καὶ σπονδὴ τῶν ἐκατέρωθεν μεγίστων πόλεων, παλούντων τε ὡς αὐτούς), iv. 8. *τέσσαρα ζῶα* — *λίγοντες*. Ephes. iv. 17. (ii. 11. does not belong here), 1 Cor. xii. 2. Also Rev. xi. 15. *ἰγίνοντο φωναὶ μεγάλας ἐν τῷ οὐρανῷ*, λ. ε.

γόντες, where celestial beings themselves, to whom the voices belonged, were in the mind.

2 John iv. belongs here only remotely, ἔχασεν, ὅτε εὗρεκα ἐκ τῶν τέκνων σου περὶ πατρὸς τῆς ἐν ἀληθείᾳ.

(b) In respect to *number*. With collective nouns the adjective is often in the plural: e. g. Luk. xix. 37. ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες, (Diod. Sic. 11, 25. κύκινων πλῆθος εἰς αὐτὴν κατακταμένους 5, 43. Xen. *Hell.* 2, 3. 55. Xen. *Ephes.* 1, 3.), Acts iii. 11. συνίδεσθαι πᾶς ὁ λαός — — ἐξ ἀμβοῖ, *comp.* John xii. 12. Luk. ii. 13. (Philoctr. *Apoll.* 2, 12.) Acts v. 16. (xxi. 36. if we prefer *κράζοντες* with good Codd.), Rev. vii. 9. xix. 1. (Judith vi. 18.) Luk. xxiii. 1. var. On the other hand in Rev. iii. 9. τῶν λεγ. is not to be taken as an epithet of *συναγωγῆς*, but partitively, sing. and plur. connected, *see* Mr. viii. 1. *καμπόλλου ὄχλου ὄντος καὶ μὴ ἐχόντων τι θάγωσι comp.* Diod. Sic. xiv. 78. τοὺ πλῆθους συντερίχοντος — — καὶ τοὺς μισθοὺς πρότερον απαιτούντων Virg. *Æn.* 2, 63. *undique visendi studio Trojaniu juventus circumfusa ruit certantque illudere capto.* *See* Poppo *ad Thuc.* I. p. 102. Bornemann *ad Xen. Apol.* p. 36. *ad Anab.* p. 354. Jacobs *ad Anthol. Pal.* III. 811. Palairot *observ.* p. 201. Herm. *ad Lucian. consecr. hist.* p. 301. Ast *ad Plat. Legg.* p. 103.

The occurrence of two different genders in Rev. xiv. 19. is worthy of remark, Rev. xiv. 19. ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὸν μέγαν (ληνός is sometimes also of the masculine gender, Septuagint Gen. xxx. 37. 42. *Vatic. see* Lobeck *ad Phryn.* p. 188. Butt. *ausführl. Gramm.* p. 151.) Acts xi. 28. λιμὸν μέγαν, *ἦτις* etc. would be similar as Cod. Laudianus has, yet *see* Kühn in *loc.* Parallels with such variations of gender cannot be looked for in Gr. authors. I should not be disposed to relieve the apocalypse of this harshness.\* Phil. ii. 1. εἰ τις σπλάγχνα καὶ οἰκτιρμοί, as the best Codd. have, and Matthäi prefers, is very singular. It may perhaps be a *lapsus pennæ*, as *ἔτις* and *ἐτις* occur three times in the immediately preceding passage.

2. If a preceding adjective belong to two or more nouns of different genders, it must be repeated before each, e. g. Jas. i. 17. πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον, Mr. xiii. 1. ποταποὶ λίθοι καὶ ποταπαὶ οἰκισμοί, Acts iv. 7. ἐν ποίᾳ δυνάμει ἢ ἐν ποίᾳ δυνάμει, 1 Cor. xiii. 2. 1 Pet. ii. 1. (3 Esr. iii. 5.) *comp.* Aristot. *Nicom.* 7, 9. in. Plutarch. *Vitt.* p. 369. etc. The contrary *see* in Luk. x. 1. εἰς πᾶσαν πόλιν καὶ τόπον, *comp.*

\* Lücke (*Apokal.* I. p. 225.) would in this passage either read τοῦ μεγάλου with *one* codex (perhaps a correction), or consider it a *construct. ad sensum*, as the writer thought only of the θυμ. τοῦ θεοῦ. with the τὸν μέγαν. The latter, as Lücke confesses, is very far-fetched. *See* Matth. kl. Aug. p. 63.



Diod Sic. 1, 4. μετὰ πολλῆς παροπαθείας καὶ κινδύνων Plutarch. Mor. p. 993. If the nouns be of the same gender, or if a difference of gender cannot be designated by different terminations in the adjective, the adjective is usually connected only with the first, Acts ii. 43. Mt. iv. 24. xiii. 32. ix. 35. xxii. 39. Mr. ii. 15. Ephes. i. 21.

The following epithet is repeated with both nouns, Rev. xxi. 1. οὐρανὸν καινὸν καὶ γῆν καινὴν.—In Heb. ix. 9. δωρὰ τε καὶ θυσίαι the first predicate *μη δυνάμεναι* relates only to the latter noun as the principal (bloody offerings, sin offerings). *Comp.* Iliad II. 136. αἱ ἡμέτεραί τ' ἄλοχοι καὶ τήπια τίχνα σίας ἐνὶ μεγάροις ποτιδύμεναι.

The plural of an adj. belonging to two nouns might seem to occur in 1 Pet. viii. 18. οὐ φθασταῖς ἀργυρίῳ ἢ χρυσίῳ ἐλυτρώθητε, but the φθαστ. must be considered the principal word, ἀργ. and χρυσ. rather as expletives: *not by corruptible things, silver or gold.*

NOTE. About the supposed Hypallage in respect to the connection of an adjective with its noun in Luk viii. 32. 2 Cor. iii. 7., see Appendix. Of a different nature are the solecisms occurring in Rev., as to which *comp.* Winer's *Exeget. Studien*. I. p. 154. They give to the style the appearance of more harshness, but may be explained as anacoluthon and mingling of two constructions, or in another way, which should always have been adopted, rather than ascribe either to the ignorance of the writer, who has displayed a knowledge of grammatical rules in other much more difficult constructions. Examples analogous to most of these are found in Greek writers; but they are not of so frequent occurrence as in the apocalypse. The following may be noticed. Rev. ii. 20. is probably to be construed thus: *ὅτι ἀφείς τὴν γυναῖκα σου Ἰησαῖα· ἣ λέγουσα ταυτὴν προφητεῖν καὶ διδάσκει καὶ πλανᾷ* etc. *who representing herself as a prophetess, teaches and seduces* etc. Rev. viii. 9. may be explained as a union of two constructions *ἀπέδανε τὸ τρίτον τῶν πτισμάτων τῶν ἐν τῇ θαλάσῃ, τὰ ἔχοντα ψυχὰς* (namely the two methods of expression *ἀπέδ. τὸ τρίτ.* — *τῶν ἔχοντων ψυχ.* and *ἀπέδανε τὰ πτίσματα τὰ ἔχοντα ψυχ.* (κατὰ τὸ τρίτον are connected in one sentence); vii. 9. εἶδον, καὶ ἰδοὺ ὄχλος πολλὸς — *ἰστῶτες ἐνώπιον τοῦ θρόνου* — *περιβεβλημένοι* (where the writer connecting in his mind the *ἰδοὺ* with the nominat., and the *εἶδον* with the acc. *περιβεβ.*, mingled the two constructions, *comp.* Judith x. 7. Stallbaum *ad Plat. Euthyphr.* p. 32.) In Rev. v. 11. 12. ἤκουσα φωνὴν ἀγγέλων — *καὶ ἦν ὁ ἀρχιμὸς αὐτῶν μυριάδες μυριάδων* — *λέγοντες\** the last is not connected with *μυριάδας* but (apprehending the words *καὶ ἦν* — *μυρ.* as a parenthesis) to *ἀγγελοι* as if the writer had begun: *φωνὴν ἐπῆραν ἀγγελοι* etc. (Similar in Thuc. 7, 42. τοῖς Συρακουσίοις — *κατάπληξίς οὐκ ὀλίγη ἐγένετο* —

\* In the Septuag. the particip. *λέγων* (*λέγοντες*) is often used without regard to grammatical constructions: Gen. xiv. 1. *ἐπαύθη ῥῆμα κυρίου* — *λέγων*, xxxviii. 13. xiv. 16. xxii. 20. Exod. v. 14. Josh. x. 17. 1 Sam. xv. 12. Judg. xvi. 2. corresponding with the Heb. *וַיִּלְכַּד*. But it can be explained as a *confusio duar. structur.* See *Exeg. Stud.* 156.

δρῶντες, Achill. Tat. 6, 12. *πειρατῆριον ταῦτα εἶναι σοὶ δοκεῖ*, — — *ἄνδρα τοιοῦτον λαβοῦσα* Plat. *Phæd.* c. 29. p. 81. A. οὐκ οὐν οὕτω μὲν ἔχουσα εἰς τὸ ὅμοιον αὐτῇ τὸ ἀειδὲς ἀπέρχεται τὸ θειόν τε — —, οἷα φιλο-  
μαίνη ὑπάρχει αὐτῇ εὐδαίμονι εἶναι, πλάνης — — ἀπὸ γλαυμένη, ὥστε δὲ  
λέγεται κατὰ τῶν μεμνημένων, ὡς ἀληθῶς τὸν λοιπὸν χρόνον μετὰ θείων δι-  
αγούσα (for διαγούση.) More striking is Rev. iii. 12. τὸ ὄνομα τῆς πόλεως  
τοῦ θεοῦ μου, τῆς καινῆς Ἰερ., ἡ καταβαίνουσα ἐκ τοῦ οὐρ. — — καὶ τὸ  
ὄνομα μου τὸ καινόν (where ἡ καταβ. etc., as it cannot be taken for the  
*nominat. tituli*, must perhaps be considered a parenthesis, as if it were  
for αὐτὴ ἐστὶν ἡ καταβ.), and xiv. 12. ὧδε ὑπομονὴ τῶν ἁγίων ἐστίν· οἱ τε-  
ρῶντες τὰς ἐπιστολάς etc. is a sudden transition to a new sentence, as  
e. g. Jas. iii. 8. τὴν γλῶσσαν οὐδεὶς δύναται ἀδελφῶν δαμάσαι, ἀκατάσχετον  
κακὸν, μιστὴ ἰοῦ θανατηφόρου.

3. Two adjectives without a copulative are connected with a noun in  
1 Pet. i. 18. *ἐκ τῆς ματαίας ὑμῶν ἀποστοφῆς πατρὸς παρὰδότην*. The ad-  
jectives here are not of the same order, but the one directly qualifies the  
noun, constituting with it *one* idea, the other is an epithet of this idea  
made up of the noun and adjective: *your vain-service received from the  
fathers* (good-for-nothing service); John xii. 3. *μύρον νάρδον πιστιπῆς πο-  
λυτίμου*, where *νάρδος πιστιπῆς* (a mercantile designation of a particular  
kind of nard ointment in great demand) takes the adj. *πολυτ.* *costly*. See  
in general Dissen *ad Pindar.* ed. Goth. p. 303. Herm *ad Eurip. Hec.*  
p. 54. Comp. Kritz. *ad Sallust. Jug.* p. 172. Matth. II. 998. and Jen.  
*Lit. Zeit.* 1812. No. 160.

### § 36. Of the Comparative of Adjectives.\*

1. Instead of the comparative the positive occurs, (a) with ἡ the par-  
ticle of comparison, e. g. Mt. xviii. 3. *καλὸν σοὶ ἐστὶν εἰσελθεῖν* — —  
*καλὸν ἢ καλὸν, ἢ δύο χεῖρας* — — ἔχοντα, etc. Mr. ix. 43. 45. This me-  
thod of expression is found several times in the Greek writers, comp.  
Aristot. *probl.* 29, 6. *παρὰκαταδήκην αἰσχυρὸν ἀποστειγῆσαι μισθὸν ἢ πολὺν  
δοσιεσόμενον* Herod. 9, 26. Æsop. 134. *de Fur.*, with *adv.* *Plutarch.*  
*Pelop.* 4. *τούτους ἀν' ἀξιώσκει καὶ δικαίως προσαγορεύσει συνέχοντας καὶ συστρα-  
τήγους ἢ ἐκείρους*, Diod. Sic. 11, 11., (in Lat. comp. Plaut. *Rud.* 4, 4. 70.  
*tacita bona est mulier semper quam loquens*.) see Heupel *ad Mr.* p. 249.

\* Comp. G. W. Nitzsch *de comparativis Græca lingua modis*, in his ed. of Plat.  
*Io.* Lips. 1822. 8vo.

d'Orville *ad Charit.* p. 538. Boissonade *ad Martini Præcl.* p. 78. Kpyke I. 89., and is there perhaps, with Fritzsche *ad Mt.* p. 574., originally to be explained by the fact that the writers had at first no comparison in mind (otherwise Herm. *de ellips.* p. 185. and *ad Vig.* p. 884. and Schäfer *ind. ad Æsop.* p. 138. *comp.* to it Held *ad Plutarch. Timol.* p. 317.). This use of the positive occurs more frequently in the Septu. (Gen. xlix. 12. Ps. cxviii. 8. Hos. ii. 7. Jon. iv. 3. Lam. iv. 9.), so that ἡ corresponds entirely to the Hebrew חָזָק.\* From the Apocrypha *comp.* Tob. xii. 8. παλὸν τὸ ποιῆσαι ἐλεημοσύνην ἢ θησαυρίσαι χρυσίον, iii. 6. Sir. xlii. 15. In all such passages μάλλον is usually supplied.

The use of ἡ is bolder, but not materially different, Luke xv. 7. χαρὰ ἔσται ἐπὶ ἐνὶ ἀμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐννενηκονταεννία δικαίοις. *Comp.* Gen. xxxviii. 26. δειδικαίωται Θάμας ἢ ἐγώ.

Luke xviii. 14. read thus κατέβη οὗτος δεδικαιωμένος — ἢ ἐκείνος would be perfectly consistent with the above usage; but the better Codd. read ἡ γὰρ (see also Matthäi's *small ed. on this passage*) which has no parallel. Yet the sentence, according to Hermann's theory, which Bornemann follows, might be rendered: this one went away justified — or (went) then the other, etc.? The γὰρ must, as in other cases, be added to the interrogation (also to ἡ Xen. *Cyrop.* 8, 3. 40. Soph. *Electr.* 1214.) to strengthen it. Perhaps ἦπερ (which is equivalent to ἡ in John xii. 43., *comp.* Lucian. *Pisc.* 20.) would be a natural correction.

Θέλειν, ἡ to express *malle* is entirely analogous: e. g. 1 Cor. xiv. 19. πέντε λόγους λαλήσαι δέλω, ἢ μυρίου λόγους, etc. So Arrian *Epict.* 3, 1. and βούλομαι ἡ Herod. 3. 40. Plutarch. *Alex.* 7. Sull. 3. and Polyb. 13, 5. 3. Yet this usage is more extended, e. g. (Ast *ad Plat. rep.* p. 398.) *Lys. orat. de affect. tyrann.* 1. ζητοῦσι περιδαινεῖν ἢ ἡμᾶς πειθεῖν, etc. see Kypke II. 228. Nitzsch 71. Wetsten. 1. 781. — Luke xvii. 2. λυστελεῖ αὐτῷ — ἡ *sati*us ei est, etc. (*comp.* Tob. iii. 6. vi. 12. καὶ παθήσει λαβεῖν, ἢ πάντα ἄνθρωπον Æsop. 121. *de Fur.*). All grammarians supply here μάλλον.

2. (b) The positive sometimes occurs with παρὰ after it and preceding the word which denotes the object compared, Luke xiii. 2. ἀμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους (where indeed it must be remembered that ἀμαρτωλὸς wants the comparative degree) *sinful above all the Galileans*, i. e. surpassing all in sinfulness, *comp.* Exod. xviii. 11. Num. xii. 3. Neh. vii. 2. Judith xiii. 18., from the Greek writers Dion. Hal. *ep. ad Pomp.* 2, 3. ἀκριβὲς τε καὶ λεπτή παρ' ἡντινοῦν ἑτέραν — διάλεπτον, Philostr. *Apoll.* 3, 19. παρὰ πάντας Ἀχαιοὺς μέγας. (So ὑπέρ often in the Septu. e. g. 1 Sam. i. 8. xv. 28. 2 Sam. xiii. 15. *comp.* Schwarz *Commentar.* p. 1353.

\* The Septuag. seem to prefer forming the Heb. comparative either as above, or by ὑπέρ and παρὰ; yet the Gr. form is not rare.

The same preposition stands after the comparative (*see Herm. ad Vig. p. 862.*) Luke iii. 13. *πλέον παρὰ τὸ διατεταγμένον* for *τοῦ διατετ.* *comp.* Heb. ix. 23. *κρείττοσι θυσίαις παρὰ ταύτας*, xi. 4. *πλείονα θυσίαν Ἄβελ παρὰ Κάιν προσήνεγκε*, xii. 24. and Thuc. 1, 23. *πυκνότεραι παρὰ τὰ ἐκ τοῦ πρίν χρόνου μνημονεύμενα*. Similar in Heb. i. 4. *τοσοῦτ' κρείττον, ὅσ' διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα*. Just so *ἐπί* in Luke xvi. 8. *φρονιμώτεροι ἐπὶ τοὺς υἱοὺς τοῦ φωτός*, Heb. iv. 12., *comp.* Judg. xi. 25. xv. 2. xviii. 26. Ps. xix. 10. (Gen. xxxvii. 4. *φιλεῖ αὐτὸν ἐκ πάντων τῶν υἱῶν αὐτοῦ* is allied to the Hebrew comparative signification.). In Mr. vii. 36. *ὅσον αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον σερισσότερον ἐκήρυσσον*, ὅσον stands properly not for the comparative ὅσ' μᾶλλον, but it must be translated: the more he forbade them, they proclaimed it the more (than before). *See Fritzsche in loc.*

3. The comparative is sometimes used, when the object of comparison is not expressly indicated, which must then be learned from the context, Reiz *de accent. inclin.* p. 54. Ast *ad Plat. Polit.* p. 418. 538. Stallbaum *ad Phileb.* p. 120. and *ad rep.* I. 238. Matth. II. 1021. (The comparative for the mere positive is not found in the N. T.): e. g. in Acts xvii. 21. *λέγειν τι καὶ ἀκούειν καινότερον*, the comparative denotes that they wished to hear something *newer* (than that which was considered *new* when just spoken). Among the Greeks too the comparative (commonly *νέωτερον*) had become established in the question "*Is there any news?*" and abundantly proves that eagerness for news which has been attributed to the Athenians, (*comp.* Theoph. *char.* 8, 1. Herod. 1, 27. Eurip. *Orest.* 1327. Aristoph. *Av.* 254. Lucian. *Asin.* 41. Plutarch. *gen. Socr.* p. 587. 594. Diod. Sic. *Exc. Vat.* p. 24. Plat. *Euthyphr.* 1. *See Stallbaum in loc.* and *ad Plat. Protag.* p. 23.—Acts xxv. 10. *ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις* is, *better* than I can tell it to thee, or than you seem desirous of knowing it (Lucian. *Pisc.* 20. *ἄμεινον σὺ οἶδα ταῦτα*), *comp.* 2 Tim. i. 18.; 2 Cor. vii. 7. *ὥστε με μᾶλλον χαρῆται* must be translated: that I *rejoiced still more* (than before on the mere arrival of Titus ver. 6.). Phil. i. 12. *ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγ. ἐλήλυθεν* MORE (rather) *for the promotion* (than, what was to be feared, for the hindrance) *of the Gospel*.—Acts xxvii. 13. *ἥσσαν παρελόντο τὴν Κρήτην* they sailed nearer to Crete (than they had resolved before ver. 8.). John xiii. 27. *ὁ ποιεῖς ποίησιν τάχιστα*, more quickly than you appear willing to do, *see Lücke in loc.* (Senec. *Agamn.* 965. *citius interea mihi edissere, ubi sit gnatus.*) In 1 Tim. iii. 14. *ἐλπίζειν εἰλεῖν πρὸς σε τάχιστα* most translate *τάχιστα* as positive, some as if it were *τάχιστα*. The words read thus: this I write unto you, *hoping* (although I hope) *earlier, sooner to come to you* (viz. than my letter arrives, *comp.* ver. 15.); Heb. xiii. 19. *that I might be sooner* (than would be done without your prayer) *restored to you*, xiii.

23. *if he come sooner* (than I depart). About Mr. ix. 42. *see* Fritzsche *in loc.* 2 Pet. i. 19. *see* Ullmann *on the second epistle of Peter* p. 38. (against Pott). Acts xviii. 26. 2 Cor. ii. 4. Phil. ii. 8. can be easily understood.

In Mt. xviii. 1. (Mr. ix. 34. Luke. ix. 46. xxii. 24.) and 1 Cor. xiii. 13. the comparative seems to be proper, for in both places there is a comparison between two things: *μειζων τούτων ἡ ἀγάπη* signifies *greater* compared with the two others, *πίστις* and *ἐλπίς*, (*μεγίστη* might imply that *πίστις* and *ἐλπίς* were different in themselves as to value; *τίς ἄρα μειζων ἐστὶν ἐν τῇ βασιλ.* does not mean, *who is* (among us) *THE greatest* (*μεγίστος*) as if three or four degrees of rank were thought of among the twelve, (*see* Ramshorn *Lat. Gr.* p. 316.) but *who is greater*, viz. *than the others* taken together (their chief, leader as it were, so that the eleven are all subordinate in an *equal* degree to that *μειζων*).—Here might belong also Mt. xi. 11. *ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τ. οὐρ.* i. e. *ὁ μικρότερος τῶν ἄλλων*, *he who occupies some lower place in the kingdom of heaven*, comp. Diog. L. 6, l. 4. *ἐρωτηθεὶς τί μαζαριώτερον ἐν ἀνδράποισι, ἢ φη, ἐντυχούντα ἀποδανῖν*, Bauer *Glossar. Theodoret.* p. 455. Boissonade *ad Philostr.* p. 491. (*see* Ramshorn's *Lat. Gram.* p. 311. Virg. *scelere ANTE ALIAS immanior OMNES*, Gell. 1, 25.)\* Others, according to the example of the Greek Fathers, prefer the interpunction *ὁ δὲ μικρ., ἐν τῇ βασ. τ. οὐρ. μειζ.* *αὐτοῦ ἐστὶν* *the smaller* (lower, viz. I, Jesus) *is greater in the kingdom of heaven than he*. This interpretation appears to me not without constraint, especially if *ἐν γεν. γυν.* should relate to men in general. Moreover Jesus could not at that time (when, it is true, he had not yet opened the kingdom of Messiah, but for which he was already making preparation, already acted) subject himself to John in so remarkable a manner, (for he was at the baptism publicly announced as the Messiah); and of the ruler of the kingdom of Heaven it could not well be said *ἐν τῇ βασ. τ. οὐρ. μειζ. ἐστὶ* (even if we allow much to the laws of the Parallelism. The translation *condito regno messiano* is uncertain.

There is no difficulty in passages where the compar. is connected with *πάντων*: e. g. Mt. xiii. 32. *ὁ μικρότερόν ἐστι πάντων τῶν σπερμάτων*, Mr. iv. 32. *πάντων τῶν λαχάνων μειζων*, John x. 29. 1 Cor. xv. 19., as the compar. here retains its sense; and the genitive *πάντων* is the reason why such a sentence may also be translated superlatively. This mode of expression exists among the Greeks, especially the later, e. g. Dio Chrysost. 3. p. 108. 44. *ἀπάντων πιθανώτερος*, Liban. III. p. 17. *ἀπάντων ἀποκωτερον*, Athen. III. 15. *πάντων καρπῶν ὑπερμώτερον*, *see* Jacobs *Anthol. Pal.* III. p. 247. Demosth. *falsa leg.* p. 246. Sext. Emp. 11, 43.

NOTE 1. The comparative is often strengthened by *μᾶλλον*: e. g. Mr. vii. 36. *μᾶλλον περισσώτερον ἐκζηύσσον*, Phil. i. 23. *πολλῷ μᾶλλον χρεῖσσον*,

\* In 2 Cor. xii. 15. there is a mutual relation between the two comparatives, and the passage must be translated, *even if I, the more I love you, be loved the less by you*. Schott incorrectly: *et si, quum magno vos amore complectar, etc.*

Monk *ad Eurip. Hippol.* p. 62. ed. Lips. Weiske *Pleon.* p. 153. Wyttenbach *ad Plut. Mor.* I. p. 238. Ast *ad Plut. Phædr.* p. 395. and *ad Plat. Legg.* p. 44. Matth. *ad Eurip. Hec.* 374. *Sprachl.* II. 1022. Wetsten. II. 265. Boissonade *ad Aristænet.* p. 430. In Latin comp. Cicero *Pis.* 14. *mihî—quavis fuga potius, quam ulla provincia esset optatio.* Intensity is also given to the comparative by the addition of *ἔτι* (like *noch* in Ger. and *yet or still* in Eng. *Trs.*) Heb. vii. 15. *περισσότερον ἔτι*, Phil. i. 9. *ἔτι μάλλον καὶ μάλλον* (Xen. *Cyrop.* 3, 2. 18. Achill. *Tat.* 6, 13. Dion. Hal. IV. p. 2228, 6.). This use of *ἔτι* is very common among the Greeks, Xen. *Mem.* 1, 5. 6. *ἔτι ἑκαταίστητον*, 2, 1. 27. *ἔτι πολὺ ἐντιμότερος*, *Cyrop.* 5, 4. 20. *ἔτι ἰσχυρότερον*, *Anab.* 1, 9. 10. Dion. Jud. *Thuc.* 25, 2. Finally *πολὺ* 2 Cor. viii. 22. Xen. *Mem.* 2, 10. 2., comp. Abresch *lection. Aristænet.* p. 283.

NOTE 2. About the construction Acts iv. 22. *ἐτὼν γὰρ ἦν πλείονων τεσσαράκοντα*, xxiv. 11. *πλείους εἰσὶ μοι ἡμέραι δεκαδύο* see Lobbeck *ad Phryg.* p. 410. The Latin also corresponds here. Terent. *Adelph.* 2, 1. 45. *PLUS QUINGENTES COLAPHOS INFREGIT mihî.* Comp. Held *ad Plutarch. Emil. Paull.* p. 261.

NOTE 3. In Acts xvii. 22. *κατὰ πάντα ὥς δεισιδαιμονιστίους ἑμῶς θεωρῶ*, the *ὥς* seems not to belong to the compar. as an intensive particle, but ought probably to be translated: *in all respects* (as if at every step) *I look upon you as more religious persons* (than the rest are, viz. ἄλλων). It would appear from v. 22. that *θεωρεῖν* was designedly chosen, and *θεωρεῖν ὥς*, although it be unusual, cannot be considered unauthorized. Others find here a mingling of two constructions; *ὥς δεισ. ἵσται* and *δεισ. viz. ὄντας*.

NOTE 4. *πρῶτος* Acts i. 1. Heb. viii. 7. and the adverb *πρῶτον* stand sometimes for *πρότερος*, *πρότερον*; it occurs with the genitive: *πρῶτον ἑμῶν* John xv. 18., *πρῶτός μου* John i. xv. 30. But such a precision cannot be found in the best Greek prose writers, see Gataker *de stylo N. T.* c. 25. Jacobs *ad Ælian. Anim.* II. p. 38. the Greek is in this much more free than the Latin, in which *primus* for *prior*, and *quis* for *uter* is considered as almost a fault. The decision about Luke ii. 2. must rest on historical grounds, but the interpretation by *πρότερον (του) ἡγεμονιόντος Κυβηρίου (του) ἡγεμονιόνειν* etc.) is grammatically incorrect, as will be apparen: to any one possessed of the least knowledge and sense of linguistic propriety.

4. In comparisons, there is sometimes a comparison of one part not with the corresponding part, but with the whole (Bernhardy 432.): e. g. John. v. 36. *μαρτυρίαν μείζω τοῦ Ἰωάννου* a testimony greater than John, i. e. than that of John, like Herod. 2, 134. *πνευμάδα καὶ οὗτος διειπάτερο πολλὸν ἰάσσατο τοῦ πατρὸς*, i. e. than that of his father. There is not here a proper ellipsis, as the ancient grammarians maintained, since had the speaker conceived the sentence as in German, it would mean *τῆς τοῦ I., τῆς τοῦ*

παρτός;\* it is better here to suppose a conciseness of expression quite conformable to the genius of the Gr. language, which frequently occurs not only in proper comparatives (Herm. *ad Vig.* p. 717. Schäfer *Melet.* p. 57. 127. Matth. II. 1016., but also in other comparative clauses, Fritzsche *Conjectan.* I. p. 1. and *ad Mr.* p. 147. In Latin *comp.* Juven. 3, 74. *sermo promptus et* ISAEQ TORRENTIOR, in Hebrew Isa. lvi. 3. (3 Esr. iii. 5.) Mt. v. 20. εἰ μὴ δεξισσύνη ὁμῶν ἢ δικαιοσύνη πλείον τῶν γραμματίων etc. is also thus explained without any forced construction. Jesus could speak of a δικαίος. χς., as their conduct would prove this declaration, and was so regarded by the people. On the contrary 1 Cor. i. 25. τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων means, without the usual (distorted) interpretation (*see* Pott, Heydenreich and Flatt *in loc.*), the *foolishness of God is wiser than men* (are), i. e. what seems foolishness in the designs of God, is not only wisdom, but outshines all (the wisdom of) men, men in their wisdom.

1 Cor. xii. 23. ἡ δοχοῦμεν ἀτιμοτέρα εἶναι τοῦ σώματος belongs not to the passages in which the genit. of the thing compared depends on the comparatives; the gen. here is rather to be taken in connection with ἡ : *which (members) of the body.*

### § 37. Of the Superlative.

1. Instead of the superlative, we find once, in elevated style, the positive with a noun denoting the class of objects Luk. i. 28. εὐλογεμένη σὺ ἐν γυναιξίν *blessed art thou among women.* This is very much like a Heb. construction (Gesen. *Lehrgr.* p. 692. Stuart's *Heb. Gr.* § 455.) which would be expressed, *among women thou art the only one, who can be called blessed*, the blessing of others comes not into comparison with thine, therefore with rhetorical emphasis: *highly blessed.* This is not foreign to the Gr. poets, although the passages quoted by Künöl as parallel are not exactly so; e. g. Eurip. *Alcest.* 473. ὦ φίλα γυναικῶν and Monk *in loc.* Aristoph. *Ran.* 1081, ὦ σخیρλι' ἀνδρῶν, more yet Pind. *Nem.* 3, 76. δειστος ὥκὺς ἐν ποτανοῖς *see* Dissen. *in loc.* III. p. 378. *comp.* also Himer. *Orat.* 15, 4. οἱ γενναῖοι τῶν πόων and Jacobs *ad Aelian. anim.* II. 400. Otherwise Mt. xxii. 36. πῶς ἐντολή μὲν γὰρ ἐν τῷ νόμῳ, *see* Fritzsche *in loc.* In Luke x.

\* Only if several such parallel clauses follow one another the article is omitted in the last. Plat *Gorg.* 10. ἡ τῶν -- -, τὰ δ' ἐν τῷ; Π., ἀλλ' ὡς ἐν τῶν δαμ. *Comp.* Siebelis *ad Pausan.* IV. p. 291.

42. however the positive is not used for the superlative, τὴν ἀγαθὴν μερίδα ἐξελέξατο means here: *she has chosen the good part* (in reference to the kingdom of heaven: that which alone deserves *this* name): Mt. v. 10. οὗτος δὲ ἂν ποιῶσι — οὗτος μέγας κληθήσεται *will be called GREAT*, not exactly the *greatest*.

2. Only the following instances of the Heb. mode of expressing the superlative, as קדוש קדוש, עבר עבר, occur in the N. T. Heb. ix. 3. ἁγία ἁγίων *the most holy place* (which however, as it had acquired a fixed denomination, scarcely belongs here), Rev. xix. 16. βασιλεὺς βασιλέων, κύριος κυρίων *the highest king* (*comp.* 1 Tim. vi. 15. But no one of these phrases is a genuine Hebraism: in the Gr. poets we find such repetition of adjectives (used substantively) Soph. *Electr.* 849. δειλαῖα δειλαίων, *Æd. R.* 446. ἀρρήτ' ἀρρήτων, *Soph. Philoct.* 65. *see* Bernhardy 154. *Wex. ad Antig.* I. 316. The construction βασιλεὺς βασιλέων is very simple and even more emphatic than μέγιστος βασ., *comp. Æschyl. Suppl.* 524. ἀνάξτων *see* Georgi *Vind.* p. 327. and *nova biblioth. Lubec.* II. 111. As to the similar οἱ αἰῶνες τῶν αἰώνων *see* the passages in the concordance.

3. The so called superlatives by circumlocution,\* in imitation of the Hebrew, are generally either, (a) *figurative expressions*, which occur in all languages (and belong for interpretation to the N. T. Rhetoric), or, (b) cases which have no relation to the superlative e. g. (a) Heb. iv. 12. ὁ λόγος τοῦ θεοῦ το μώτερος ὑπὲρ πάντων μάχων διέστομον, Mt. xvii. 20. ἴαν ἔχητε πίστιν ὡς κόκκον σινάπης *the least faith*, Mt. iv. 16. κατημένους ἐν σκῆτι καὶ σκιῇ θανάτου *in the darkest shadow. Comp. yet* Mt. xxviii. 3. Rev. i. 14. xviii. 5. (b) Col. ii. 19. αὐξησις τοῦ θεοῦ *not glorious, extraordinary increase, but increase of God, which pleases God. (See Stuart's N. T. Gr. p. 183.), (Deus non probat quod vis augmentum sed quod ad caput, Christum, dirigitur. Calvin.), 2 Cor. i. 12. ἐν ἀκλόγητι καὶ ειλικρινείᾳ θεοῦ, not perfectsincerity, but sincerity valued as such by God (comp. δικαιοσύνη θεοῦ Rom. iii. 21.) Rev. xxi. 11. ἔχουσαν τὴν δόξαν τοῦ θεοῦ, not high splendor, but probably the splendor of God, see Ewald in loc. 1 Thess. iv. 16. σάλπιγξ θεοῦ, not great (see Bengel in loc.) or far sounding trumpet (σάλπιγξ φωνῆς μεγάλης Mt. xxiv. 31., but trumpet of God, i. e. trumpet which sounds at the command of God (ἐσχάτη σάλπιγξ 1 Cor. xv. 52.) Rev. xv. 2. κίθάρι τοῦ θεοῦ *to the praise of God, comp. 1 Chron. xvi. 42. In Acts vii. 20. ἀστῆρος τῷ θεῷ expresses not so much the superlative, as intensity of meaning, and is best translated thus, beau-**

\* See especially Pasoris *Gram.* p. 298. The Heb. mode of expression גרול גרול is found in the later Gr. poets, *see* Boisson. *ad Nic.* p. 134. 383. *comp.* in Septu. Ex. i. 12. σφῖδρα σφῖδρα. Not very different is *טון טון* in Heb. x. 37. *a little little* (Herm. *ad Vig.* p. 726.) *see* also Septuag. Isa. xxvi. 20.



tiful before God (in his judgment), i. e. *exceedingly beautiful*, *admodum formosus*, (*comp.* 2 Cor. x. 4. and Sturz. *Zonaræ glossæ sacræ* Part II. Grimmæ. 1820. 4to. p. 12.). Precisely so are מְאֹדָּה and מְאֹדָּה used in Heb. (Gesen. *Lehrgeb.* p. 695.) *comp.* Gen. x. 9. Jon. iii. 3. (Septuagint πόλις μεγάλη τῷ θεῷ) see Fischer Proluss. p. 231., only the use of the *dat.* is not in itself to be considered as a Hebraism, *comp.* Heindorf *ad Plat. Soph.* p. 236. Ast *ad Plat. Legg.* p. 479. A different interpretation (*acceptus Deo*) of the Syriac, of some of the Fathers, and of some late commentators, as Fischer has shown, is opposed to Greek usage. The conjecture of Hammond and Junius: δασιος εἰς θεῷ *formosus aspectu*, is superficial.

Jas. v. 11. τέλος κυρίου is not, *glorious end*, but the end, which the Lord purposed. See § 30. 1.

It is an error in Haab, when he says (p. 162.) that Χριστός with another noun only gives intensity to it, e. g. 2 Cor. xi. 10. Rom. ix. 1. ἀλήθεια Χριστοῦ, ἐν Χριστῷ *unquestionable truth*. Others would render Col. ii. 18. θρησκεία τῶν ἀγγέλων *cultus perfectissimus*, *comp.* 2 Sam. xiv. 20. σοφία ἀγγέλου.

### § 38. Of Numerals.

1. For the ordinal πρῶτος the cardinal εἷς is used in enumerating the days of the week: e. g. Mt. xxviii. 1. εἷς μίαν τῶν σαββάτων, Mr. xvi. 2. πρῶτῃ τῇ μίᾳ σαββάτῳ, *comp.* John xx. 19. Acts xx. 7. Luk. xxiv. 1. What is quoted from Gr. writers as analogous, only proves the use of εἷς in the first member of a division or enumeration, where δεύτερος or ἄλλος follows: so Herod. 4, 161. Thuc. 4, 115. Herodian. 6, 5. 1. (Georgi *Vindic.* p. 54.) In those cases εἷς is as little used for πρῶτος as *unus* for *primus* in Lat., where *alter*, *tertius* etc. follow, (*comp.* Rev. ix. 12. with xi. 14.); in the passage of Herodian 7, 11. 18. εἷς retains its true signification *unus*, and perhaps also in Pausan. 7, 20. 1. where Sylb. translates *una*. The above use of the numeral is Hebraistic (Gesen. *Lehrgeb.* p. 701. Stuart's *Heb. Gr.* § 465., on the Talmud see Weistien I. 544., but in the Septuag. *comp.* Exod. iv. 2. Ezra x. 16. Num. i. 1. 18.) and only finds a parallel in Greek in compound numbers, as εἷς καὶ τρεῖς (Herod. 5, 89.) *one (not first) and thirty*.

2. A more concise use of the ordinal occurs 2 Pet. ii. 5., ὅγδοον Νῶε — ἑφθαῖς Noah as the eighth, i. e. with seven others. In the same manner Plutarch. *Pelop.* p. 284. εἷς οἰκίαν δαδίατος πατρῴων, Athen.

II. p. 246. Schweigh., Appian. *Pun.* p. 12. 2 Macc. v. 27. *comp.* also Schäfer *ad Plutarch.* V. 57. and *ad Demosth.* I. p. 812. The Greeks add generally *αὐτὸς*, see Wetsten II. 704. Kypke II. 442.

3. When the cardinals are repeated they denote distribution, as Mr. vi. 7. *δύο δύο ἡξέσας ἀποστείλασιν* he sent *two and two, in pairs*. For this the Greeks say *κατὰ* or *ἀνὰ δύο*, the latter of which occurs in the text Luke x. 1., and in Mr. vi. 7. the Cod. D. has it as a correction. The former is Hebraistic (see Gesen. *Lehrgeb.* p. 703. Stuart § 176. 9. *comp.* Gen. vii. 3. 9.) and the simplest mode of expressing distributives. The Syriac translates *ἀνὰ δύο* by repeating the numeral, e. g. Mr. vi. 40. Yet somewhat similar expressions are found among the Greek poets, e. g. *Æschyl. Pers.* 915. *μυρία μυρία*, i. e. *κατὰ μυριάδας*.

The following formulas are peculiar: *ἀνὰ εἰς ἕνατος* Rev. xxi. 21. and *εἰς καθ' εἰς* or *καθεὶς* Mr. xiv. 19. John viii. 9., *ὁ καθ' εἰς* Rom. xii. 5. for which the Greeks use *καθ' ἕνα* observing the government, see Herm. *ad Vig.* p. 858. Yet *comp. εἰς παρ' εἰς* Leo Tact. 7, 83. and from later writers in Wetsten I. p. 627. also *Intpt. ad Lucian. Soloec.* 9. The preposition in these formulas takes the place only of the adverb. Differently Döderlein *Pr. de brachylogia serm. Gr. et Lat.* p. 10. Erlang. 1831. 4to.

4. The rule that in compound numbers, when the smaller precede, *καὶ* is usually interposed, but when the greater, is omitted (Buttm. ed. Rob. p. 114. § 70. 4. Matth. I. 339.) must not be received too positively: exceptions occur in the N. T., e. g. John v. 5. *τριάκοντα καὶ ὀκτώ* according to the best authorities, Luke xiii. 4. 16. *δέξα καὶ ὀκτώ* *ἑτη* Gal. iii. 17. There are at least some Codd. in other passages which prove the addition of *καὶ*, e. g. Rev. iv. 4. 10. xix. 4. Luke xiii. 11. In the Gr. writers we sometimes find similar instances Herod. 8. 1. *εἰκοσι καὶ ἑπτά*.

5. If *ἐπάνω* be connected with a cardinal to express *above, more than*, it does not govern it in the gen., but the cardinal takes the case required by the verb of the sentence: e. g. Mr. xiv. 5. *πράξῃναι ἐπάνω τριακοσίων δηναρίων* (§ 30. 7. note), 1 Cor. xv. 6. *ᾧδε ἐπάνω πεντακοσίοις ἀδελφοῖς*. Just so (without grammatical rule) occur among the Greeks *ἵλατον* (Thuc. 6, 95.), *πλέον* (Pausan. 8, 21. 1.), *περὶ* (Zorim. 2, 30.), *εἰς* or *εἰς* (Appian. *Civil.* 2, 96., *comp.* Sturz *Lexic. Xen.* II. 68.), *μέχρι* (*Æschin. fals. leg.* 37. ed. Bremi), *ὑπὲρ* (Jos. Antt. 18, 1. 5.), see Lobeck *ad Phrynich.* p. 410. Gieseler p. 139. Sommer in the *allgem. Schulzeit.* 1831. p. 963. Constructions in the Latin like *occisis ad hominum milibus quatuor* Cæs. *Bell. Gall.* 2, 33. are sufficiently known from the historians.

NOTE 1. We need not remark, that the neuters δεύτερον, τρίτον signify the *second* and *third time*. Sometimes τοῦτο is connected with them, e. g. τρίτον τοῦτο ἐρχομαι 2 Cor. xiii. 1. *this is the third time I come*, or *I come now the third time*, comp. Herodot. 5, 78. τέταρτον τοῦτο.

NOTE 2. Instead of the numeral adverb ἑβδομάκις the cardinal is once used in Mt. xviii. 23. in the formula ἑβδομηκοντάκις ἑπτά *seventy times seven* (times), comp. Septuagint Gen. iv. 24. and פסע Ps. cxix. 164. instead of פסע פסע, see Gesen. *Lehrgeb.* p. 703. The former would properly mean, *seventy times* (and) *seven*, thence *seventy seven times*, which does not suit in the passage above. That ἑως ἑπτά cannot be construed together, but ἑως ἑβδομ. the preceding ἑως ἑπτάκις shows.

## CHAPTER IV.

### USE OF THE VERB.

#### § 39. Of the Active and Middle Voice.

1. ACTIVE transitive verbs are sometimes so related to their subjects, that they assume the appearance of neuter or reflexive verbs: e. g. Acts xxvii. 43. ἀποβύψαντας *throwing (themselves)* into the sea (comp. Kühnöl in loc.), Mr. iv. 37. τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον (see Reitz ad Lucian. VI. p. 591. Bip.), Mr. iv. 29. ὅταν παρὰ ἑαυτοῦ *when the fruit offers itself*, i. e. *is there*, 1 Pet. ii. 23. (see below § 66, 4., comp. Jas. xi. 19., similar δίδοναι for διδ. ἑαυτοῦ Eurip. Phœn. 21. Arrian Indic. 5. Thuc. 4, 108., ἐπιδίδοναι Vig. p. 132., ἐνδιδόναι Lucian. Philops. c. 15., see Jacobs ad Philostr. p. 363. παρῆγεν Heindorf ad Plat. Gorg. p. 33. Ast ad Polit. p. 470. Wytttenbach ad Plutarch. Mor. I. p. 405. Fritzsche ad Mr. p. 138.). This usage of the language has almost become established in many verbs, as βάλλειν Acts xxvii. 14., κλέπειν Heb. xi. 34. Luke ix. 12. 1 Pet. iii. 11., στείφειν Acts vii. 42., ἐπιέχειν *eminere* (Rom. xiii. 1. 1 Pet. ii. 13.), ἀπέχειν (*abesse* and *sufficere* Mr. xiv. 41.) παράγειν, σπένδειν, comp. Bos. Ellips. p. 127. Viger. p. 179. Poppo ad Thuc. I. p. 156. From the later language belongs here ὠξάνειν Mt. vi. 28. Luke i. 80. John iii. 30. (much more frequent than ὠξάνεσθαι) see Wetsten. I. 335. Kypke I. 39. This, as is well known, occurs in Latin, German, and English. There is in neither a real el-

lipsis of the reflex. pronoun; the verb expresses the *action merely*, without an object: *er stürzt ins meer, he throws (himself) into the sea* (he makes the motion of throwing into the sea), *he turns back*, etc. where, as no object is expressed, the reader must refer the action to the subject. (Other examples in Eng. *I turn, sink, shake*, etc. Trs.) *Comp. Bernhardy p. 339.*

John xiii. 2. τοῦ διαβόλου βεβλημένος εἰς τὴν καρδίαν does not belong here, where the verb βάλλειν signifies *instillure, suggerere*, see Kypke in loc. The verb ἵστημι and its compounds divides its tenses between a transitive and intransitive signification (*to place or cause to stand, and to stand*), Buttm. ed. Rob. p. 226. § 107. II. 1. In respect to the simple verb in the N. T., it is only to be remarked that the aor. 1 pass. ἵστασθην Mr. iii. 24. Acts xvii. 22., and fut. 1 σταθήσομαι Mt. xii. 25. 46. Rom. xiv. 4. are used intransitively for *to place one's self, to stand*; of the compound ἵσστημι the aor 1 act. is s used in Acts xvii. 28.

In such verbs the transition from the reflexive to the *passive* meaning was very easy. 1 Pet. ii. 6. περιέχει ἐν τῇ γραφῇ continetur, *comp. Joseph. Antt. 11, 4. 7. βούλομαι γενέσθαι πάντα, καθὼς ἐν αὐτῇ (ἐπιστολῇ) περιέχει.* Besides, see Krebs *Obs.* 193.

By means of an ellipsis the 3. pers. sing. of the active (transit. or neuter) becomes impersonal: e. g. *ὕει pluit, βροντᾷ*, where ὁ Ζεὺς is to be supplied. Out of the N. T. may be reckoned here, (a) 1 Cor. xv. 52. σαλπίζει γὰρ, *it will blow* (viz. ἡ σάλπιγξ or ὁ σαλπιγγτής), as we say in German *es läutet, it rings*: similar Xen. *Cyrop.* 5, 3. 44. ἦνίκα δ' ἂν ὤρεα ἢ πορεύεσθαι, σημανεὶ τῷ χέρατι (viz. he who is accustomed to blow the horn), and 4, 5. 42. τὴν ἀγορὰν τὴν οὖσαν ἐν τῷ στρατοπέδῳ χηρυξάτω (ὁ χήρυξ). *Comp. Shüfer ad Demosth.* III. 106. Herm. *ad Vig.* p. 869. Elmsley *ad Eurip. Heracl.* p. 131. (b) Λέγει Ephes. v. 14. Gal. iii. 16. μαρτυρεῖ Heb. vii. 17., φησὶν 1 Cor. vi. 16., Jewish formulas of quoting, to which originally ἡ γραφή or πνεῦμα was to be supplied.

2. The fundamental idea of the middle voice, which had escaped the earlier philologists,\* has been luminously and precisely developed by the modern (Herm. *de emend. rat.* p. 178. Matth. § 491. Buttm. ed. Rob. p. 141. § 89. 1. and p. 373. § 135. Bernhardy 342.). It consists in this, that the middle form refers the action back to the subject, or, to express it grammatico-technically, it is *reflexive*. But this reflexive meaning generally appears under a two-fold modification, both of which will be proved by instances out of the N. T.†

Former philologists have allowed too many middles; many of them may be correctly considered passive on account of the constant use of

\* See L. Küster *De vero usu verb. med. ap. Gr.* and J. Clerici *Diss. de verb. Gr. Med.* Comp. Poppo *Progr. de Gr. verb. med.*, etc. Rec. v. Melhorn and Sommer in *Jahns Jahrb.* 1831. J. H. Kistemaker in *Class. Journal*, No. 44. (1827.) 45. (1821.)

† See S. F. Dresigii *Comm. de verb. med. N. T.* etc. ed. J. F. Fischer.

the aor pass., since the pass. in Gr. as in Lat. can be used reflexively. So *κινῶμαι, ἐγείρομαι, διακονίσομαι, ἀγνίζομαι, μεθύσκομαι* are certainly to be considered passive and not middle, as in Latin *moveri*, etc. Here belong still more evidently *ἀγγίζομαι* (*appellitu ferri*), *βόσκομαι* *pascor*, also *αἰσχύνομαι*. Comp. Rost's *preface to the third edition of his Greek Lexicon* p. 9. and *Gr. Gram.* p. 274. Sommer.

The first, simplest, and certainly original modification consists in this, that the subject of the verb is the nearest, proper, and immediate object of the action denoted by the transitive verb: e. g. *λύομαι* *I wash myself* (*νίπτομαι* John ix. 15.), *ἀνάγχωμαι* *I hang myself*, comp. *καθίζομαι* Luke xxii. 30., *κρίντομαι* John viii. 59., *ἀντιτάσσομαι, ἐκδανασάομαι* (2 Cor. xii. 15.)\*. In this way the middle often assumes the appearance of a new, simply *intransitive* signification, which in Lat., Ger. and Eng. is expressed by a special word: e. g. *παύω* *ich mache aufhören* (*I cause to cease*), *παύομαι* *I cause myself to cease*, i. e. *I cease, I stop*; *ἀπολύομαι* *solve me*, i. e. *discedo, I depart*, *κοιμάω* *I make to sleep*, *κοιμάομαι* *I go to sleep, I fall asleep*, *πείθομαι* *I persuade myself*, i. e. *I believe*, etc. This new signification is in a very few cases transitive, e. g. *ἀποστρέφομαι* *I turn myself away* (from some one), i. e. *I reject* (Heb. xii. 25.); then the middle can take a proper object in the accusative case, e. g. *ἀποστρέφομαι τινα*.

The case is different, where the accusative of the object after the middle expresses something which is found in or on the subject (property, dress, weapon, etc.), e. g. Rom. ix. 17. *ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμιν μου* *I show myself on thee*, viz. *my power* (*ἐνδείκνυμι* is always so used in the N. T. and in the Greek authors *ἐκιδείκνυμι*, Engellhardt *ad Plat. Lach.* p. 9; on the other hand it occurs actively in Heb. vi. 17. (where Cod. A. has the middle), Acts xvii. 58. *ἀπέδεικτο τὰ ἱμάτια αὐτῶν*. In both passages the pronoun is superfluous and the Greeks generally do not use it (so also Mr. vii. 3.).

3. The middle sometimes stands in a more remote or nearer relation to the subject, when in connection with an acc. object it denotes an action by which the subject effects something *on itself, for itself, of or from itself*, e. g. *αἰρώ* *I ask*, *αἰτούμαι τι* *I ask something for myself*, *ἀποκόπτωμαι* *to cut off from one's self* (the member) Gal. v. 12., *πείρομαι sibi tondere* (caput.) Acts xviii. 18., *νίπτωμαι sibi lavare* (manus.) Mr. vii. 3., *ἐξαγοράζομαι* *to buy for one's self* Eph. v. 16., *πείρομαι sibi* *I gain for myself* Acts xx. 28. 1 Tim. iii. 13., *κοιμίζομαι mihi reporto* 1 Pet. i. 9., *νοσφίζομαι* *I put aside for myself*, i. e. *I defraud*, *κατακτάζομαι μὴνι paro* Mt. xxi. 16. (Sep-

\* Observation must teach which verbs express the reflexive sense by the middle voice. In many it seems to be always denoted by the addit. of the reflex. pron. Mt. viii. 4. John viii. 22. See Kuster *de verb. med.* p. 56. Poppo *as above* p. 2. not.

tuag.), φυλάττομαι *sibi servare, observare* Mt. xix. 20., ἀπομάσσομαι *SIBI abstergere* Luke x. 11., σημειοῦμαι 2 Thess. iii. 14. to mark *for one's self*, προσκαλιέσθαι to call *to one's self* Acts v. 40., εἰσκαλιέσθαι to call *in to one's self (into the house)* Acts x. 23. *Comp.* also ἀπωδιόμαι to push *from one's self*, ἀποκρίνομαι *I give a reply from me*, i. e. *I reply, answer*; finally the oft misunderstood προΐθετο Rom. iii. 35. Here also the middle may sometimes be translated by a new, independent verb, e. g. φυλάττομαι *I observe (one) for myself, for my good*, i. e. *I am on my guard before him* 2 Tim. iv. 15., αἰξίομαι *I take to myself, select for myself*, i. e. *I prefer* Heb. xi. 25., νοσφίζομαι *I intercept, embezzle*.

According to this 2 Cor. iii. 18. ἡμεῖς πάντες — τὴν δόξαν κυρίου κατοπτριζόμενοι could also be interpreted: as if it were *sibi intueri*, to contemplate for oneself the glory of the Lord (as in a mirror). The use of the middle καταλαμβάνεσθαι in relation to the mind (to apprehend, to experience) receives light from the above. *Comp.* Rost *Gramm.* p. 558. Nobody will think that ἀνατίθεισθαι *exponere* Acts xxv. 24. Gal. ii. 2. Elmer. *Observ.* II. 175. is used for ἀνατίθηναι.

4. In this twofold reflexion the middle frequently denotes an action which is performed either by the order of the subject, or with his permission. This in Lat. is usually expressed by *curare*, in Ger. by the auxiliary verb (*sich*) *lassen*, (in Eng. by the addition of *to cause, to permit*, etc. *Trs.*) (*comp.* Sommer in *Seebode Krit. Biblioth.* 1928. II. p. 733.): e. g. ἀδικοῦσθαι to permit *myself to be injured* 1 Cor. vi. 7., ἀπογράφεσθαι to allow *myself to be enlisted, enrolled* Luke ii. 1. *comp.* ἐξουσιάζεσθαι 1 Cor. vi. 12., βαπτίζεσθαι etc. Instances of mid. verbs, which in this case also take a new, appropriate, and transitive meaning, are: δανίζομαι Mt. v. 42. *pecuniam mutuo dandam sibi curare*, i. e. *mutuam sumere, to cause money to be lent to one's self, to borrow*, μισθοῦμαι Mt. xx. 1. to let *one's self hire something, to hire, to lease*.

In some middle verbs a *reciprocal* meaning is connected with the reflexive, e. g. βουλευέσθαι to consult *among themselves* John xii. 10., συντίθεσθαι to agree *with one another* John ix. 22., παρακαλεέσθαι to console *one another* 2 Cor. xiii. 11. It remains very doubtful whether with Bengel and others in the O. T. quotation Rom. iii. 4. the middle κρίνεσθαι should be taken (for *to judge*).

5. Although the signification of the middle is thus distinct and peculiar, yet in practice, even of the best Gr. authors, its forms often slide into those of the passive; and not only in tenses for which the middle has no precise form (præs. imperf., perf. and pluperf. Buttm. ed. Rob. p. 373. § 135.), but also in some where they have a passive sense, as the fut.

(Monk *ad Eurip. Hippol.* p. 169. ed. Lips. d'Orville *ad Char.* p. 624. Boissonade *ad Eumap.* p. 336. Poppo *ad Thuc.* I. I. p. 192. Stallbaum *ad Plat. Crit.* 16. and *rep.* II. p. 230. Isocrat. *Areopag.* ed. Benseler p. 229. Wex *ad Antig.* I. 133. Kühner *Gram.* II. 19.)\*, the aorist which is not so frequent, and, especially in prose, almost doubtful (d'Orville *ad Char.* p. 358. Abresch *ad Aristæn.* p. 178. Matth. II. 1107. and *ad Eurip. Hel.* 42., *comp.* Schäfer *ad Gnom.* 166. Lob. p. 320. This usage is found in the N. T. Gal. v. 11. ὄφελον καὶ ἀποζόφονται οἱ ἀναστατούντες ἡμᾶς, yet the middle here affords a very good sense (see Winer's *Comment.* on this passage), 1 Cor. x. 2. καὶ πάντες ἐβαπτίσαντο, which can signify: *they all permitted themselves to be baptized*, see Billroth in *loc.*; in 2 Cor. v. 4. the passive is not necessary. Acts xv. 22. ἐκλεξαμένους, even if connected with ἀνδρας, would not be equivalent to ἐκλεχθέντας (see Kühnöl in *loc.* Schwarz *Com.* p. 499.), but would retain the signification of the middle: *who allowed themselves to be chosen, who accepted the mission* (with their own consent). Ἐκλεχθέντας would be: *who have been chosen, without their consent*. But ἐκλεξαμένους is probably to be referred to ἀπόστολοι and πρεσβύτεροι, and to be translated, *after they had chosen men from among themselves*, see Elsner *Observatt.* I. p. 429.

Pasor (*Gram. Sacr.* p. 150.) reckons here many other examples, in which however the middle signification is very apparent, e. g. ἀπογυμνάσθαι Luk. ii. 5., κείσθαι 1 Cor. xi. 6., ὀκλίσασθαι 1 Pet. iv. 1. etc.

6. Among the Greeks the active sometimes occurs where we should expect the middle (Poppo *ad Thuc.* I. I. 185. Lucian *ad Xen. Ephes.* p. 233. Buttm. *ad Soph. Philoct.* p. 161. Siebelis *ad Pausan.* I. p. 5. Kühner *Gramm.* II. 16.). From the N. T. 2 Cor. xi. 20. εἰ τις ἑμᾶς καταδουλοῖ *if one subject you to himself*, is improperly assigned to this place (Gal. ii. 4.) The apostle designs merely to say: *if he subject you* (to the Mosaic law and perhaps also to himself). The same may be said of the active δπαιτοῦσιν in Luk. xii. 20. Yet ποιεῖν is sometimes found where the Greeks would have used ποιῆσθαι (Kuster p. 37. 67. Dresig. p. 401.), e. g. συνωμοσίαν ποιεῖν Acts xxiii. 13. (Polyb. 1, 70. 6. Herodian. 7, 4. 7.), μοῖην ποιεῖν John xiv. 23. *var.* (Thuc. 1, 131. and Poppo in *loc.*), Ephes. iii. 11.†, so also ἐξίσκειν in the meaning of *consequi* for ἐξείσ-

\* Sommer supposes the fut. mod. to have been originally passive, and then preferred, because of its convenience, to the fut. pass.

† The mid. of ποιεῖν seldom occurs in the N. T. (almost exclusively confined to Luke and Paul), but always so that the mid. sense can be easily recognised. As the Lexicons do not usually distinguish the mid. and act. I shall here quote the formulas of the midd. Acts i. 1. xxvii. 18. Rom. i. 4. Ephos. i. 16. 1 Thess. i. 2. Philem. 4. 3 Pet. i. 15. 2 Pet. i. 20. Jude 3. Phill. i. 4. (1 Tim. ii. 1.) Rom. xv. 26. Ephes. iv. 16. Heb. i. 3.

πισθαι see Fritzsche *ad Mt.* p. 390.\* Sometimes an exchange is made between the middle and active, Luk. xv. 6. συγκαλεῖ (with many authorities) τοῦς φίλους, ver. 9. συγκαλεῖται τὰς φίλας.† It depended here on the author, whether he would say, *he called them together to himself*, or in general, *he called them together*; the latter would be perfectly intelligible. *Comp.* Jas. iv. 2. See Matth. II. 1006.‡ We must form the same opinion about αἰτεῖν, and allow also that it is quite natural for a foreigner, not familiar with the national *usus loquendi*, to pay little attention to nice distinctions. In Acts xxviii. 3. καθάπτω as an active peculiar to the later language (Passow) stands for the middle.

In cases like Mt. xxvi. 65. διέβηξε τὰ ἱμάτια αὐτοῦ, Acts xiv. 14. the Greeks could also have said διέβηξατο τὰ ἱμάτια: Yet the former is not unusual.

On the other hand the middle is found with *ἑαυτῷ* 2 Cor. v. 18. 19. John xix. 24. (διμερίζοντο ἑαυτοῖς, where in Mt. xxvii. 35. only διμερίζοντο is found) *comp.* Xen. *Cyrop.* 1, 4. 13. 2, 1. 30. and with *ἑαυτὸν* instead of the active with *ἑαυτὸν* (Plat. *Protag.* p. 349. A.) Tit. ii. 7. *ἑαυτὸν παριζόμενος τύπον*, but the middle was so established in practice, in the signification of *to exhibit one's self*, that the writer selected it even where *ἑαυτὸν* (on account of *τύπον*) was added. *Comp.* Xen. *Cyrop.* 8, 1. 39. *παράδειγμα* — — τοιόνδε ἑαυτὸν παριέχειτο. For other examples of the middle with *ἑαυτῷ*, *ἑαυτὸν* see Bornemann *ad Xen. Anab.* p. 76. Bernhardy 347. Mehlhorn *as above*, 36. Poppo *ad Thuc.* I. I. 189. *comp.* also Epiphan. I. p. 380. ὁκλισάμενος ἑαυτὸν. Ἐκιδιορθοῦσθαι in Tit. i. 5. is used for the active, as a similar use occurs especially in the later writers. Schäfer *ad Plutarch.* V. p. 101. The passages Ephes. v. 13. πᾶν τὸ φανερούμενον ὥς ἐστι (see also Wahl *under this word*) and Ephes. i. 23. τοῦτὰ πάντα ἐν ᾧ πληρουμένοι, are also reckoned here, but in the former φανεροῦσθαι occurs just before in a passive sense, and the apostle connects the φανερούμενον so immediately with φανεροῦται, that the former must be taken in the same sense, as Rückert and Harless *in loc.* have interpreted. In Ephes. i. 23. πληρον. might be taken passively (as Holzhausen has re-

\* In John v. 5. we cannot say that ἔχων stands for ἔχμενος; ἔχων ἐν ἑαυτῷ is rather equiv. to ἔχων ἐν ἑαυτῷ.

† So καταλαμβάνειν πόλιν and καταλαμβάνειν πόλιν *comp.* Schweighäuser *Lexic. Polyb.* p. 330.

‡ Here may be reckoned those actives which are connected with the reflex. pron., for which the midd. are also in a reflexive sense, as Phil. ii. 8. Mt. xviii. 4. *comp.* 2 Cor. xii. 21. (Wetsten. II. 271.) 1 Cor. ix. 19. John xxi. 18. 1 Tim. iv. 7. But in all these cases the reflex. pron. is used in antithesis, and in John xxi. 18. e. g. the midd. would be improper.



cently done), but then, as Harless has shown, τὰ πάντα ἐν πάντι would present a difficulty. I therefore consider *κρησούσθαι* to be middle (Xen. *Hell.* 5, 4. 56. 6, 2. 23.), which, if the words refer to God, who of himself, by his power, fills the universe, is very appropriate. In Acts xix. 24. *παρέχεται τοῖς τεχνίταις ἐργασίας οὐκ ὀλίγην*, *comp.* with xvi. 16. the middle sense of *this* verb must not be strenuously contended for (Dresig. p. 100.); both that and the active are allowable, although *παρέχειν ἐργασίας* alone were sufficient. *Comp.* Kuster p. 58. Schweighausen *Lexic.* Herod. II. 185. Rost. *Gram.* p. 558.

The distinction between the act. and mid. appears in the use of the verb *ἐνεργεῖν*, the act. of which Paul has used of a personal energy, and the mid. of an impersonal (Col. i. 29. 2 Thess. ii. 7.), whence 1 Thess. ii. 13. ὁ is not to be referred to θεὸς but to λόγος.

7. From the middle verbs we must distinguish the deponent, which, with a passive or middle form, have an act. or neut. signification, and either want the active form entirely (in prose), or in accordance with usage have its signification,\* as *δύνασθαι*, *δακρύειν*, *γίγνεσθαι*, *εὐχεσθαι*, *ἐνθυμεισθαι*, *ἐργάζεσθαι*, *εὐλαβεισθαι*, *μάχεσθαι*, *φειδεσθαι*, *ἀσπάζεσθαι*, *ἐρχεσθαι*, *ἔγγεισθαι*, *ἰασθαι*, *λογίζεσθαι* etc. Of them we may remark, (a) That although they mostly have the aor. in the middle form (*deponentia media*), yet not a few use instead of it, the aor. pass. (*deponentia passiva*), as *διαλέγεσθαι*, *βούλεισθαι*, *δύνασθαι*, *σπλαγχνίζεσθαι*, *μωμᾶσθαι* etc. (b) Sometimes the aorist or the perf. pass. is used with a *passive* signification together with the aorist (perfect) middle, as *ἰδέσθην* Mt. vi. 1. Mr. xvi. 11. (Thuc. iii. 38.), *comp.* Poppo *ad Thuc.* III. I. 594., together with *ἰδεσάμεν* I saw, *ἰδῶν* Mt. viii. 13. Luk. vi. 17. (Isa. liii. 5.), *ἴαμαι* Mr. v. 29. (on the otherhand *ἰασάμεν* actively) frequently *ἐλογίζην* (*comp.* Herod. 3, 95. Xen. *Cyrop.* 3, 133.), *παρητημένος* Luk. xiv. 19., *ἐβρύσθην* 2 Tim. iv. 17., *ἐχαρίσθην*, 1 Cor. ii. 12. Phil. i. 29. (perf. Herod. 8. 5.). (c) The future passive from *λογίζομαι* with a passive signification is found in Rom. ii. 26. just so *ἰαθήσεται* Mt. viii. 8. *ἀπαρηγόριστος* Luk. xii. 9. Even the present of the first verb is used passively in Rom. iv. 5. (d) The perf. pass. *εἰργασμαι* is sometimes used actively 2 John 8. (Demosth. *adv. Conon.* p. 728. Xen. *Mem.* 2, 6. 6. Lucian. *fugit.* 2.), sometimes passively John iii. 21. (Xen. *Mem.* 3, 10. 9. *Plat. rep.* 8. p. 566. A.) Matth. II. 1109. See in general Buttm. pp. 373–377. §§ 135. 137. Bernhardt 341., but especially Poppo in the programme above mentioned.

\* Only among the later writers is the active of *λυμᾶσθαι* found, see Passow. But of *δακρύειν* we find the active in Pindar. *Ol.* 6, 131. In the N. T. even *ἐναγγελίζω*, as often in the Septuag.

That among the verbs usually considered deponent there are many to be taken as middle, Rost *Gramm.* p. 276. and Mehlhorn p. 39., have remarked. This is acknowledged in respect to *πολιτεύεσθαι*. But *πτάσμαι* *I acquire to myself*, *ἀγωνίζομαι* (*comp.* Rost p. 557), *βιάζεσθαι*, *μεγαλυνεῖσθαι*, and perhaps *δέχομαι*, *ἀσπάζομαι* are also to be so regarded, as the reflexive sense is more or less perceptible in them. *ῥσπερεῖσθαι* in the N. T. appears only in an active meaning. *Μαίνομαι* must, as among the Greeks, be taken passively, Sommer p. 36.

#### § 40. Of the Passive Voice.

1. If a verb governing the dat. of the person in the active, be put into the passive voice, the personal noun becomes the subject: e. g. Gal. ii. 7. *σεπίστευμαι τὸ εὐαγγέλιον*, i. e. *σεπιστευμένον ἔχω τὸ εὐαγγ.* (active *πιστεύειν τινί τι*), Rom. iii. 2. *ὅτι ἐπιστεύθησαν* (the Jews verse 1.) *τὰ λόγια τοῦ θεοῦ*, 1 Cor. ix. 17. *δικονομίαν σεπίστευμαι* (where Pott solves the construction according to the old manner by *κατὰ*) *comp.* Diog. Laert. 7, 1. 29. *πιστευδέντες τὴν ἐν Περγάμῳ βιβλιοθήκην*, Polyb. 3, 69. 1. *πεπιστευμένος τὴν πόλιν παρὰ Ῥωμαίων* xxxi. 26. 7. Herod. 7, 9. 7. Polyæn. 2, 36. Strabo 17. p. 797., see Wesseling *ad Diod. Sic.* 19, 58. and Wetsten. on Rom. iii. 2. Also in the signification to believe *some one* (*πιστεύειν τινί*) the passive *πιστεύομαι* means *I am believed in*, e. g. Polyb. 8, 19. *ἐπιστεύοντο παρὰ τοῖς Ταρσάνοις*, Xen. *Anab.* 7, 6. 33. Isocr. *Trapez.* p. 874. Demosth. c. *Callip.* p. 720. (Otherwise 1 Tim. iii. 16. *ἐπιστεύθη* (Χριστός) *ἐν κόσμῳ*, which cannot be reduced to *πιστεύειν Χριστῷ*, but requires the formula *πιστεύειν Χριστόν*, as in 2 Thess. i. 10. *ἐπιστεύθη τὸ μαρτύριον ἡμῶν* is referable to *πιστεύειν τι* in 1 John iv. 16.) The following passages also belong here, Acts xxi. 3. *ἀφανέντες τὴν Κύπρον*, as it became visible to them, i. e. *ἀφανίσαν ἔχοντες τὴν Κ.* having Cyprus pointed out, being shewn it, see Rob. *Gr. and Eng. Lex.* at *ἀναφαίνω*, Heb. xi. 2. *ἐν ταύτῃ ἡμαρτυρήθησαν οἱ κρεβύτεροι (μαρτυρεῖν τινί)* Acts xvi. 2.; so also Hebr. viii. 5. *καθὼς περὶ μαρτυρεῖται Μωϋσῆς* (Mt. ii. 12. 22.) and Mt. xi. 5. (Luk. vii. 23.) *πτωχοὶ εὐαγγελίζονται*, the latter passages, because the construction *εὐαγγελίζεσθαι τινί* (see Fritzsche *ad Mt.* p. 395.) and *χρηματίζειν τινί* (Joseph. Antt. 10, 1. 3. 11, 8. 4.) is the usual one.

In Rom. vi. 17. *ἐπηκούσατε* — — *εἰς ὃν παρεδόθητε τύπον διδασκῆς* this construction is perhaps an attraction (instead of *ἐπηκ. εἰς τύπον διδ.*, *ὃν παρεδόθ.* i. e. *παρεδοθέντα ἔχετε*), yet see above, § 24, 2.

Heb. vii. 11. *ὁ λαὸς ἐκ' αὐτῆς (ἐρωσύνης) νομοθετήσας* may be derived from *νομοθετεῖν τινι*: the people received the law founded on the priesthood,

*comp.* viii. 6. The parallels with νομοθετεῖν τινά (τι) adduced from the Septuag. belong not here; as the verb in this construction always signifies, to lead *some one* lawfully, e. g. Ps. cxviii. 33. νομοθέτησον με τὴν ὁδὸν τῶν δικαιοματίων σου, Ps. xxiv. 9. νομοθετήσει ἀμαρτάνοντάς ἐν ὁδῷ.— The regular construction of the passive is found in Deut. xvii. 10. ὅσα ἂν νομοθετηθῇ σοι.

2. In the N. T. the aor. 1. pass. is used for the aor. 1. mid. in many verbs, which, among the ancient Greeks, have that tense in the middle signification, as (prevailing), ἀπεκρίθη Luke xxii. 68. especially in Partic. ἀποκριθεὶς Mt. xvi. 2. xvii. 11. Aor. middle Mr. xiv. 61. Luk. xxiii. 9. *comp.* Exod. xix. 1.\* for ἀπεκρίνατο, ἀποκρινόμενος†, see Lob. p. 108. Sturz. *dial.* Alex. p. 148. In the same manner διεκρίθη Mt. xxi. 21. Rom. iv. 20. Mr. xi. 23. προσεκολλήθη Acts v. 36., ἐνεδυναώθη Rom. iv. 20., ταπεινώθητε 1 Pet. v. 6. Jas. iv. 10. regarded in the N. T. as aor. pass. for middle, are probably real passives according to the Gr. usage, as in Lat. *servari*, *delectari* can be employed for *servare se*, *delectare se* conformably to the German, *comp.* Rost & Schmidt. p. 555. 561.‡. The same opinion is to be entertained about the aor. 2. καταλλαγήτω 1 Cor. vii. 11. 2 Cor. v. 20. and the fut. προσκολληθήσεται.

Ephes. i. 11. ἐκληρώθημεν (see Hailess in *Lc.*) and Acts xvii. 4. προσεκληρώθησαν are evidently passive.

3. That the perf. (see Poppo *ad Xen. Cyrop.* p. 360. Matth. II. p. 1097.) and pluperf. pass. have the signification of the middle, (*comp.* § 39. 5.) will not seem surprising, after the recent investigations of the formerly so called perf. mid. (Buttm. ed. Rob. p. 143. § 89. 5. 6.) Acts xiii. 2. (εἰς) δὲ προσεκέλημαι αὐτούς *whereunto I have called them to me*, Acts xvi. 10. προσκείμεται ἡμᾶς ὁ κύριος *ἐναγγελίσασθαι αὐτούς the Lord has called us to himself*, etc. (*comp.* Exod. iii. 18. v. 3.), xxv. 12. Καίσαρα ἐπεκέλησαι thou hast referred thyself to Cæsar (appealed unto him), Rom. iv. 21. δὲ ἐπήγγελλται, δυνατός ἐστι καὶ ποιῆσαι (ὁ θεός) Heb. xii. 26., Acts xiii. 46. οὐτως ἐντίταλται ὁ κύριος John ix. 22. συνετίθειτο οἱ Ἰουδαῖοι, 1 Pet. iv. 3. πεποιημένους ἐν ἀσελείᾳς (1 Sam. xiv. 17. 2 Kings v. 25. Hiob. xxx. 28. etc.).

\* In the Septuagint 2 Chron. x. 9. Ezek. xx. 3. the future passivo ἀποκριθήσεται is used in the sense of *to answer*.

† The form ἀπεκρίθη occurs in manuscripts of Xen. *Anab.* 2, 1. 22. It is of frequent occurrence in the writers after Alexander's time.

‡ The aorists middle of such verbs are commonly used only with the accusative according to § 39. 2. So ἐσώθη means *me servavi* (*servatus sum*), on the other hand ἐσώθην τὸ σῶμα signifies *corpus meum (mihi) servavi*.

On the contrary 1 Pet. iv. 1. *αἵστανται ἁμαρτίας*, which is usually translated *peccare desunt*, *comp.* Xen. *Cyrop.* 3, 1. 18., can also be taken passively: *he has rest from sin*, is preserved from it, *see* Kypke *in loc.*—Phil. iii. 12. does not come under this head. According to Poppo's theory (as the act. occurs in the intransit. signification) *πολιτεύομαι* Acts xxiii. 1. could be considered deponent. Yet *see above* p. 205. *Καταξίπτεται* Rom. xiv. 23. is unquestionably passive in the sense of the Apostle, and not middle, as Wahl I. 340. deems it.

The perf. passive for the perf. active is supposed to occur Acts xx. 13. οὕτω γὰρ ἦν (ὁ Παῦλος) διατεταγμένος and 2 Pet. i. 3. τῆς δειᾶς δυνάμεως — τὰ πρὸς ζωὴν δεδορημένης (*comp.* Vig. p. 216., Jensi *lectt. Lucian.* p. 247.). But in the first passage διατ. has the middle signification (like Polyæn. 6, 1. 5. Jos. Antt. 4, 2. 3.; *for so had he appointed*; and in 2 Pet. i. 2. occurs the deponent δωζομαι\*. *Comp.* Poppo *ad Thuc.* I. 1. p. 179.

NOTE 1. The fut. pass. is used very peculiarly in Acts xxvi. 16. εἰς τοῦτο ὥρῃς σοι, προχειρίσασθαι σε ὑπὲρ τὴν καὶ μάρτυρα, ὧν τε εἶδες, ὧν τε ἀφ' ὧς οὐκ αἶσθαι σοι, where according to the parallelism it might be rendered (*comp.* Stolz): *which you have seen, and which I shall cause you to see*, so that ἀφ' ὧς οὐκ αἶσθαι would be taken in a causative sense (*see* Döderlein *ad Soph. Edip. Col.* p. 492. Bornem. 289.). The other interpretation, which in general Schott, Künöl and Heinrichs adopt, *de quibus tibi porro apparebo*, would on the whole, suit the context better, and compared with the former, is the more simple one. About the attraction of ὧν and αἶ, *see* § 24, 2.

NOTE 2. As many verbs which were neuter in the earlier Gr. became transitive in the Hellenistic language (*see* Lexic. under μαθητεύειν, θριαμβεύειν, *comp.* Olear. *styl.* p. 308. Bähr *ad Ctes.* p. 132.), interpreters apprehend the passive occasionally as equivalent to the Heb. Hophal, in a causal sense. But there is no certain or even probable instance. Gal. iv. 9. γνόντες θεὸν μᾶλλον δὲ γνωσθέντες ὑπ' αὐτοῦ, the antithesis requires us to interpret, *knowing God, or rather known by God* (recognized) *see* Winer's *Commentary* on the passage; 1 Cor. viii. 3. εἰ τις ἀγαπᾷ τὸν θεόν, οὗτος γνωσται ὑπ' αὐτοῦ is not to be translated according to Erasmus, Beza, Nösselt, Pott, Heidenreich and others: *is veram intelligentiam consecutus est*, but the meaning is: *he who imagines himself to know something*, (where therefore a γνώσις φανταστική takes place) *such a one has not yet known anything, as he ought to know; but if any one loves God* (*comp.* the preceding words ἡ ἀγάπη οἰκοδ.) *he* (has not only known, as he ought to know, but) *is known of him* (God), (is even an object of the highest and truest knowledge, namely of the divine); in 1 Cor. xiii. 12. ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐκινησώμαι καθὼς καὶ

\* Markland (*Explic. vet. aliq. loc. etc.*) reckons here the passage in Acts xiii. 48. celebrated in the controversy about predestination, which he punctuates thus: α. ἠρώ-  
τασαν, ὅσα ἦσαν τεταγμένοι, εἰς ζωὴν αἰών. and translates: *et fidem professi sunt, quotquot*  
*(tempus, diem) constituerant, in vitam eternam.* This interpretation can never be  
adopted by unprejudiced exegesiasts.

ἐπεγνώσθην the latter certainly relates to the knowledge of God, and Nüsselt has already given the sense thus: *there we shall know everything* (not ἐκ μέγους, not as it were ἐν αἰνίγματι), just as perfectly as God knows us\*. That γινώσκειν signifies *cognoscere facere, edocere*, has not yet been proved from the Greek of the Bible, and Pott was probably not satisfied himself when he cited John v. 42. Rom. ii. 18. But this meaning is found in the passage of Demosth. *cor.* p. 345. C. quoted by Stephanus in *Thesaur.* ὁμολόγηκε γὺν γ' ἑμᾶς ὑπάρχειν ἐγνωσμένους, ἐμὲ μὲν λῆγειν ὑπὲρ τῆς πατρίδος, αὐτὸν δ' ὑπὲρ Φιλίππου, analogous to which the recent editors of Steph. had nothing to adduce.

#### § 41. Of the Tenses.

1. In respect to the tenses of the verb, the grammarians and interpreters of the N. T., even many of the most recent not excepted, have made the greatest mistakes†. The tenses are generally used in the same manner as in the Greek writers‡, for the *aorist* denotes simply the past time (the momentary in the past time, merely the being done), and is usually the narrative tense; the *imperfect* and *pluperfect* refer always to subordinate events, which stand in a connection as to time with the chief event (as relative tenses); the *perfect* connects the past time with the present (Matth. II. 1116.). No one of these tenses, properly and strictly taken, can be used for another, as the commentators would have us believe||; but where an exchange *seems* to take place (*comp.* Georgi *Vind.* 252. Hierocrit. I. p. 58.), it is either mere appearance, and a sufficient reason (especially rhetorical) may be discovered, why this and no other tense is used, or it is to be accounted for by a certain inexactitude, peculiar to the popular language, which did not conceive and express the relation of time in all its force. The latter takes place especially in the exchange (or connection) of such tenses, e. g. of the preterites, as denote a chief relation of time.

\* Phil. iii. 13. has a similar union of the active and passive.

† Occasioned in part by parallel sentences, which were supposed to be entirely conformed to grammatical rules. The abuse of the parallelism in exegesis should be at once exposed.

‡ *Comp.* Herm. *de emend. rat.* p. 180. L. G. Dissen. *de temp. et mod. verb. Græc.* Gott. 1808. 4to. A. zum Felde *de enall. præ. temp. in S. S. usu*, Kel. 1711. Georgi *Vind.* 252.

|| How incorrect it is to reckon the *enallage temporum* as Hebraism, Gesenius (*Lehrgeb.* p. 760.) and still more radically Ewald (*Krit. Gr.* 523.) have shewn.

2. The *present* is therefore used (*a*) only apparently for the *future* (Abresch in *observ. misc.* III. I. 150.), where the writer would denote a yet future action as one, which *certainly* will take place, which is already resolved upon and unalterably fixed (Pfochen *diatr.* 31. Bernhardt 371.), or which follows according to an established rule, as in Latin, German, and Eng., e. g. Mt. xxvi. 2. ἁδαι, ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται (that the passover is) καὶ ὁ υἱὸς τοῦ ἀνθρώπου παρὰ δίδοται εἰς τὸ σταυρωθῆναι (is delivered, which is established as a divine decree), John xiv. 3. ἰὼν πορεύσθαι — πάλιν ἰσχυομαι καὶ παραλήφομαι (John xxi. 23.), Mt. xvii. 11. Ἡλίας μὲν ἰσχυεται πρῶτον (was a sentence of the Jewish Christology) καὶ ἀποκαταστήσει πάντα, *comp.* John vii. 42. Luke xii. 54. ὅταν ἰδῇτε τὴν νεφέλην ἀνατείλλουσαν ἀπὸ δυσμῶν, εὐθὺς λέγετε ὁμβροὶς ἰσχυεται (a law of the weather founded on experience is spoken of!); as Jesus uses the formula ἰσχυεται ὥρα ὅτε John iv. 21. xvi. 2., hence perhaps also the Jewish ὁ ἐρχόμενος used of the Messiah. The formula in John xii. 26. xiv. 3. xvii. 24. vii. 34. ὅπου εἰμι ἢ ὡ (not εἰμι, as some read, Matth. II. 1137.) with a future succeeding can be reckoned here, if it is not preferred rather to interpret: *where I am*, where I have my (real) abode. It would be incorrect to substitute in these passages the fut. for the more appropriate present. *Comp.* on the Greek, Poppo *ad Thuc.* I. I. p. 153. Viger. p. 211.; on the Latin Ramshorn p. 401. The present is used in other passages of *that* which will happen just now, which some one is about to do, for which he has already made preparations (Herm. *ad Vig.* p. 746. and *ad Soph. Œd. Col.* 91. Bekker *Specim. Philostr.* p. 73.); e. g. John x. 32. διὰ ποίων αὐτῶν ἰσχυον λιθάστέ με (they had already taken the stones), *comp.* Odyss. 16, 442., John xiii. 6. κύριε, σὺ μόνος νίπτεις τοὺς πόδας (he had already taken the position of one who washes), xiii. 27\*, xvi. 17. (ἐν πάγω) xvii. 11. xxi. 3. Acts ii. 6. 2 Cor. xiii. 1. Mt. xxiii. 34. See Held *ad Plutarch. Timol.* p. 335.

Many passages, however, are incorrectly reckoned here. In John iii. 36. the thought loses some of its strength, if ἰσχυεῖ be taken for ἰξτε, the idea of ζῶν in John not only allows, but almost requires the present. Ἔχει ζῶν αἰών. could also be said very well of him, who does not yet enjoy the eternal life, but who possesses it in certain hope as a good belonging to him†. So Fritzsche has correctly interpreted John v. 26. Mt. v. 46., but Mt. iii. 10. cannot be taken with him as a general sen-

\* Ὁ ποιεῖ, ποιῶν τάχιστα quod (jam) facis, quo jam occupatus es, id (fac) perfice acius. *Comp.* Arrian. *Epict.* 4, 9. ποιεῖ, 2 ποιεῖς 3, 23. and Senec. *benef.* 2, 5. fac, si quid facis. See Wetsten. I. 931. What is here commanded, lies not in the imperat. but in the subjoined adverb.

† The Apost. here very correctly distinguishes the fut. from the præ. in the following οὐκ ἔσται ζῶν.

tence: *every tree, which brings not forth good fruit, is hewn down* (is usually hewn down). These words are connected by οὖν with ἡ ἀξίωσις πρὸς τὴν ρίζαν τῶν δένδρων κεῖται and require a particular interpretation, with respect to the before named δένδρα: *the axe is already laid unto the root of the trees: therefore every tree, etc. is* (will be) certainly hewn down, i. e. from the circumstance, that the axe is already laid to the tree, it may be concluded, what will be the lot of the bad trees. The passage in 1 Cor. xv. 35. πῶς ἐγείρονται οἱ νεκροὶ does not refer to the resurrection of the dead as a fact (of the time to come), but as a dogma. *How does the resurrection of the dead* (according to thy doctrine) *take place?* Comp. v. 42. So also we can say, eternal felicity *has* degrees, the punishments of the damned *are* eternal, etc. About Mt. ii. 4. see Fritzsche. In Mt. vii. 8. the præs. (of that, which usually is done) is connected with the future. In a parallelism the præs. stands in Mt. xxiv. 40. ὁ εἰς παραλαμβάνεται, etc., but in Luke xvii. 34. the fut. εἰς παραληφθήσεται.—In the former place the fact introduced by the future (ἔσονται) is conceived of as present (comp. Rev. xi. 9.), in the latter it is represented in all its parts as future.

(b) It is used for the *aorist* in lively narrations as a historical tense (Longin. c. 25. Matth. II. 1135., comp. Zumpt. *Lat. Gram.* p. 431.).—John i. 29. τῇ ἐπαύριον βλήπει — καὶ λέγει (v. 32. καὶ ἐμαρτύρησεν); i. 44. εὐρίσκει Φίλιππον καὶ λέγει (before ἐδέλυσεν), comp. v. 46.; ix. 13. ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, Acts x. 11. So often in the Apocalyptic visions, comp. Rev. viii. 11. xii. 2. The præs. in Mt. ii. 13. ἀναχωρῶσάντων αὐτῶν, ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ, etc. expresses very characteristically in a series of past events the suddenness of the appearance.

The pres. is therefore frequently interchanged with the preterite in the same sentence, e. g. Mr. ii. 4. iv. 33. v. 15. 19. vi. 1. 30. Luk. xxiii. 12. Rev. xvi. 21. xix. 3. John i. 42. 43. 44. v. 14. xi. 29. xviii. 28. xix. 9. xx. 6. 14. 19. 26. xxi. 9. Similar instances, see Xen. *Hellen.* 2, 1. 15. *Cyrop.* 1, 6. 14. 4, 6. 4. 10. 5, 4. 3. *Ages.* 2, 17–20. Thuc. 2, 68. Pausan. 1, 17. 4. 9, 6. 1. Dion. Hal. IV. 2113. Achill. *Tat.* 4, 4. p. 85. ed. Jacobs Xen. *Ephes.* 5, 12. p. 113. comp. Abresch *ad Aristæ.* p. 11. Heindorf *ad Plat.* III. p. 143. Ast *ad Plat. Phædr.* p. 335. Ellendt *ad Arrian. Alex.* II. p. 68.

(c) Sometimes the present includes a preterite, viz. when a state is denoted by the verb, which began earlier, but still continues (or one which is from eternity to eternity. Trs.): e. g. John viii. 53. πρὶν Ἀβραάμ γενέσθαι, ἐγὼ εἰμὶ (comp. Jer. i. 5. πρὸ τοῦ με πλάσαι σε ἐν κοιλίᾳ, ἐπίσταμαί σε) xv. 27. see Viger p. 213. Acts xxv. 11. εἰ μὲν ἄδικοὶ καὶ ἄξιον θανάτου πείραρχά τι might be also reckoned here. See Bernhardy p. 370. Matth. II. 1137. In John viii. 14. the aor. stands

first, and then the present *οἶδα πόθεν ἦλθον* — — — *ὑμεῖς δὲ οὐκ οἰδατε, πόθεν ἔρχομαι*.

In 1 John iii. 5. the sinlessness of Jesus is considered as present in belief (see Lücke in *loc.*), but *οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πρᾶσσει* Acts xxvi. 31. refers not to his past life, but to his general conduct: *this man* (a silly fanatic) *does nothing evil*. See Bengel in *loc.*, Künöl is wrong. Recent interpreters have admitted that *ἐπιλαβ.* in Heb. ii. 16. cannot be taken as a præter. (Georgi *Vind.* 25. Palair. 479.). Bengel properly translates *κοιμῶνται* 1 Cor. xi. 30. *obdormiunt*; later interpreters all as præter. About *παράγεται* 1 John ii. 8. see Lücke in *Comment.* as in his translation the præterite is expressed. In John 6. ii. no reasonable interpreter will allow even the possibility that *ἵστί* stands for *ἦν*, *comp.* John i. 15. All the better interpreters correctly translate *συνίστησι* Rom. v. 8. as present.

The present in *dependent* clauses might seem to stand for the imperf., as John ii. 9. *οὐκ ᾔδει, πόθεν ἴστίν*, iv. 1. *ἤκουσαν οἱ Φαρισαῖοι, ὅτι Ἰησοῦς* — — — *ποιεῖ καὶ βαπτίζει*, Mr. v. 14. *ἐξῆλθον ἰδεῖν, τί ἴστί τὸ γεγονός*, viii. 23. *ἐπηρώτα αὐτόν, εἰ τι βλέπει* (also *βλέπεις*), xii. 41. xv. 47. John v. 13. 15. vi. 5. 24. Luk. vii. 37. xix. 3. Acts iv. 13. ix. 26. x. 18. xii. 3. Heb. xi. 8. 13., although in most passages of this kind, sometimes more and sometimes fewer of the Codd. have a preterite. But this is regular Gr. construction (see Viger. p. 214. *comp.* below § 42, 4.), properly consisting of a mingling of the *oratio recta* and *obliqua* (Porson *ad Eurip. Orest.* p. 36. Lips.)\*, *comp.* Long. *Past.* 1, 10. 1, 13. The imp. or aor. in these places might have expressed, that what was inquired about or heard, had already happened before the inquiry or hearing, *comp.* John ix. 8. *οἱ θιωζοῦντες αὐτόν τὸ πρότερον, ὅτι τυφλὸς ἦν*. Luk. viii. 53. Mt. xxvii. 18. Acts iv. 13.

3. The *imperfect* is used as in Gr. prose (Bernhardy 372.) to denote, (a) an action which was going on at the same time with another action (Bremi *ad Demosth.* p. 19.), e. g. Luk. xiv. 17. *ἔλεγε* — — *ἐπείχων, πῶς τὰς πρωτοκλισίας ἐξελέγοντο* as *they* (then) *selected*, xxiv. 32. *ἡ καρδία ἡμῶν παρομένη ἦν ἐν ἡμῖν ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ*, vi. 19. John v. 16. xii. 6. (b) a continued or repeated, customary past action (Matth. II. 1117. 1133.), John iii. 22. *ἐκὶε διέτριβε μετ' αὐτῶν καὶ ἐβᾶπτιζεν*. Rom. xv. 22. *ἐν ἐποπτόμῃν τὰ πολλὰ τοῦ ἐλθεῖν*, 1 Cor. x. 4. *ἔπινον γὰς ἐκ πνευματ. ἀπολουδούσης πίτσας* (where the *ἔπινον* denotes only the past and now completed action, but the *ἔπινον* its continuance during the march through the desert), xiii. 11. *ὅτε ἤμην νήπιος* as *long as I was young*, Acts xiii. 11. *περιάγων ἐξήται χειρῶν*, Mt. xiii. 34. *Χωρὶς πασαβολῆς οὐκ ἐλάλει* (during his office as teacher), *comp.* Luk. viii. 31. 41. xvii. 28. xxiv. 14. 27. vi. 23. v. 15. Rev. i. 9. Mr. i. 31. xiv. 12.

\* See Buttmann *Gr.* ed. Rob. § 137. and *ad Philoct.* p. 129. on the still more extended use of the present in parenthetical clauses, for a preterite.



John v. 18. viii. 6. xi. 5. xiii. 23. xii. 2. Acts vi. 1. xxii. 11. viii. 17. ix. 20. xxvi. 1. 1 Cor. xiii. 11. etc. So also Xen. *Anab.* 1, 2. 18. 4, 5. 18. 5, 4. 24. 6, 3. 3. *Mem.* 1, 1. 5. Apol. *Socr.* 14. *Isocr.* π. ἀντὶδ. p. 349. B. (c) an action begun, but not finished (Schäfer *ad Demosth.* I. 337. *ad Plutarch.* IV. p. 398. Poppo *ad Thuc.* III. I. 646. Englehardt *ad Plat. Menex.* p. 282.), Luk. i. 59. ἐκάλουν αὐτὸν — — Ζαχαρίαν (the mother objects and he is called John), Mt. iii. 14. ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν *comp.* ver. 15. Similar in Herodot. 1, 68. Xen. *Mem.* 1, 2. 29. 1, 3. 4. Thuc. 2, 5. 1. Demosth. *Mid.* 23. Xen. *Anab.* 4, 5. 19. Pausan. 5, 9. 4. Eurip. *Herc. fur.* 531. *comp.* Held *ad Plutarch.* Timol. p. 337. note. Heb. xii. 17. (προσέφειν) does not belong here, but probably Gal. i. 13. might be so regarded, if we translate προσεῖν *to destroy*, yet see Winer's Comment. *in loc.* (d) sometimes for the aor. in narration, when the events are related as if the narrator had been present. The narration thus becomes more perspicuous than it would be if expressed in the merely historical aor.: Acts xvi. 22. ἐκέλευον βαδίζειν (*comp.* Jacobs *ad Achill. Tat.* p. 620.) *they commanded* (whilst I was present) etc. This is therefore reducible to note 1. *Comp.* Herm. *ad Soph. Œd. Cql.* p. 76. *ad Soph. Ajac.* p. 139. Poppo *Thuc.* I. I. p. 155. Ellendt *ad Arrian.* I. 225. Matth. II. 1138. Bernhardt 373. Kühner *Gramm.* II. 73. It is unnecessary to suppose this tense used for the pluperfect in any passage (*comp.* Poppo *as above.* Bornemann *ad Xen. Anab.* p. 5. Acta Monac. II. p. 179. Krüger *ad Dion. histor.* p. 304.), in Acts iv. 13. ἐθαύμαζον ἐπεγίνωσκόν τε αὐτοὺς, ὅτι οὖν τῷ Ἰησοῦ ᾗσαν, *they were amazed, and knew* (roused to more attentive observation even by their wonder), *that they*, etc.

In many passages the Codd. vacillate between the imperf. and aor., e. g. Mr. vi. 12. John viii. 8. Acts vii. 31., as in Gr. writers also the forms of these tenses have been frequently interchanged (*comp.* Boissonnade *ad Eunap.* p. 431. *ad Philostr. Her.* p. 530.), and sometimes differ very little in meaning, Schäfer *ad Plut.* IV. p. 346. Siebelis *ad Pausan.* IV. p. 290. It often depends on the writer, whether he conceive the action as momentary, or as continued, Kühner II. 74., and so especially in the later Greek, the imperf. of verbs signifying *to say, to go, to send*, is often used where the aor. seemed to be required. Poppo *ad Thuc.* III. I. p. 570. Held *ad Plutarch. Tim.* p. 484. *comp.* Mr. vii. 17. x. 17. (iv. 10. where Fritzsche has received the imperf. into the text) Luk. viii. 9. Acts ii. 6.

The imperf. and aor. occur together, yet with the wonted distinction, see Luk. viii. 23. κατέβη καὶ λαλῶ — — καὶ συνεκκληροῦτο καὶ ἐκινδύνευσεν, Jas. ii. 22. *comp.* Thuc. 7, 20. 44. Xen. *Anab.* 5, 5. 24.\*. Reisig *ad Soph.*

† Particularly instructive is the passage Diod. Sic. *Exc. Vat.* p. 25. 9. ὁ Κρ. μετῴκει μεμπετο ἐκ τ. ἐλλάδος τ. ἰω. σφό. πρωτ. — — μετῴπει χροατο διναι σόλωνα, etc.

*Œd. Col.* p. 254. *Stallbaum ad Plat. Phæd.* p. 29. *Jacobs ad Anthol. Pal.* p. 118. 329. 734. *Jacob. ad Lucian. Tox.* p. 53. *Ellendt ad Arrian. Alex.* II. p. 67.

The imperf. might seem to be used for the present (yet see Mehlhorn *ad Anacr.* p. 235.) in *Col.* iii. 18. *ὀποράσσεσθε τοῖς ἀνδράσιν, ὡς αὐτῶν, ἐν κυρίῳ ut par est.* But it must be translated, *ut oportebat, as it should be, as it behoved* (already before) see *Matth.* II. 1138. It was not necessary for the apostle to say, that it must be so; on the other hand, by the use of the imperfect he could convey an appropriate hint, that it had not been so with them (at all times). See § 52, 2. About *Mt.* xxvii. 54. see *Fritzsche.* The imperfect in *Acts* iv. 13. *John* ix. 8. is explained under 2. (c) p. 211.

4. The *perfect* is used in entire conformity with the rules of the language, when time past is placed in relation to the present, i. e. when something past is intended to be designated as just now completed, so that the result of the action is conceived of as permanent. Particularly instructive are the following instances: *Luk.* xiii. 2. *δοξεῖτε, ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας — ἐγένοντο, ὅτι τοιαῦτα πεπρόνθασιν, that these Galileans were sinners—because they have suffered,* i. e. not that they suffered merely once in time past (that would be the aor.), but that the consequences of that suffering (death) are still manifest: iv. 6. *ὅτι ἔμοι παρὰ δέδοται (ἡ ἐξουσία), i. e. I am in possession of it after it has been transferred to me, commissam habeo potestatem;* the aor. would be, *it was transferred to me,* which would leave it uncertain, whether it still remained in my possession; v. 32. *οὐκ ἐλήλυθα καλεῖσαι δικαίους I am not there (on the earth), in order to etc. (aor. ἤλθον I came not, was not sent) comp.* vii. 20. 50., *Gal.* ii. 7. *πεπίστευμαι τὸ ἐναγγέλιον creditum mihi habeo etc. (his apostolic office continues) Acts* viii. 14. *Mr.* x. 40. xi. 21. xvi. 4. iii. 26. *John* xii. 7. xiii. 12\*, xv. 24. xix. 22. 30. xx. 21. *Rom.* iii. 21. v. 2. ix. 6. 1 *Cor.* vii. 14. xiv. 34. *Col.* iii. 3. *Heb.* i. 4. iii. 3. x. 14. xii. 2. vi. 14. ix. 26. 1 *John* v. 10. 3 *John* v. xii. Therefore in citations of the prophecies of the O. T. very often *γέγραπται*, or *πεχηρμάτισται* *Heb.* viii. 5. On 1 *John* v. 10 see *Lücke.* The perf. and aor. are found connected in *Luk.* vii. 16. *προφήτης μέγας ἐγγήγερται ἐν ἡμῖν, καὶ ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ he has arisen (therefore is here), and God visited etc. (the latter narrative, and ἐπεσκέψατο, refers to something as being completed in the act of arising) ix. 8. iv. 18. Heb.* ii. 14. *ἐπεὶ τὰ παιδιὰ πεπρόκάνηκε σαρκὸς καὶ ἁμαρτος, καὶ αὐτὸς μετέσχεν τῶν αὐτῶν, 1 Cor.* xv. 4. *ὅτι ἐτέλεσθη (a now finished act) καὶ ὅτι ἐγγήγερται τῇ τρείτῃ*

\* *Γινώσκετε, τί συνήκα ἡμεῖς;* where the completed action *ἡμεῖς* (in the symbolical sense) is indicated as operative at the present time.

ἡμέρας (continues in its effects in the new life of Jesus) Acts xxi. 8. John xiii. 3. 1 John i. 1. 2 Pet. ii. 17. (*comp.* Plut. II. 208. C. Xen. *Cyrop.* 8, 5. 23.) Col. i. 16. is also characteristic, *ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα* (the act of creation) — — *τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἐκτίσται* (a dogmatical view of the finished and now existing creation). The perfect (instead of the aor.) is found only once in narration, Rev. v. 7. *ἦλθε καὶ ἐλάβη τὸ βιβλίον* (without var.). So in a purely aorist meaning in the later writers Schäfer *ad Demosth.* I. p. 468. Wytttenbach *ad Plut. Mor.* I. 412. *Index to Petr. Patric. ed.* Bonn. A. p. 647. Bernhardt 379. Less striking is 2 Cor. xi. 25. *ἔλαβον, ἐββαδίσθην* — — *ἐλαδίσθην* — *ἐναύγησα, συζήτημιν ἐν τῷ βυθῷ πεποίηκα*, Heb. xi. 28. *πίστει πεποίηκε τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος* (aor. precede and follow). In such enumerations of single facts it was indifferent whether the aor. or perf. was used; they are equally admissible, as, I was stoned, I suffered shipwreck, I have passed a day.

The perfect is used for the present, (a) only in as far as by the former is signified an action or state, which having commenced in past time extends into the present (Herm. *ad Viger.* 748.); e. g. John xx. 29. *ὅτι ἰώρας με, πεπίστευσας*, where the origin of a belief still continuing is indicated, xi. 27.; John v. 45. *ἐπιστεύετε Μωϋσῇ, εἰς ὃν ἠλπικατε*, in whom you have trusted (have placed your trust) and still trust (*in quo repositam habetis spem vestram*). Similar 2 Cor. i. 10. *εἰς ὃν ἠλπικαμεν* (Buttm. ed. Rob. p. 377. § 137. 2. marg. note). About *ἰώρασθαι* John ix. 37. see below note.—2 Tim. iv. 8. *ἡγαπηκότις τὴν ἐπιφάνειαν αὐτοῦ, who have begun to love* and therefore now love. The pluperfect of such verbs then has naturally the sense of the imperfect, Luke xvi. 20. John i. 34. *πᾶν ἰώρα καὶ μαρτυρέω* does not belong here: the latter perfect seems to express, that the testimony of John about Christ is to be regarded as finished, firmly established in its authority: *I have seen and have testified*, i. e. let it be and remain testified (Thuc. 2, 45.). The present would be less forcible. The perfects in Heb. vii. 6. (9.) are essentially conformed to this, for there evidently more than one fact is related.—(b) To express after clauses with *εἰ*, *ἴαν* (and fut. or aor.), *an action yet to come*, which is conceived by the mind as just about to occur, and so contemplated even as past,\* as Soph. *Electr.* 690. *εἰ παλασθεῖς πτόμα θανάσιμον πεισά, τέδνηκα ἰγώ* Philoct. 75. and Liv. *si tales animas habebitis, vicimus, comp.* Viger. p. 214.

\* There is not in the N. T. a clear example of the prophetic perfect of the Hebrew (Gesen. *Lehrgeb.* 764. Stuart's *Heb. Gr.* § 503. c.) which the LXX. usually translate by the fut. It is analogous to this when the augurs begin with the fut. and proceed with the aor., Iliad 4, 158. Pind. *Pyth.* 4, 56. *Isthm.* 5, 51. see Böckh *not. crit.* p. 462.

Poppo *ad Thuc.* I. I. p. 156. Ast. *ad Plat. Polit.* p. 470. Herm. *ad Aristoph. Nub.* p. 175. Matthiæ *ad Eurip. Med.* p. 512. and *Gr.* II. 1125. From the N. T. see Rom. xiv. 23. ὁ διακρινόμενος, ἰὼν φάγγη, κατακίεσται, *he is condemned*, the sentence of condemnation has been pronounced and remains against him, he has fallen under the condemnation. Otherwise John v. 24. μεταβίβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν: here the reference is not to a future fact, but to one really past (see 1 John iii. 14. *comp.* Lücke *Comment.* II. p. 42.). About John xvii. 10. see Lücke and Tholuck. John xiv. 7. καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν καὶ ἔω ἀπαρτεῖ αὐτὸν must be translated with Stolz: *from now ye know him and have seen him*, not with Kühnöl: *eum mox accuratius cognoscetis et quasi oculis videbitis*, *comp.* Demosth. *adv. Lacrit.* p. 597. A. ἀνδρῶν, οὐδ' ἡμεῖς οὕτε γινώσκομεν οὐδ' ἔω ἀπαμεν.

In Jas. v. 2. ὁ πλούσιος ὁμῶν σέσηπεν, καὶ τὰ ἱμάτια ὁμῶν σπηλιδώματα γίνονται the perf. is not used for the present or fut. (Schott vacillates between the two), but the case contemplated by the Apostles in κατακίω. ὁμῶν τ. ἐπερχομ. was conceived of as already present, and hence the σήπειν of riches as already past. It comes near to the prophetic perfect. Δίδωκα John xvii. 22. does not mean *tribuam* (Schott); Christ considered his life as already past, the disciples as having already taken his place. Δίδωκα instead of δίδωμι has not much authority, although in itself considered not incorrect.

That the perfect is used for the pluperfect also (which is not impossible), Haab p. 95. would prove by John xii. 7. εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ τετήρησεν αὐτὸ: but this proof is insufficient, since here τετήρησεν is to be apprehended as a genuine perfect, because Jesus would figuratively represent this unction as that which prepared him for the grave.

That the perfect (and aor.) of many verbs has, by established usage, the signification of the present, is well known, and this is accounted for by their radical meaning: e. g. *πίπτωμαι I possess*,\* from *πτάομαι I acquire*; *οἶδα I know*, from *εἶδω I see*; *ἵστηκα I stand*, from *ἵστημι I place*, properly I have placed myself (therefore 2 Thess. ii. 2. ἐνίστηγεν ἡ ἡμέρα τοῦ Χρ. *comp.* Palair. on this passage, Rom. ix. 19. τίς ἀνδίστηκει *who resists him*, 2 Tim. iv. 6. ἠφίστηκει. The pluperfect of such verbs naturally take then the place of the imperf. e. g. *εἰστήκεισαν* Mr. xii. 46. ᾗδεν John ii. 9.† Also *πίττωγα* from *πράττω* has the signification of the present

\* This verb is occasionally translated incorrectly in the N. T. by *to possess*, in other tenses than the perfect. Luk. xviii. 12. of all which *I acquire* (Stolz). *quæ mihi redeunt*, xxi. 19. *by perseverance acquire or you will acquire your souls*, they will then first become your real, inalienable property; see Koppe 1 Thess. iv. 4. Yet *πτάωμαι* seems to mean *possideo* in Æsop. 142, 2. As *το κεμῶνται* 1 Cor. xi. 30., which is usually taken for *κενῶνται*, see above, 2. c.

† I see no good reason for taking ᾗδεν John xx. 9. for plusquam perf. as Tholuck does, *comp.* Lücke *in loc.*

(John i. 15.) see Buttm. § 137. Bernhardy 279. and *ἰδῶσα* means sometimes *I see* (it has come to my sight) John ix. 37. (xiv. 7.) 1 John iv. 20.— On the other hand the present *ἴκω* denotes *the having come, the being there* (Matth. II. 1136. Kühner II. 64.) see John ii. 4. iv. 47. 1 John v. 20., as *ἀκούω* can be sometimes translated by *audisse*, (Xen. *Anab.* 5, 5. 8. *Mem.* 3, 5. 9. Philostr. *Apoll.* 2, 8. see Jacobs *Anthol.* III. p. 311. Heindorf *ad Plat. Gorg.* p. 503. Ast *ad Plat. Legg.* p. 9.), which however only takes place, when the hearing continues in its effect, as we also say: *I hear that you are sick*. The Greek also must say *ἀκήκουα* to express the completion of the hearing in past time. (So *πυνθάνομαι I learn, I hear*, Demosth. c. Calipp. p. 719. C. etc.). *Ἀνέχω* Mt. vi. 2. v. 16. can be translated by *accepisse*, but is properly as in German *weghaben*, *to have away* (to have it altogether safe), Wyttenbach *ad Plutarch. Mor.* II. p. 124. Palair. p. 25. About *ἀδικεῖν* see Bremi *ad Lys.* p. 23. Matth. II. 1137.

5. The *aorist* is used, (a) in narration for the pluperfect (Poppo *ad Thuc.* I. I. p. 157. Jacob *ad Lucian. Toxar.* p. 98. and *ad Lucian. Alex.* p. 106. Kühner *Gram.* II. 79.), viz. if an earlier circumstance is referred to, e. g. John xviii. 24. *ἀπέστειλεν αὐτὸν ὁ Ἄννας* (*comp. Künöl and Lücke on this passage*) Mt. xiv. 3. 4. (see Fritzsche *in loc.*) xxvi. 48. and in relative clauses Acts i. 2. *ἐντεταλμένος τοῖς ἀποστόλοις, οὓς ἐξέλεξε αὐτοῦ*, ix. 35. John xi. 30. iv. 45. 46. xiii. 12. xix. 23. Luke xix. 15. xxiv. 1. (as those in which the pluperf. but seldom occurs, Bernhardy 380.). This use depends on the fact that the writer conceived the action merely as a past one, without respect to another past action.

Haab p. 95. (*comp. Pasor.* p. 235.) has here cited, very uncritically, many other examples, in which the aorist is rather used in its original sense, or there lies at the bottom a somewhat different account of one Evangelist, which must not be *arbitrarily* reconciled with that of the others: e. g. John xviii. 12. *συνέλαβον τὸν Ἰησοῦν*. According to the other Evangelists (Mt. xxvi. 50. Mr. xiv. 46.) the seizure and binding of Jesus took place prior to the stroke of Peter's sword; but John may well be supposed to represent the matter, as if, at the very moment when the guard were seizing Jesus, Peter had struck in between them with the sword. On Mr. xxvii. 37. *καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην*, which Haab has rendered, *they had put up*, etc., De Wette (as before) very correctly remarks, "according to the nature of the thing it certainly should be pluperfect, but if we regard the words merely, it is simply preterite, for the narrator has no respect to the order of time here. That he does not accurately observe the order of events, is apparent from this, that, after he had represented the soldiers as sitting down to watch Jesus, he introduces in ver. 38. the crucifixion of the two thieves, *τότε σταυροῦνται κ. τ. λ.* Shall we place this also in the pluperf.?" Mr. iii. 16. *ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον* is not to be rendered by *im-*

*posuerat*, for Mark had not previously related the fact; and it must not be supplied thus from John i. 43. In Acts vii. 5. *ἰδωκεν* is not to be taken for pluperfect, as the antithesis shews: *he gave not -- but promised*, nor is it necessary so to interpret Acts iv. 4. viii. 2. xx. 12.\* See Fritzsche on Mr. xvi. 1.

That the aor. stands for the perfect, cannot be certainly proved by a single passage: for Luke i. 1. *ἠπιστάμην πολλοὶ ἐπιχειρήσαντες* -- *ἰδοὺ καὶ ἐγὼ* in the narrative style is really to be translated, *as many* undertook it -- *so I also believed*. Also Luke ii. 48. *τίκνον, τί ἐποίησας* -- *ἐξηποῦμέν σε*. Apparent passages would perhaps be Luke xiv. 18. *ἀγρόν ἡγόρασα*, 19. *ζεύγη βοῶν ἡγόρασα*, etc. Phil. iii. 12. *οὐχ' ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι*, John xvii. 4. *ἐγὼ σε ἰδοῦσα ἐπὶ τῆς γῆς, τὸ ἔργον ἐτελείωσα*, etc. But here the action is generally exhibited as occupying only one point of the past, as simply gone by (in the passage from Luke above, as opposed to a present action, *I bought* a field, a yoke of oxen, etc.), and in Phil. above, the *ἔλαβον* appears especially to denote *the arriving at the mark*, the *τετελείωται*, the consequences of it. Also in Rom. xiv. 9. Rev. ii. 8. (Wahl I. 683.) the aorists are only narrative, as in John xii. 43. *see* Matthäi in *loc.* About Mt. xi. 17. *see* Fritzsche, Heb. xi. 16. is self-evident. As to the Greek writers, *comp.* Böckh *ad Pind.* III. p. 185. Schäfer *ad Eurip. Phæn.* p. 15. Matth. II. 1118. It depends often on the author, which of the two tenses he will use, *comp.* Xen. *Mem.* 1, 6. 14. Lucian. *dial. mort.* 24, 1. Dion. Hal. IV. 2320. Alciph. 3, 46. (Sometimes the Codd. vacillate, as well of Greek authors, *see* e. g. Jacobs *ad Achill. Tat.* p. 434. 566., as of the N. T., between aorist and perfect, e. g. 1 Cor. ix. 15., *comp.* also Rom. vi. 4.)†. Both tenses are clearly distinguished, Mr. xv. 44. *ἐθαύμασεν, εἰ ἤδη τέθνηκε* (that he was already dead), 45. *ἐκηρώτησεν αὐτόν, εἰ πάλα ἀπὸ θανάτου* (whether he had been long dead). *Comp.* Lucian *d. deor.* 19, 1. *καὶ ὁμῶς δ' ὁ πλάσιος αὐτὸν καὶ νεκρὸν*. In parallel passages the perfect Luke v. 32. and aor. Mt. ix. 13. appear according to their proper difference.

(b) The aor. is used only apparently for the future, (Herm. *ad Vig.* p. 746. *comp.* above 4, b.) e. g. John xv. 6. *ἐὰν μὴ τις μείνῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα* in such case (if that shall have happened) *it is cast away*, not *it will be cast away* (the not abiding has this immediate consequence: whoever has separated himself from Christ, is like a branch cut off and cast away, which belongs no more from that moment to the fruit-bearing vine), *comp.* Herm. *de emend.* p. 192. and *ad Vig.* 746. Rev. x. 7. *ἐτελέσθη τὸ μυστήριον*, in the mouth of the angel foretelling futurity, means:

\* Markland (*Explic. vet. alig. loc.* Leipz. p. 326.) improperly reckons here Mt. xxviii. 17. *καὶ ἡ δόξα αὐτῶν*, *comp.* Valckenw. *annot. crit.* p. 350.

† In Mt. xxi. 20. if *ὡς* be taken as an exclamation *quam*, *ἐξέμαρται* ought to be used instead of *ἐξηράθη*, as in Mr. xi. 21. in good Codd., but the latter passage is not altogether parallel, and the former should probably be translated: *how did the fig tree wither so quickly?* They wish an explanation of the way in which what they saw had happened. Therefore the disciples refer to the fact of the *ἐξημαρται*, not the result.

*then is the mystery finished.* Comp. Eurip. *Med.* 78. ἀπωλόμεθα δ' εἰ κακὸν προσοίσομεν νῖον παλαιῷ, Plat. *Gorg.* p. 484. A. Kühner *Gram.* II. 78. John xvii. 18. ἀπέστειλα is, *I sent them out* (which was already done in the election of the Apostles); ἐξίστη in Mr. iii. 21. means in the sense of the present *insaniti*, comp. verse 22.; 2 Thess. i. 10. by no means belongs here; Jud. 14. is literally a quotation from Enoch, and ought to be judged according to the context in that passage. In Luke xiv. 18. it is astonishing that Künöl should take ἡγάσσα for the future, see above p. 217.

1. The aor. seems not to express *customary action* in the N. T. either in Mt. xxiii. 2. (comp. Heb. viii. 1.) or in xi. 19. (comp. Schäfer *ad Demosth.* I. p. 247. Wex *ad Antig.* I. p. 326. Rost *Gram.* p. 572. Kühner II. 76.). In Luke i. 51. the μεγαλεία of God (ver. 49.) are designated as things already performed, only we must not take the parallel members too rigidly in a historical sense. 'Ουκ ἀφῆκέ με μόνον ὁ πατήρ John viii. 28. means properly: *the Father left me not alone* (on the earth), i. e. in addition to sending me, he has promised me his constant aid. In Mr. xv. 6. the imperf. ἀπέλυεν is found, which here is undoubtedly to be taken in its appropriate sense, as παθ' ἐορτήν follows; it is unnecessary that ἰδί-δαξεν in John ii. 27. be so construed, as Lücke does; Heb. x. 6. is a literal citation from Ps. xlv. and refers to the fact of Christ's εἰσερχ. εἰς τ. κόσμον. In Heb. i. 9. (Septuag.) the reason of the following διὰ τοῦτο ἔχρισί σε ὁ θεός lies in ἡγάπησας δικαιοσύνην, both properly aorists. Jas. i. 11. ἀντίτετελεν ὁ ἥλιος σὺν τῷ καύσῳ καὶ ἐξήρανεν τὸν χόρτον, etc. comp. 1 Pet. i. 24.) might be reckoned here, as Piscator does, if the quick succession of the events be not rather expressed by the aor.: the sun rose, and (immediately) it withered (Herm. *ad Vig.* p. 746. Bornemann *ad Xen. Apol.* p. 53.), hardly has the sun arisen, before it has withered. Passages such as Ephes. v. 29. form the transition to that use of the aorist, which easily arises from the fundamental signification of this tense (Herm. *de emend. rat.* 187. In Jas. i. 24. κατενόησεν ἑαυτὸν καὶ ἀπελόλυθε καὶ εὐδίας ἐπελάβετο ὅποιος ἦν neither the aorist nor the perf. is used for the present; but the case mentioned ver. 23. by way of example is taken as a fact, and the Apostle continues in the narrative.

2. Pott will take 1 Cor. ix. 20. ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος unnecessarily for the present. The apostle relates what he did hitherto. Hermann in 1 Cor. iv. 18. is mistaken, and also many interpreters in Jas. ii. 6. ἡτιμάσατε (which even Gebser translates as the present). The aorist ἰδοξάσθη in John xv. 8. is not to be taken merely for the present with Tholuck. The meaning is: *herein (then) God is glorified, if you bear much fruit*, see above, John xv. 6. In Mt. iii. 17. (xii. 18. xvii. 5. 2 Pet. i. 17.) and in the Septuagint the aorist εὐδόκησα is to be taken according to the observation of Herm. *ad Vig.* p. 746. 209. and similarly to ἀπειλήσα (Vig. p. 212.): *the good opinion is established in me*, therefore my affection for him is distinguishing. Other passages where modern translators render the aorist by the present (e. g. Rom.

x. 3. xi. 31. 1 Cor. vii. 28. *see* Schott) are sufficiently plain. Künöl on John iii. 33. is guilty of the same negligence.

ἔγραφα of the verb γράφειν is used for γράφω in epistles, of that which the writer is just writing, as in Latin *scripsi*, 1 Cor. v. 11. Philem. xix. 21. 1 John ii. 14. 21. (similar ἔπεμψα Acts xxiii. 30. ἀνέπεμψα Philem. 12., *comp.* Alciph. 3, 30. 41. and ἠβουλήθη 2 John xii.; on 1 John ii. 13. *see* Lücke, yet γράφω is more frequent 1 John ii. 8. xii. 13. 1 Cor. iv. 14. xiv. 37. 2 Cor. xiii. 10. etc.), and therefore also the aorist in the earlier epistles 1 Cor. v. 9. (*see* Pott in *loc.*) 2 Cor. ii. 3. 4. 3 John 9. The Greek writers do not observe carefully that use of the aorist for the present, *comp.* Diog. Laert. 7, 1. 8. (on the contrary Isocr. *Demonic.* in *Plutarch.* II. p. 37. C.). *See* Wytttenbach *ad* *Plut. Moral.* I. p. 231. Lips.

3. Nor is the aorist used *de conatu*\* (Künöl) Mr. ix. 17. ἤνεγκα τὸν υἱόν μου. The words mean: *I brought my son to you* (and present him to you). Künöl himself has seen that John xi. 44. ἐξῆλθε is not to be interpreted in such a manner and Tholuck is right in not mentioning that interpretation at all.

6. The *future*† expresses, especially in questions, not always mere futurity, but sometimes that which *shall* or *can* happen (ethic possibility), and thus corresponds with the Latin subjunctive, Herm. *ad* *Vig.* p. 747. and *ad* *Soph. El.* 992. Matth. II. 1172. Jacob. *ad* *Lucian. Tox.* p. 134. But in consequence of the great similarity of the future and the subjunct. aorist, and the vacillation of manuscripts also, all the passages are not sure. From the N. T. *comp.* Luk. iii. 10. τί οὖν ποιήσωμεν *what shall we do then?* (if the reading ποιήσωμεν is not here to be preferred), xxii. 49. τί ποτήσόμεν ἐν μαχαίρᾳ *shall we smite*, etc. Rom. x. 14. πῶς οὖν ἐπικαλέσονται *how then can they call?* etc. (without var.) iii. 6. (Plat. *Lys.* p. 210. τί οὖν δὴ χεγήσόμεθα *Lucian. Tox.* 47. πῶς οὖν — — χεγήσόμεθα τοῖς παροῦσι). On the other hand in Mt. vii. 24. δομώσω retains the simple signification of the future, and in Rom. xv. 18. the future, as such, seems to be stronger. In Rom. v. 7. also the future must not be weakened, for something is declared, which will not easily *happen* in all future time. Rom. vi. 2. ἐκμενούμεν τῇ ἁμαρτίᾳ (var. ἐπιμένωμεν) properly: *shall we persevere in sin?* is spoken of that which is in fact to be feared (*shall we be willing* etc. would be a more bitter expression). Similar is the following πῶς ἔτι ζήσομεν, and

\* Schäfer *ad* *Plut.* IV. 398. is opposed to Herm. *ad* *Soph. Ajac.* 1105., *comp.* Herm. *ad* *Iphig. Taur.* p. 109.

† The 3. fut. passive which occurs once in Luke xix. 40. ἀνατίθεται stands for the 1 fut. which in this verb is unusual, and has not the meaning which in other cases belongs to that form. Matth. II. 1118.



verse 15. τί οὖν; ἀμαρτήσομεν etc. John vi. 5. πόθεν ἀγοράσομεν ἄρτους means: whence shall we buy bread (as the buying is necessary), Mt. vii. 16. contains not a prescription (*you shall*), but simply indicates that which the time to come will show: by their fruits you *will* know them (in the course of your observation.) In Rom. vi. 14. the future seems to be essential to the argument of the apostle, *comp. below* § 44. 3. (On formulas like δέλεις ἱτοιμασομεν, where the subjunctive could also be used, see § 42. 4.)

Without reason and contrary to the nature of the future, Künöl, as Storr, would interpret John xvi. 23. ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδὲν *non opus erit, ut me interrogetis*. The future here is very well chosen.

Some will take the future for the preterite in Rev. iv. 9. ὅταν δώσουσι τὰ ζῶα δόξαν — τῷ καθήμενῳ ἐπὶ τοῦ θρόνου — — πρὸς οὖν τὰς οἱ εἰκοσι τέσσαρες πνευματικὰς etc., but it must be translated: when *the beasts* (during the vision) *will give glory* — — v. 10. *will fall down*. Zeune *ad Viger*. p. 212. will prove by Rom. iii. 30. ἐκείνους εἰς δὲ θεὸς, δὲ δικαιοσύνη περιτομῆς ἐκ πίστεως, that the future is also used for the pres. and Jaspis and Stolz so translate, *comp. Gal. ii. 16*. But the δικαιουσθαι is represented here either as something which will first take place at the judgment bar (the more so, as it is properly accomplished at the entrance into the heavenly felicity), or as something, which, first begun on a small part of mankind, will continue to take place in the manner indicated. In Luk. i. 37. δδυνατήσῃ is used in an O. T. memento of that, which does not belong to a definite time, but which will be always so, Theocr. 27, 9. see Herm. *de emend. rat.* p. 197. In 1 Cor xv. 29. Heydenreich has correctly interpreted the fut. ποιήσουσιν (for which F. G. ποιοῦσιν).

Of a merely supposed, *possible* case (Bernhardy 377.) the future occurs in Jas. ii. 10. ὅστις ὅλον τὸν νόμον τηρήσῃ, παύσει δὲ ἐν ἐνὶ, γέγονε πάντων ἔνοχος, *whosoever should keep the whole law (comp. Mt. v. 39. 41.)* Here belong also the formula ἐγὼ τις dicet i. e. dicat aliquis 1 Cor. xv. 35. Jas. ii. 18. and ἐγὼ οὖν Rom. ix. 19. xi. 19., although, only considered as Greek, it properly means: I anticipate, I foresee, that some one says (objects). On the other hand interrogative clauses, like Luke xi. 5. τίς ἐξ ὑμῶν ἐξῆι φίλον καὶ προσεύσεται πρὸς αὐτὸν μεσονυκτίου, cannot come under the above rule; if the interrogative form be taken away, the mere future remains: *none* of you will at midnight go to his friend (such an importunity will never occur). About the future for the imperative see § 44. 3. The future never occurs for the genuine optative; in Rom. xvi. 20. Phil. iii. 15. iv. 7. 19. Mt. xvi. 22. only the signification of the future can be admitted. See Ewald on *Hebrew tenses*, translated by Prof. Stuart, in *Bib. Repos.* Vol. XI. N. 29. p. 131.

NOTE. The connection of different tenses by καὶ (Poppo *ad Thuc.* I. I. 274. Reisig. *ad Œd. Col.* 419. Jacobs *ad Achill. Tat.* p. 700. Stallbaum *ad Euthyphr.* p. 59.), which has been already proved by instances above, is partly founded in this, that sometimes, when writing not very accurately, several tenses can be used without a difference in the sense, partly it is intentional (Heb. ii. 14. 1 Cor. xv. 4. x. 4.). The former may perhaps take place in the Revelation, e. g. iii. 3. xi. 10. xii. 4. xvi. 21. xvii. 16.; the tenses used here are in none of these passages incorrect, and if something extraordinary were found in *this* connection (as e. g. Eichhorn *Einl. ins N. T.* II. 378.), it would only manifest a defective knowledge of the Greek language. See Winer's *exeget. Studien.* I. 147.

#### § 42. Of the Use of the Indicative, Subjunctive and Optative.\*

1. These three modes are so distinguished that the indicative indicates that which *is real*, the subjunctive and optative that which *is possible*,† and the subjunctive that which is *objectively* possible (its reality depending on external circumstances), the optative that which is *subjectively* possible (simply conceived by the mind) Hermann *emend. rat.* I. p. 205. *ad Vig.* 900. *de particula εἰ* p. 76.‡ In important distinctions the N. T. writers use these modes with perfect propriety; but the optat. (as also among the later Greeks, who did not aim at a refined style) fell into disuse, even more than in Josephus, and was supplied by the subjunctive in certain constructions.||

##### (a) In independent sentences.

2. The use of the *indicative* in independent sentences is in the Greek very simple, and therefore in regard to the N. T. we have to remark only two things: (a) the imperf. indicat. is used sometimes, as in Latin, where we would use the subjunctive (i. e. *conditionally*), e. g. Mr. xiv. καὶ ὅτι αὐτῷ εἰ οὐκ ἔγεννησεν *it were, it would have been good for him*

\* Comp. K. H. A. Lipsius *Com. de mod. usu in N. T.* P. I. Lips. 1827. 8vo.

† The signification of the *tenses* is not properly speaking varied in the subjunctive and optative. For the proper distinction between the pres. and aor. in these modes see Herm. *ad Vig.* p. 747. and as an illustration of it Mr. iv. 26.

‡ *Apertum est, in indicativo veritatem facti ut exploratam respici, in conjunctivo rem sumi experientia comprobendam, in optativo veritatis rationem haberi nullam sed cogitationem tantummod. indicari.* Herm. *de part.* εἰ p. 77.

|| The modern Gr. has entirely abandoned the optat., and it is still doubtful how far the ancient popular language used it. It often occurs that the people avoid certain forms and constructions, which evince refinement.

(literally, *it was*), *satiŭs erat*, 2 Pet. ii. 21. *περιέτερον ἢ αὐτοῖς μὴ ἐπεγενῶ-  
πείναι τὴν ὁδὸν τῆς δικαιοσύνης* (Xen. *Mem.* 2, 7. 10. *Anab.* 7, 7. 40. *Lucian.*  
*Pisc.* p. 118. *Tom.* III. *Bip.*, *Aristoph.* *Nub.* 1213. *Diog. L.* 1, 2. 17.),  
Acts xxii. 22. οὐ γὰρ παλαιὸν αὐτὸν ζῆν *he should not have lived* (i. e.  
have died long ago), *non debebat or debuerit vivere*, 2 Cor. xii. 11. ἐγὼ  
ὡφείλον ὅφ' ἡμῶν συνίστασθαι *debebam commendari* (and 1 Cor. v. 10.  
var. see Winer's *krit. Jour. d. Theol.* VI. 471.) ἔδει σε βαλεῖν *you should  
have*, etc. (2 Cor. ii. 3. Acts xxvii. 21.), Mt. xxvi. 9. ἠδύνατο τοῦτο πο-  
θεῖναι, etc. *Comp.* Matth. II. 1138. *Stallbaum ad Plat. Symp.* p. 74.  
The Greek and Roman here only expresses what, independently of any  
condition, *was good, what must or must not be done*, and leaves the reader  
to apprehend the sense by connecting this expression with what is done  
or not done. The German and Eng. expresses the same thing by com-  
mencing with the subjunc. itself. Both modes therefore are rightly con-  
ceived, but *ἂν* in these cases must not be supposed to be omitted, as all  
these sentences, in the mind of Greeks, refer the conception to a condition  
on which something would have been good or must have been done. See  
*Herm. partic. ἂν* § 12. Kühner *Gram.* II. 557. ἔβουλόμην *is to be some-  
what differently interpreted, vellem* (without *ἂν*), e. g. Acts xxv. 22. ἐβου-  
λόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι *I also could wish to hear the man*  
(having my curiosity excited by the account, (*but circumstances forbid.*  
*Trs.*) *Himer.* 14, 17. *Arrian. Epict.* 1, 19. 18. *Lucian. abdic.* 1. *Char.* 6.  
There is denoted here, not a wish which had previously existed (*volebam*),  
but one still present in the speaker's heart, which however is not directly  
expressed (*βούλομαι volo*), because this can only be done, when the per-  
formance depends on the will alone (1 Tim. ii. 8. 1 Cor. xvi. 7. *Rom.* i.  
13. xvi. 19.), nor by means of *ἐβουλόμην ἂν*, since this involves the oppo-  
site, *but I will not*, *Herm. de partic. ἂν* p. 66. nor yet by *ἐβουλόμην ἂν*  
(Xen. *Œcon.* 6, 12.) *velim, I also may or should wish* (*the possibility be-  
ing implied.* *Trs.*), but by the indic. imperf.: *I wished*, where the still  
remaining wish, only through modesty or urbanity, is represented as one  
which existed previously: (Kühner *Gram.* II. 68. considers the formula  
hypothetical: *I would* (if it were permitted). *Comp.* Matth. II. 1154. So  
also probably *Rom.* ix. 3. ἡ ὑπόμνην γὰρ αὐτὸς ἐγὼ ἀνάδημα εἶναι ἀπὸ τοῦ  
Χριστοῦ ἐπὶ τῶν ἀδελφῶν μου *vellem ego, I could wish*, etc., where Köll-  
ner very strangely requires *ἠύχομην ἂν* or *εὐχοίμην ἂν*, and *Gal.* iv. 20.  
See Winer's *Comment.* on this passage. (Otherwise 2 Cor. i. 15. *Philem.*  
13. 14., where the aorists are really historical, also 2 John 12. ἡβουλήθη, *comp.* § 41. 6. note.)

In John iv. 4. ἔδει *is to be taken as a genuine imperf. indic. of some-  
thing real.* On the contrary in Heb. ix. 26. *ἐπεὶ ἔδει αὐτὸν πολλάκις πα-*

διὸν, we should expect ἄν, because something is expressed, which it is supposed ought to have been done. But the Codd. have it not, and it may be omitted—just as we say in German: *denn* (sonst), wenn jenes der Zweck wäre, *musste er öfters leiden*, since (otherwise), if that had been the design, *he must often have suffered* (comp. Herm. ad Eurip. Bacch. p. 152. Bernhardt 390., see § 43. 2.). The indicatives in Rom. xi. 6. 1 Cor. v. 10. after *ἵνα* (alioquin) are usually translated subjunctively; but the simple meaning of the former is: *then grace is no more grace* (viz. if any one be blessed on account of his works), and the latter, *then you must go out of the world*; *ἀφίεται μίσσεται* (as some authorities have) would mean, *you ought, it would be necessary*, which Pott and Heydenreich did not consider. See Ast ad Plat. Legg. p. 162. Stallbaum ad Euthyphr. p. 57.

In 1 Cor. vii. 7. *θέλω πάντας ἀνθρώπους εἶναι ὡς καὶ ἑμαυτὸν, θέλω* does not stand for *θέλωμι* or *ἤθελον* as Pott supposes. He really has this wish, because therein he contemplates only the advantage, which would thus result to men (Christians), not its practicability. To express the latter, he must have said: *I would or could wish, velim or vellem*.—Baumgarten has correctly apprehended this passage.

3. (b) In direct questions, the indic. present sometimes occurs where in Latin the subjunctive, in Ger. the auxiliary *sollen*, and in Eng. *shall* is used, e. g. John xi. 47. *τί ποιῶμεν; ὅτι οὗτος ὁ δόξωπος πολλὰ σημεῖα ποιεῖ*, *quid faciamus? what shall we do? what can we do?* Lucian. Pisc. 10. Alciph. 2, 11. By the indic. however is here expressed, that there is no doubt some thing ought to be done, as we also say: *was thun wir? what do we?* in a more strengthened and distinct form: *what shall we do?* See on this indicative present Heindorf ad Plat. Gorg. p. 109. and ad Theaet. p. 449. Stallbaum ad Plat. rep. I. p. 141. Bernhardt 396. The Greeks go still farther, and even say *πίνομεν drink we*, i. e. *we will drink*, Jacobs ad Achill. Tat. p. 559., of which perhaps Gal. vi. 10. *ἐγκαζόμεθα τὸ ἀγαθόν*, as good Codd. have, and Lachman prints, may afford an instance. The interchange of the indic. and subjunc. by transcribers, however, occurs too often to enable us to determine certainly in such cases. Comp. § 41. 2. on John xxi. 3.

The passage in 1 Cor. x. 22. *ἢ παραζηλοῦμεν τὸν κύριον*, perhaps means *or do we provoke God?* Is it the nature of our conduct to excite the wrath of God? *παραζ.* does not express what shall be done, is yet to be done, but what is being done. It is very apparent that *ἐκπαυόμεν* 2 Cor. iv. 1. is not to be taken subjunctively. On the use of the indic. fut. for the subjunc. see § 41, 6.

There is no difficulty about the indicatives in Jas. v. 13. *πακοπαθεῖ τις ἐν ὑμῖν*, — *ασθενεῖ τις ἐν ὑμῖν*, where the case is presented as real: *one among you suffers — one among you is weak*, Demosth. cor. p. 351. C. The preterite itself is so used by the Greeks, Matth. II. 1155.

The indic. is not for the subj. in Rom. viii. 24. ὃ βλέπει τις, τί καὶ ἐλπίζει; of that which it is customary to do, and is really done; not taken interrogatively it means: *what one sees, he no more hopes for*. So, ver. 25. εἰ, ὃ οὐ βλέπομεν, ἐλπίζομεν, δι' ὁπομένης ἀπεχόμεθα (then) *we hope in patience*, not as Koppe and Stolz translate, *let us then be steadfast in hope*. Finally, it is altogether incorrect, when some (even Künöl) occasionally interpret the indic. by *mag, may*. Heb. vii. 13. does not in the least require this, and v. 4. οὐχ ἰωταῦ εἰς λαμβάνει τὴν τιμὴν is spoken of the legal priests: the author in the whole section had not in his mind such as might intrude into the office. We also would say in respect to that which is a law or custom: no one receives an office in the state otherwise than by his qualifications.

4. The *subjunctive* is used in independent clauses, (a) where encouragement or exhortation (*subj. adhortativus*) is expressed (Matth. II. 1169.): John xiv. 31. ἐγείσασθε, ἄγωμεν ἐν τῷ θέν *let us go*, 1 Cor. xv. 32. φάγωμεν καὶ πίωμεν, αἰετον γὰρ ἀποδυνάσκομεν, John xix. 24. λάγωμεν περὶ αὐτοῦ, Phil. iii. 15. ὅσοι οὖν τέλειοι, τοῦτο φερον ὡμεν, 1 Thess. v. 6. γρηγορῶμεν καὶ νήφωμεν, Jas. iv. 13. σήμερον καὶ αἰετον πορευώμεθα εἰς τὴν δε τὴν πόλιν καὶ ποιήσωμεν, etc. (but where good Codd. have the fut., as also in many other passages, e. g. 1 Cor. xiv. 15., in this case however *προσεύξωμαι* is more appropriate, Heb. vi. 3., see § 41, 5.) Luke viii. 22.—(b) In deliberative questions (when there is doubt), *subjunct. deliberativus* (Matth. II. 1170. Bernhardt 396. Kühner *Gram.* II. 102.), as Mr. xii. 14. δῶμεν ἢ μὴ δῶμεν: *shall we give, or shall we not give?* Here belongs also the subjunctive in formulas like Luke ix. 54. θέλεις εἰπωμεν πῶς καταβῆται ἀπὸ τοῦ οὐρανοῦ; (Herm. *de ellipse*. p. 183.)\* *will you, shall we say?* comp. Eurip. *Phæn.* 729. βούλει τράπωμαι δὴδ' ἰδοὺς ἄλλας τινας; Xen. *Mem.* 2, 1. 1. βούλει σκοπῶμεν, Lucian. *dial. mort.* 20, 3. 27, 9. See yet Mt. vii. 4. ἄφες ἐκβάλω τὸ κάσφος, etc. and 1 Cor. iv. 21. Ἴνα is incorrectly supplied in such cases. In other passages the better Codd. have the future: e. g. Mt. xiii. 28. θέλεις οὖν ἀπειλόντες συλλέξομεν αὐτά; Mt. xxvi. 17. ποῦ θέλεις ἱστασθῆναι σοι φαγεῖν τὸ πάσχα; comp. the parallel passages, Mr. xiv. 12. Luke xxii. 9., where at least there is much critical testimony for the fut.; the vulgar text has generally the subjunctive. Lob. *ad Phryg.* p. 734. and Fritzsche *ad Matth.* p. 465. 761. have proved that the fut. indic. in this formula, although not frequent (Lucian. *Navig.* 28. Epiphan. *Opp.* II. p. 348. τί προστάσεις δάσω), does however occur: comp. Valckenaer *ad Hippol.* 782., see Exod. xxv. 40. δεσ ποιήσεις κατὰ τὸν τύπον, etc.

\* Tittmann (*Synon.* II. p. 49.) and Bretschneider (*Lexic.* II. 555.) have not regarded this remark of Hermann. It is singular too that Lehmann *ad Lucian.* III. p. 466. would supply *ἵνα* before the subjunc.

The reading of Luke xxiii. 31. is not very well established, *εἰ ἐν τῷ ξηρῷ ταῦτα πιδύσῃ, ἐν τῷ ξηρῷ τί γίνηται* (al. *γενήσεται*); *what shall be done with the dry?* That of Mt. xxvi. 54. on the other hand is critically certain, *πῶς πληρωθῶσιν αἱ γραφαί, how shall the Scriptures be fulfilled?* and that of xxiii. 33. *πῶς φύγητε, how will you do in order to escape?* In the latter passage the subjunc. *deliberat.* is extended beyond its proper limits; the fut. or even optat. (how could you, etc.) would seem to be required. See Fritzsche *in loc.*, and Bernhardy p. 396. *Comp. Odys.* 4, 299. *ὃ μοι ἐγὼ δεῖλός, τί νῦν μου μήκιστα γίνηται*, Aristoph. *Nub.* 438. *καὶ εἰς φύγη*; Soph. *Œd. Col.* 167. *καὶ εἰς φροντίδος ἔλθῃ* (3 pers. of the subj. *deliberativus*, the first person of which occurs verse 311.) Arrian. *Epict.* 3, 22. In Luke xi. 5. the fut. indic. and subj. are connected. See Matth. II. 1171. Herm. *de partic.* 2, p. 87. Stallbaum *ad Plat. Phileb.* p. 26. *ad Phæd.* p. 202. Bornemann *ad Luc.* p. 147.

A learned controversy has been carried on between Fritzsche (*I. L. Zeit.* 1824. p. 2316. and *neu. krit. Journ.* V. p. 3.) and Bornemann (*neu. krit. Journ.* VI. p. 130.) about Jas. iv. 15. *ἐὰν ὁ κύριος θελήσῃ καὶ ζήσωμεν* (*ζήσομεν*) *καὶ ποιήσωμεν* (*ποιήσομεν*) *τοῦτο ἢ ἐκείνο*. The former would begin the second clause (that expressing the result) at *καὶ ποιήσωμεν*, adopting the indic. as the preferable reading; the latter at *καὶ ζήσωμεν*, retaining also *ποιήσωμεν*, subj. The former of course translates: *if the Lord will and we live, we shall do this or that*; the latter, *if it please God, let us seek our support and do this or that*. Every one feels that the expression, "if God will, we will (to) live," contains something unsuitable; Bornemann himself felt this, and therefore translated, *we will use life!* But this interpretation seems to me unnatural, and not consistent with Scriptural usage. *Καὶ* in the beginning of the apodosis can occasion no surprise (Rom. viii. 17.), although among the passages cited from the Septuag. in Bretschneider's *Lexic.* I. p. 612., not a single one affords satisfactory evidence. I must agree with Fritzsche on this point; yet he should not have affirmed that *ποιήσωμεν* has many more authorities than *ζήσωμεν*. The critical authorities are nearly equal, only *ποιήσωμεν* (but not *ζήσωμεν*) has been quoted (by Dermout) from the Cod. Meerm. The reading *ἐὰν ὁ κύριος θελήσῃ, καὶ ζήσωμεν καὶ ποιήσωμεν*, is therefore defensible. Perhaps we ought not to suppose an apodosis in the words, but that the Apostle means, *our assertions should be always conditional, not positive: if God will, if we live, if we do this or that*.

5. It is unnecessary to remark that the *optative* stands in independent sentences, Acts i. 20. *τὴν ἐπισκοπὴν αὐτοῦ λαβόμεντες* (where however some good Codd. have *λαβέτω*), Acts viii. 20. *τὸ ἀγγεῖόν σου σὺν σοὶ εἰς αἰς ἀπέλπιον*, Rom. xv. 5. 2 Tim. ii. 7. iv. 14. (in both passages good Codd. have the future), Philem. 20. *ἐγὼ σου δυνάμην*, 1 Pet. i. 2. 2 Pet. i. 2. 2 Cor. ix. 10.

(b) *Use of these three Modes in dependent clauses.*

1. The particles of *design* (*ὅτι* and *ὅπως*; about *μή* see below § 57.), are very naturally construed with the subj. and optative (according to the

above remarked difference between the two modes), as every design is directed to the time to come, therefore to something which is yet for the first time to be effected. They could take the indicative, as long as the author thinks correctly, only in the future tense. (a) The *subj.* is found with these particles in the N. T. (a) *after the present*: e. g. Mt. vi. 2. ποιῶσιν — — ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων, 2 Tim. ii. 4. οὐδεὶς στρατεύμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσῃται ἐξ ἑσθ, 10. πάντα ὑπομένω, ἵνα καὶ αὐτοὶ σωτηρίας εὕρωσί, *comp.* 1 Tim. i. 18. v. 21. Mr. iv. 21. Phil. i. 9. Rom. xi. 25. 1 John i. 3. Luke viii. 12. Mt. vi. 5. Heb. ix. 15. The *subj.* denotes here (Herm. *ad Vig.* p. 848.) that which is *objectively* possible, that which is conceived of as a consequence really about to happen, that which is in fact and directly intended. (β) *After the imperat. and future*, 1 Tim. iv. 15. ἐν τοῖς τοῖς ἰσθι, ἵνα σοῦ ἡ προκοπὴ φανερά ᾖ, Mt. ii. 8. ἀπαγγελάτε μοι, ὅπως πῦρ ἐλθὼν προσκυνήσω αὐτῷ, vii. 1. xiv. 15. Acts viii. 19. Luke x. 2. 1 John ii. 28.; John v. 20. μέλλουσα τότεων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζετε; Phil. i. 26., also after *subj. adhortat.* Luke xxix. 14. Rom. iii. 8., which is in conformity with the above and according to the rule, see Herm. *ad Vig.* p. 848.—(γ) also after the *preterite*, where it denotes the real past time,\* these particles govern the *subj.*, and in some places a reason may be apprehended for the use of this mode instead of the optative (Herm. *ad Vig.* p. 789. Matth. II. 1143.† In the following passages the *subj.* might denote either an action which itself continues or at least in its consequences, or one which frequently returns (Herm. *ad Vig.* p. 848. and *ad Eurip. Hecub.* p. 7. Heindorf *ad Plat. Protag.* § 29. Stallbaum *ad Plat. Crit.* p. 103. Ast *ad Plat. legg.* p. 93. Kühner *Gramm.* II. 485.); 1 Tim. i. 16. ἡλεήθην, ἵνα ἐν ἐμοὶ πρῶτον ἐνδείξηται Ἰησ. Χριστὸς τὴν πᾶσαν μακροθυμίαν, v. 20. οὗς παξίδωκα τῷ σατανᾷ, ἵνα παιδευθῶσι μὴ βλησθῇ, Tit. i. 5. κατέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπισκευάσῃ, ii. 14. ὃς ἔδωκεν αὐτὸν περὶ ἡμῶν, ἵνα λυτρώσῃται ἡμᾶς, Rom. vi. 4. συνετόφθμεν αὐτῷ, ἵνα — — καὶ ἡμεῖς ἐν καινότητι ζωῆς περπατήσωμεν, 1 John iii. 5. ἐφανερώθη, ἵνα τὰς ἀμαρτίας ἡμῶν ἄρῃ, v. 8. ἐφανερώθη, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου, v. 13. ταῦτα ἔγραψα ὑμῖν, ἵνα εἰδῇτε, v. 20. ὁ υἱὸς τοῦ θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν διάνοιαν, ἵνα γινώσκωμεν τὸν ἀληθινόν, *comp.* Luke i. 4. John i. 31. xvii. 2. 1 Pet. ii. 14. (Plat. *Crit.* p. 43. B. *resp.* 9. p. 472. C. *Legg.* 2. p. 653. D. Xen. *Mem.* 1, 1. 8. Ælian. V. H. 12, 30.). In other places e. g. Acts v. 26. ἤγαγεν

\* For where a perfect in sense stands for a present, *ἵνα* or *ὅπως* with subjunctive cannot be strange. John vi. 38. Luke xvi. 26. Acts ix. 17.

† Wex has presented many other cases in the *epistol. crit. ad Gesenium*. (Lips. 1831. 4to.) p. 22.

αὐτοὺς, ἵνα μὴ λείψωσι, ix. 21. εἰς τοῦτο ἐπηλύθει, ἵνα — ἀγάπῃ the subj. may denote a designed effect of which the speaker had not the least doubt that it would take place, comp. Mr. viii. 6. ἰδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρὰδῶσι (that they should — —, what they could by no means refuse) xii. 2. 13. Acts xvii. 5. (The optative would express a design of an uncertain result. Matth. II. 1182, 1184.) Mt. xix. 13. προσήνεχθη αὐτῷ τὰ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς, Mr. x. 13. προσέειπον αὐτῷ παιδία, ἵνα ἀψῇ τὰς αὐτῶν are perhaps to be interpreted on the ground that the Greeks often quote in narration the precise words of another, and therefore in the same modes, which he would have used (Heindorf *ad Plat. Protag.* p. 504. Poppo *ad Xen. Cyrop.* p. 189. Thuc. I. I. 141. Matth. II. 996.) So here: *that he may lay his hands* instead of *should lay*. Comp. John xviii. 28. Mr. xii. 14. Acts xxv. 26. See yet Heindorf *ad Plat. Protag.* 502. Bremi *ad Lys. exc.* I. p. 435. Bernhardt 401. But as the optative in such a (very frequent) construction *never* occurs in the N. T., we can by no means expect in the sacred writers that nice distinction; they seem rather unconsciously to have avoided the optative, which becomes more rare in the later language, and in that of conversation perhaps never corresponded with the rules of the Attic written language, even in such passages where a more cultivated sense of linguistical propriety certainly would have preferred the optative, (e. g. John iii. 16. iv. 8. vii. 32. Mt. xii. 10. Luke xix. 4. vi. 7. 2 Cor. viii. 6. Heb. ii. 14. xi. 35.) Plutarch in the above construction usually employs the subj., and in the Hellenistic language it is predominantly the mode, as each page of the Septuagint, Apocrypha, Pseudepigrapha, etc. shows. (Comp. Thilo *Act. Thom.* p. 47.)—(b) The *indicat. fut.* (after the pres. and perf. comp. Herm. *ad Vig.* p. 849.) follows these particles. Rev. xxii. 14. μακάριοι οἱ ποιοῦντες τὰς ἐντολάς αὐτοῦ (others πλύνοντες τὰς στολὰς αὐτῶν), ἵνα ἔσται ἡ ἐξουσία αὐτῶν, etc. (the subj. immediately follows) John xvii. 2. ἵδωμαι αὐτῷ ἐξουσίαν — — ἵνα — — δώσω αὐτοῖς (al. δώσῃ), comp. the var. Rev. vi. 2. xiii. 16. 1 Cor. xiii. 3. 1 Pet. iii. 1. John xv. 8. Luke xxii. 30. (on the other hand in the O. T. quotation Ephes. vi. 3. the construction proceeds directly with ἔσῃ and is therefore not to be considered as dependent on ἵνα; the var. ἐξααστήσῃ in Mr. xii. 19. can be explained in the same manner.) With ὅπως this construction is frequent in the Greek writers, Theophr. *Char.* 22. Isocr. *perm.* 746. Demosth. *Mid.* c. 25. Soph. *Philoct.* 55. comp. Bornemann *ad Xen. Anab.* p. 498. Matth II. 1187. Kühner II. 489. and the future then usually indicates a *permanent* state, whilst the aorist subj. is used of something quickly passing by. Elmsley *ad Eurip. Bacch.* p. 165. considers this construction with ἵνα correct, see on the contrary Herm. *ad Soph. Œd. Col.* 155. and de



*partic.* ἄν p. 134. The later (Hellenistic) writers and Fathers (Epiphan. II. 332. B.) offer such instances, *see* Thilo *ad Act. Thom.* p. 61. *comp.* Schäfer *ad Demosth.* IV. 273. This mode however is not very certain in the N. T., especially since the forms of the indicat. and subj. could easily be changed according to the Itacism. (c) The twice occurring connection of *ἵνα* with the *indicat. pres.* 1 Cor. iv. 6. *ἵνα μὴ φουσιῶσθε* (where the transcribers changed it sometimes into *φουσιῶσθε*, sometimes into *φουσιῶσθε*), and Gal. iv. 17. *ζηλοῦσιν ὑμᾶς* — — *ἵνα αὐτοὺς ζηλοῦτε* is singular; for the *indicat. pres.* after a particle of design seems to be illogical. Therefore Fritzsche *ad Matth.* p. 836. has recently affirmed, that *ἵνα* is in both passages not the conjunction, but the adverb *ubi*. According to this the meaning of the words 1 Cor. iv. 6. would be: *ubi* (i. e. *qua in conditione*) *minime alter in alterius detrimentum extollitur*, Gal. iv. 17. *sejungere vos volunt (a mea Pauli societate) quo in statu* (i. e. *ubi estis a me abalienati*) *illos studiose appetitis*. But if perhaps the adverb *ἵνα* might occur in prose in the signification of *qua in conditione, quo in statu*, then the *pres.* would be strange in both passages, and in 1 Cor. we should besides rather expect *οὐ* for *μὴ*. I believe, that the above connection of the conjunc. *ἵνα* with the *indic. pres.* must be considered as an abuse of the later time\*, although the passage in *Acta Ignat. ed. Ittig.* p. 358. proves nothing certainly, since *ἀπολοῦται* could be taken for the Attic future, but in Geopon 10, 48. 3. Himer. 15, 3. Malala. *Chron.* 12. p. 300. ed. Bonn. the *indicat. might* easily have been written for the subjunctive. In Fabric. *Pseudep.* I. 684. we find *ἐποδοῦται*.† It is possible, that in these latter passages the present is the original tense; but this does not prove, that in Paul this solecism occurs, especially as the subj. forms might be so easily placed here. (Valckenaer on 1 Cor. *as above* confounds the *indicat. pres.* with *ἵνα* and *indicat. future perf.*, and his observation is therefore entirely useless.)

Where *ἵνα* is followed by the optative (after the present), as Ephes. iii. 16. *κάμπω τὰ ἡγόνατά μου πρὸς τὸν πατέρα τοῦ κυρίου* — — *ἵνα δῶ ἡ ὑμῖν* etc. (where however some good Codd. read *δῶ*) and i. 16. *ἵνα* properly is not the particle of design, but the clause, which it begins, expresses the object of the desire and prayer (*that he may give*) and the optative as the *modus optandi* is used for the same reason, *see* Harless on Ephes. i. 16. Even the optative is used after *ἵνα* *that*, where it depends on a clause expressing a wish, Soph. *Philoct.* 324. and *Ai.* 1217. *See* Herm. on the last passage and Wex *epist. crit.* p. 33.

\* The modern Gr. e. g. in the *Orthod. Confes.* uniformly places the *indic. pres.* after *εἰ* or *διὰ* *εἰ*.

† In Xen. *Athen.* 1, 11. *ἵνα λαμβάνων μὴ πρέττει* (which Sturz in *Lex. Xen.* quotes) has long since been changed into *λαμβάνωμεν πρέττει*. *See* Schneider *in loc.*

2. In *hypothetical* sentences the construction is fourfold, (Herm. *ad Vig.* p. 832.)\*, (a) a simple condition: *if thy friend comes, give him my love* (the admission is here, that he will come). In this case *ἰ* with the indic. is used. (b) A condition with the admission of an *objective* possibility (where experience will decide whether it will be real): *if thy friend should come* (I know not whether he will, time will determine). Here *ἰάν* (*si* *av*) with the subjunctive is proper. (c) A condition with the admission of a *subjective* possibility (credibility): *if thy friend should come, I should be pleased to salute him* (his coming is conceivable and credible). Here we have *ἰ* with the optat. (d) A condition with the belief that it is not a reality: *if God were unrighteous, he would spare the guilty* (but he is not). Here we have *εἰ* first with the indicative imperf., next with the aor., in the apodosis one of the two tenses. See Stallbaum *ad Plat. Euthyphr.* p. 51.†

There is entire regularity in the application of these principles in the N. T. (a) Simple condition (a) Mt. xix. 10. *εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνδρώπου* — — οὐ συμφέρει γαμήσαι, 1 Cor. vi. 2. ix. 17. Rom. viii. 25. Col. ii. 5. (pres. follows pres.), Mt. xix. 17. *εἰ θέλεις εἰσέλθειν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς*, viii. 31. xxvii. 42. John vii. 4. 1 Cor. vii. 9. 2 Cor. xiii. 5. (pres. follows imperf.); Rom. viii. 11. *εἰ τὸ πνεῦμα τοῦ ἁγίου σου ἔστιν ἐν ὑμῖν, ὁ ἁγίος σου — ζωοποιήσῃ καὶ τὰ θνητὰ σώματα ὑμῶν*, Mt. xvii. 4. Acts xix. 39. John v. 47. (pres. follows future); 1 Cor. xv. 16. *εἰ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται* *if the dead do not arise* (I suppose this case), *then also Christ has not arisen*, 2 Pet. ii. 20. *comp.* Rom. iv. 14. (pres. follows perf.) *comp.* Demosth. *ep.* 3, p. 114. B.; Mt. xii. 26. *εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει ἐφ' ἑαυτὸν ἐμείσθη* *comp. versæ* 28. Luk. xi. 20. (the pres. follows the aorist) *comp.* Orig. *de die domin.* p. 3. Jani *εἰ δὲ τοῦ ζῆλου ἀπέχεις εἰς τὴν ἐκκλησίαν δὲ οὐκ ἐξέρχῃ, οὐδὲν ἐξέρχεται*. (β) Acts xvi. 15. *εἰ πεποιθὲς με πιστὴν τῷ κυρίῳ εἶναι, εἰσέλθοντες — — μένατε* (perfect follows the imperat.), 2 Cor. v. 16. *εἰ καὶ ἠγνώκαμεν κατὰ σάρκα Χριστὸν, ἀλλὰ νῦν οὐκ ἴτε γινώσκουμεν* (perf. follows the present *comp.* Demosth. c. *Pantæn.* p. 639. A.), John xi. 12. *εἰ πεποιθὲς σωθήσεται* (the perfect follows the fut.), Rom. vi. 5.; 2 Cor. ii. 5. *εἰ τις λελύπηκεν, οὐκ ἐμὲ λελύπη-*

\* See also Herm. *ad Soph. Antig.* 706. *ad Soph. Œd.* 6. 1445. *ad Eurip. Bacch.* 200. Klossman *de rat. et usu enuntiator. hypothet. ling. Gr.* Vratial. 1830. In many cases we may suppose that either *ἰ* or *ἰάν* could be used. Euclid uses *ἰάν* with subj. where future experience is not necessary in order to decide. 'ἰ and *ἰάν* are properly connected in 1 Cor. vii. 36. Rev. ii. 5.

† Herm. *ad Vig.* p. 819. skilfully unfolds the reason why preterites are used in such cases. See Bernhardt p. 376.

κιν (perf. follows the perfect). (γ) Rom. xv. 27. εἰ τοῖς πνευματικοῖς αὐτῶν ἱκονώησαν τὰ ἔθνη, ὀφείλουσι etc., 1 John iv. 11. (aor. follows the present); John xviii. 23. εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ; Rom. xi. 17. 18. Col. iii. 1. Philem. 18. (aor. follows the imperf.); John xiii. 32. εἰ ὁ θεὸς ἰδοξάσθῃ ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσαι αὐτὸν ἐν ἑαυτῷ, xv. 20. (aor. follows the fut.). (δ) Mt. xxvi. 33. εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι (fut. follows the fut.), as Isocr. *Archid.* p. 280. Porphyr. *abstin.* 1, 24.); Jas. ii. 11. εἰ οὐ μονγεύσεις, φονεύσεις δὲ, γίγονας παραβάτης νόμου (future follows the perfect). This construction with the fut. is most like that with εἰ, but: *if they shall be angry at you* is more definite than to say: *if they should be angry* etc. In the latter, it is uncertain whether they will be angry or not, in the former, it is admitted that they will be (Christ has assured his disciples of this), *comp.* Herm. *ad Vig.* p. 900. With Jas. ii. 11. *comp.* Rom. ii. 25., where in the first member (the protasis) the subjunctive is found with εἰ.

(b) Ἐάν with subjunc., where an *objective* possibility with a prospect of decision is expressed, therefore always referring to something future (Herm. *ad Vig.* p. 833.): John vii. 17. εἰάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιῆν, γνώσεται, etc., Mt. xxviii. 14. εἰάν τις ἀκούσῃ τοῦτο ἐπὶ τοῦ ἡγγέμενος, ἡμεῖς πείσομεν αὐτόν. The apodosis usually contains a future (Mt. v. 13. Rom. ii. 26. 1 Cor. viii. 10. 1 Tim. ii. 15.) or imperat. (John vii. 37. Mt. v. 23. x. 13. xviii. 27. Rom. xii. 20. xiii. 4.), more rarely the present, and this either in the sense of the future or of something permanent, Mt. xviii. 13. 2 Cor. v. 1. or in general clauses, Mr. iii. 27. 1 Cor. ix. 16. John viii. 16. 54. Acts xv. 1. Rom. vii. 2. (Lucian. *dial. mort.* 6, 6. Diog. L. 6, 2. 6. 10, 31. 41.). Perfects in the apodosis return to the signification of the present, Rom. ii. 25. vii. 2. (On Rom. xiv. 23. and John xv. 6. see § 41, 3.). The aorist occurs in the apodosis 1 Cor. vii. 28. εἰάν τις καὶ γυνή, οὐχ' ἡμαρτες. *Comp.* Matth. II. 1203. The subjunctive, which depends on εἰ, may be the subjunct. pres. or aor., the latter is translated in the Latin mostly by the futur. exact.

(c) Εἰ with optat. of a subjective possibility (Herm. *de partic.* ὁ p. 97.): 1 Pet. iii. 14. εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι even if ye should suffer (which is very possible, and may be feared), *comp.* Kühner II. 552. Matth. II. 1207. Otherwise only in parenthetical clauses, 1 Cor. xv. 37. σπεύσεις — γυνὸν πόκκον, εἰ εὐχόι (if it should so happen, which is conceivable), σίτου, Lucian. 14, 10. *Amor.* 42. *Toxar.* 4., see Jacob on the latter passage and Wets. on 1 Cor. 15.), 1 Pet. iii. 17. περισσὸν ἀγαθοποιούντας, εἰ θέλοι τὸ θέλημα τοῦ θεοῦ, πάσχειν (Codd. θέλει), *comp.* Isocr. *ad Nicocl.* p. 52., Acts xxvii. 39. It occurs once after the preterite, Acts xxiv. 19. οὗς ἴδεν ἐπὶ σοῦ παρῆναι καὶ κατηγορεῖν,

ἴε τε ἴχουσεν πρὸς με. In Mr. xiv. 35. Acts xx. 16. the optat. might have been expected, yet the indic. is sometimes used even by Gr. writers in *orat. obliqua*, (and that not only in established formulas, like ἴε δυνατόν ἐστι above), *ÆL. V. H.* 12, 40. ἐπερὶ τῷ στρατοῦ, εἰ τις ἔχει ὁδὸς ἐκ τοῦ Χωάσπου, ἵνα δὲ βασιλεὺς πεινῶν. *Comp. Engelhardt ad Plat. Apol.* p. 156. See below, note 5. (After ἵαν in *orat. obliqua* no one will expect the optat. in the N. T. Acts ix. 2. John ix. 22. xi. 57. Buttm.; *comp. Herm. ad Vig.* p. 820.)

Instances under (d) see in § 43.

The N. T. text presents but few exceptions to these principles, and those generally found in but a small number of Codd.; (a) ἴε is twice connected with the subjunctive in Rev. xi. 5. εἰ τις αὐτοὺς θείλῃ ἀδικῆσαι (Griesbach δέλει), Luke ix. 13. εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν (also ἀγοράσομεν)\*, 1 Cor. xiv. 5. ἐκτὸς εἰ μὴ διεξηγησέη (διεξημενέει) except in case he interpret.† This mode would not be admitted in the Attics for a long time, but is now pretty generally received, see Herm. *ad Aj.* 491. and *de partic.* ἂν p. 96. Poppo *ad Cyrop.* p. 209. and *Emendanda, ad Matth. Gram.* Frankf. a. O. 1732.) p. 17. Bremsi *ad Æschin.* 1. p. 171. Wex *ad Antig.* II. 187. It is frequent in the later prose writers (Jacobs *ad Achill. Tat.* p. 681., *ad Athen.* p. 146. Locella *ad Xen. Ephes.* p. 185. Jacob *ad Lucian. Tox.* p. 53. Schäfer *Ind. ad Æsop.* p. 131.), especially in the Hellenistic writings (Thilo. *ad Acta Thom.* p. 23.), as almost regularly in the Apostolic and Basilic canons (from the Septuagint, *comp. Gen.* iii. 4.). The distinction between ἴε with the subjunct. and with the indic. (Kuhner *Gram.* II. 550. Herm. *de partic.* ἂν p. 96.) is not perhaps of much value. See Matth. II. 1210. and Rost *Gram.* 613.—(b) ἵαν takes the indic. not only present or fut. (according to the authority of manuscripts) Rom xiv. 8. ἵαν ἀποδησόμεν, τῷ κυρίῳ ἀποδν. (so A. D. F. G.), Gal. i. 8. with the indicat. fut. John viii. 36. ἵαν ὁ υἱὸς ὑμῶν ἐλευθερώσει, Luke xi. 12. ἵαν αἰτήσῃ δόν A. D. L. (*comp. Matth.* II. 1212. Schäfer *index ad Æsop.* p. 131. Philo. *ad acta Thom.* p. 23. Fabric. *Pseudepigr.* I. 678. 687. several times, Exod. viii. 21. Malalas 5. p. 136. Nieb. *Cantacuz.* 1, 6. p. 30. 1, 54. p. 273. Basilic. I. p. 175.), in all which passages an error might easily occur in writing, although the future is not strikingly similar to the subjunctive (and also in Lys. *Alcib.* 13. *de affect. tyr.* 4. it occurs, *comp. Poppo. ad Thuc.* II. IV. 250.), but even the preterite in John v. 15. ἵαν οἶδαμεν without variation, even if the preterite be properly preterite in signification John xxii. 8. Theodoret. III. p. 267. Malalas 4. p. 71. (see Jacobs in *Act. Monac.* I. p.

\* But this is probably: if we shall not buy any thing, the mode depending on εἰ, as at other times after the formula εἰς τὸ εἰ ἂν, Matth. II. 1205.

† In 1 Thess. v. 10. the rec. text. with all better Codd. has ἵνα, εἴτε γρηγοροῦμεν εἴτε καθεύδωμεν, where (after a preter. in the leading member) a more exact writer would have placed the optat. in both cases, *comp. Xen. Anab.* 2, 1. 14.—However, ἵνα stands here with subj. according to the observation on p. 226. and the subjunc. in the subordinate clause is adapted to this.

147., *comp.* Hase *ad Leon. Diac.* p. 143. Herm. *ad Vig.* 820. Schäfer *ad Bastii ep. crit.* p. 28. Poppo *ad Thuc.* III. I. 313. III. II. 172.\*.

Sometimes *ἐάν* and *εἰ* are connected in two parallel clauses: Acts v. 39. 39. *εἰ ἂν ἢ ἐξ ἀνδράπων ἢ βουλὴ αὐτῇ ἢ τὸ ἔργον τοῦτο, κατακληθήσεται* (if it should be of men, which the result will show). *εἰ δὲ ἐκ θεοῦ ἴσται, οὐ δύνασθε κατακλῦσαι αὐτό* (if it is from God), Luke xiii. 9. *πάν μὲν ποιήσῃ καρπὸν—εἰ δὲ μήτις—εἰ ἐκφόβῃς εἰ fructus tulerit,—sin minus (si non fert)* etc. (Plat. *rep.* 7. p. 540. D.), Gal. i. 8. *see Herm. ad Vig.* p. 832. Jacob *ad Lucian. Tox.* p. 143. Matth. II. 1208. *Comp.* Xen. *Cyrop.* 4, 1. 15. Herod. 3, 36. Plat. *Phæd.* 42. Isocr. *Archid.* 44. *Evag.* p. 462. Lucian. *dial. mort.* 6, 3. Dio. *Chrys. or.* 69. p. 621. In most passages of this kind, *εἰ* or *ἐάν* might as well be repeated, although the selection of the one or the other of them depends on a differently conceived relation, *see Fritzsche conject.* I. p. 25. *Εἰ* and *ἐάν* are distinguished in the same sentence John xiii. 17. *εἰ ταῦτα οἰδατε μακάριοί ἐστε, ἐάν ποιῆτε αὐτὰ* if you know — if you do.

3. *Particles of time* naturally govern the indic. preter. (and pres. histor.), 1. If they express in narration a definite event in past time, e. g. (*as, while, etc.*) *ἐπεί* Luke vii. 1., *ὅτε* Mt. vii. 28. ix. 25. Mr. xi. 1. xiv. 12. Luke iv. 25. 1 Cor. xiii. 11., *ὡς* Mt. xxviii. 9. Luke i. 23. vii. 12. Acts xvi. 4. John iv. 40. *ὅποτε* Luke vi. 3. So also *ἔως* and *ἔως οὗ†* Mt. i. 25. ii. 9. Acts vii. 18. xxi. 26. Matth. II. 1197.—2. If they indicate a future fact (*when, as soon as, until*) they take the indicative, (a) when they refer to a fact distinctly conceived, John iv. 21. *ἔρχεται ὥρα, ὅτε — πρὸς πνεύματι τῷ πατρὶ*, Luke xvii. 22. *ἐλεύσονται ἡμεῖς, ὅτε ἐπιθυμήσετε*, John v. 25. ix. 5. xvi. 25., *see Herm. ad Vig.* p. 913. The pres. indicat. occurs several times after *ἔως* for the fut. indicat. (§ 41, 2.) John xxi. 22. Luke xix. 13. 1 Tim. iv. 13. *ἔως ἔρχομαι* (like *ἔως ἐπάνοισιν* Plut. *Lycurg.* c. 29.†. Of a different kind is the pres. indicat. after *ὅτε*. It occurs in general statements John ix.

\* In ancient writers the correction is usually made (*see Bernhardt ad Dionys.* p. 851.), to some extent without the authority of MSS. (Aristot. *Anim.* 7, 4. p. 210. Sylb.). Yet Bekker *Dinarch. c. Philolol.* 2. has *ἐάν* — *εἰλαφε*.

† This formula (our *until that*) is not peculiar to the later prose writers (Wahl I. 678.), but only so when it occurs without *ἄν*; Herod. 2, 143. has *ἄν εἰς τὸ ἀπιδεῖν*, and Xen. *Anab.* 1, 7. 6. *μέχρις οὗ*, 5. 4. 16. and Plutarch often; more complete *μέχρι τῶ-τω, ἄν εἰς*, Palæph. 4.

‡ In the sense of *so long as*, *ἄν* has the indic. of some fact, as is natural, John ix. 4. xxii. 35. Heb. iii. 23. (Athen. 8. p. 336. Plat. *Phæd.* p. 89. C. Xen. *Cyrop.* 1, 6. 9. 7, 2. 7. *See Buttm. ed. Rob.* § 146. 3.). The same mood is found in Mt. v. 25. after the imperat., where the subjunctive was to be looked for, as there is reference to only a possible case. But this proposition contains a general statement, in which the particular case is included as possessing a present reality. In Luke xvii. 8. *διὰ τοῦ μου, ἔως φέγω καὶ πάλιν* (the better Codd. omit *ἄν*) the subjunct. is used of an indefinite, uncertain fut. time.

4. *ἔρχεται οὐδ' ὅτι* (i. e. *ἐν ᾗ*) οὐδεὶς δύναται ἐργάζεσθαι, Heb. ix. 17., see Herm. *as above* 913. 914.—But, (b) when the future fact is only an (objective) *possibility*, which however it is thought will take place under certain circumstances, the subjunctive is used with the particles compounded of *ἄν*, viz. *ὅταν*, *ἐπὰν*, *ὥςτις ἄν*, etc. See § 43. The same occurs, if the particles express duration or repetition in future time (*ὅταν*, *ὡςάκις ἄν*) or a point of time *within* which something must be done (*ἕως ἄν*), Matth. II. 1199. Yet in the latter case the subjunctive is found with only *ἕως*, *ἕως οὗ*, *ἄχρι*, as frequently in the later Gr. writers, Mt. xiv. 32. *καθίσαιτε ὧδε, ἕως προσεύξωμαι* *until I shall have prayed*, 2 Pet. i. 19. *καλῶς ποιῶτε προσέχοντες* — *ἕως οὗ ἡμεῖς διανύσῃ*, Luke xiii. 8. *ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σάββα περὶ αὐτὴν*, xii. 50. xv. 4. xxiv. 49. xxi. 24. xxii. 16. (Heb. x. 13.) 2 Thess. ii. 7. Gal. iii. 19. Ephes. iv. 13. *Comp. περὶ ἣ* Luke xxii. 24. See Plutarch. *Cat. min.* 59. *ἄχρις οὗ τὴν ἐσχάτην τύχην τῆς πατρίδος ἐξελέγξωμεν*, Cæsar. 7. *μέχρις οὗ καταπολεμηθῇ Κατιλίνας*, Æsch. *dial.* 2, 1. Lob. *ad Phryn.* p. 14. Stallbaum *ad Plat. Phileb.* p. 61. Bornemann *ad Xen. Anab.* p. 114. Held *ad Plutarch. Timol.* p. 369. Jacobs *ad Achill. Tat.* p. 568. The clear distinction which Herm. *de part.* *ἄν* p. 109. makes, by a comparison of the passages with *ἕως ἄν* § 43, 5. might vanish again in respect to the N. T. as easily as it finds a foundation in the above passages. In Rev. xx. 5. *οἱ λοιποὶ* — *οὓς ἔζησαν, ἕως τελεσθῇ τὰ χίλια ἔτη* means not, *until were accomplished* (narratively), but concisely expressed: they (became not revived), remained and still remain dead, *until the thousand years shall be completed*.—3. The *optative* (without *ἄν*) occurs but once in the N. T. after a particle of time in *orat. obliq.* Acts xxv. 16. *οὐκ ἔστιν ἔθνος Ῥωμαίοις χαρίζεσθαι τινα ἀνδρωπὸν εἰς ἀπώλειαν, πρὶν ἢ ὁ κατηγορούμενος παρὰ πρόσωπον ἔχοι τοὺς κατηγοροῦς* (others *ἔχῃ*, still others *ἔχει*, *comp.* Xen. *Cyrop.* 1, 4. 23.). See Herm. *ad Vig.* p. 790. Matth. II. 1200. In other places the subjunct. stands where the optative should be expected Mt. xiv. 22. Acts xxiii. 12. xiv. 21. Mr. vi. 45. ix. 9. Rev. vi. 11. Luke ii. 26., which may be explained in part by an interchange of the *orat. recta* and *obliqua*, see below n. 5. *Comp. to* Mt. xiv. 22. Thuc. 1, 137. *τὴν ἀσφάλειαν εἶναι μηδένα ἐκβῆραι ἐκ τῆς νεώς, μέχρι πλοῦς γένηται*, Alciph. 3, 64. Poppo Thuc. I. I. 142.

Luke xiii. 35. *ἕως ἂν ᾔξῃ, ὅτε εἰπηται* cannot well be translated *quo dix-eritis*. The future indicat. might be expected instead of the subjunct. (Diod. Sic. *Exc. Vatic.* p. 103, 31. Lips.); but the subjunct. occurs, in as much as *εἰπεῖν* is conceived of as dependent on *ᾔξῃ* which is uncertain, and therefore itself relates to an uncertain futurity. This might be called *attractio temporis*, as we often say in German: *wenn ich wüsste, ob er besüsse (besitzt)*, *if I knew whether he would possess (possesses)*. *Comp.*

on *ὅτι* with subjunct. Jacobs *ad Æthal. Pal.* III. p. 100. and in *Act. Monac.* I. II. 147.

4. (a) The *indicative* is connected in indirect discourse with *interrogatives* (and relatives), where some reality or fact is designated, although in the chief clause there may be either a pres. or preterit. (Diog. L. 2, 8. 4. Vig. p. 505. Stallbaum *ad Plat. Euthyphr.* p. 46.), Acts xx. 18. *ἐπίστασθε* — *πῶς μετ' ἑμῶν ἐγενόμην* (*he really had been with him*), 1 Thess. i. 9. *ἀπαγγέλλουσιν, ὁποῖαν εἰς ὁδὸν ἐσχομεν πρὸς ὑμᾶς* (Xen. *Cyrop.* 4, 1. 23. Lucian. *fugit.* 6.), John ix. 21. *πῶς οὖν βλάπτει, οὐκ οἶδαμεν*, x. 6. *οὐκ ἔγνωσαν τίνα ᾗ ἂ ἐλάλει what it was* (what it signified) iii. 8. vii. 27., 1 Tim. iii. 15. Col. iv. 6. Ephes. i. 18. 1 Cor. iii. 10. Acts iv. 19. v. 8. xix. 2. xv. 36. Luke xxiii. 6. 1 Pet. ii. 11. John ix. 25., where it had been affirmed about the *ἁμαρτωλὸν εἶναι*: whether he *is* a sinner (not *may be*); John ix. 15. *ἤξωτον αὐτὸν* — *πῶς ἀνέβλεψεν*, Mr. xv. 44. Acts xii. 18. The Latin language in such cases uses the subjunct., according to a different apprehension of the relation of the sentence. The tense of the direct question is confounded with the indirect in Acts x. 18. *ἐπυνθάνετο, εἰ Σίμων ἐνθάδε ἐνιζέται*, comp. Plat. *Apol.* § 6. *ἤτόρουν, τί ποτε λείγει*, e. g. Plutarch. II. 208. B. 220. F. 221. C. 230. T. 231. C. F. Polyb. 1, 60. 6. 4, 69. 3. Diog. L. 2, 12. 5. 6, 2. 6. 2, 8. 4. Liban. *oratt.* p. 119. B., and very often, yea almost uniformly in the Greek.

(b) The *subjunctive* occurs, where an objective possibility, something which may or can be done, is to be expressed: Mt. viii. 20. *ὁ υἱὸς τοῦ ἀνδρ. οὐκ ἔχει, πού τήν κεφαλὴν κλίνῃ where he can lay down, ubi reponat* (Plat. *Hipp. mai.* p. 166. *sympos.* p. 216. C. *rep.* 2. p. 368. B. Xen. *Anab.* 1, 7. 7. 2, 4. 19. Alciph. 1, 19.) Rom. viii. 26. *τί προσέξωμεν, καθὼς δεῖ, οὐκ οἶδαμεν, how we shall pray*, Mt. x. 19. vi. 25. Luke xii. 5. 11. Mr. vi. 36. xiii. 11. Heb. viii. 2. Comp. Stallbaum *ad Plat. Phæd.* p. 202. *ad rep.* I. p. 72. Xen. *Mem.* 2, 1. 21. *Cyrop.* 1, 4. 13. Isocr. *Puneg.* c. 41. Also after the preterite Acts iv. 21. *μηδὲν ἐβρίσκοντες τὸ πῶς ποιάσωταί αὐτοῦς*, Luke xix. 48. Mr. iii. 6. *συμβούλιον ἰποῖουν* — *ὅπως αὐτὸν ἀπολύσωσι* (xi. 18., according to the best Codd., xiii. 11. xiv. 1. 40.), where the optative might have been used (Lucian. *dial. deor.* 17, 1. 25, 1. Kühner II. 103.), the subjunct. is found, in as much as there is a reference to the direct question, which they asked one another: *πῶς αὐτὸν ἀπολύσωμεν* (subjunct. deliberat. comp. Thuc. 2, 52. 3, 107.) Herm. *ad Vig.* p. 905. Werfer in *Act. Monac.* I. p. 230. In Phil. iii. 12. *διώκω, εἰ καὶ κατὰ λάβω* (*seeing, trying, σκοπῶν*) *whether I can reach it*, the subjunctive is not striking comp. Eurip. *Androm.* 44.

In such cases the future indicat. can be used for the subjunct. (because of the affinity of the two forms: Phil. i. 22. *τι αἰζησομαι* (without variation) *ὃ ἡγοίμην*, *what I shall choose*, see Demosth. *funebr.* p. 152. B. Herodian. 5, 4. 16. Jacob. *ad Lucian. Toxar.* p. 151. In 1 Cor. vii. 34. some good. Codd. have *ἀγίστη* and Mr. ix. 6. Fritzsche has printed *καλίστη*. In Mr. iii. 2. *παρεστήσονται αὐτόν, εἰ — — δεξαμένης* means: *whether he will* (would) *heal*, and the future is necessary, as in 1 Cor. vii. 16. See Stallbaum *ad Plat. Gorg.* p. 249.

(c) The *optative* is used of a subjective possibility, therefore after a preterite, when the conception of some one is to be expressed, Luke xxii. 23. *ἤξεσθαι συζητεῖν πρὸς αὐτούς, τὸ τίς ἂν εἴη ἐξ αὐτῶν* *who he might be*, i. e. whom they must take to be the one, i. 29. iii. 15. viii. 9. xv. 26. xviii. 36. Acts xxv. 20. *comp.* Xen. *Cyrop.* 1, 4. 6. *Anab.* 1, 8. 15. Diog. *Laert.* 7, 1. 3. Herod. 1. 46. 3, 28. 64. Herm. *as above* 742. See yet Acts xvii. 27. *ἐποίησε — — πᾶν ἔδραον — — ζητεῖν τὸν θεόν, εἰ ἄραγε ἠλαφρήσιν, if perhaps they might feel after etc.* Acts xxvii. 12. See Matth. II. 1218.

Acts xxi. 33. *ἐκινδύνετο, τίς ἂν εἴη καὶ τί ἔστι πεποιηκώς* explains precisely the distinction of the modes in dependent clauses after *τίς* etc. That the prisoner had committed some crime, was *certain* (was a fact), or the centurion supposed it to be *certain*, but as to who the prisoner may be, there were many possibilities. *Comp.* Xen. *Ephes.* v. 12. *ἰτε δαυμάξει, τίνες τε ἦσαν καὶ τί βούλοιντο*, Stallbaum *ad Plat. Euthyphr.* p. 107. Jacob *ad Lucian. Tox.* p. 139. and Dio. Chrys. 35. p. 429. p. 9. Heliod. *Æth.* 1, 25. 46. 2, 15. 81. *Polyæn.* 9, 25.

The formula *οὐδὲν ἔστιν ὅς* or *τίς ἔστιν ὅς* (of the same meaning) is always and correctly followed by the indicat., even if the tense be future, e. g. Mt. x. 26. *οὐδὲν ἔστι κεκαλυμμένον, δὲ οὐκ ἀποκαλυφθήσεται there is nothing, which shall not be manifest* (although the Romans would say: *nihil est, quod non manifestum futurum sit*) xxiv. 2. 1 Cor. iv. 7. vi. 5. Phil. ii. 20. Acts xix. 35. Heb. xii. 7. *comp.* Viger. p. 196. Bernhardt 390. The subjunct. is found connected but once with the indicat. in Luke viii. 17. *οὐ γὰρ ἔστι περὶ τὸν, δὲ οὐ φανερόν γενήσεται, οὐδὲ ἀπόκρυφον, ὃ οὐ γνωσθήσεται καὶ εἰς φανερόν ἔλθῃ*, but where B. L. have *ὃ οὐ μὴ γνωσθῇ καὶ εἰς φ. ἔλθῃ*. The example quoted from Josephus *Antt.* 13, 6. by Lobeck *ad Phrynich.* p. 736. is not very certain. As to the significance of this subjunctive, see below, § 43. 3. (b).

In John vii. 35. the fut. indicat. is correct: *ποῦ οὗτος μέλλει πορεύεσθαι (λέγων), ὅτε ἡμεῖς οὐχ εὐρήσομεν αὐτόν; where will this one go, (saying), that we shall not find him?* In *οὐχ εὐρήσ.* the words pronounced by him are repeated in the tense and mode of the direct discourse. Acts vii. 40. (A. T. Citat.) is also correct, *ποίησον ἡμῖν θεοὺς, ὧς ποιοῦντες οὐκ ἔμελλον ἡμῶν qui antecedant* (see Matth II. 1145.) Phil. ii. 20. *comp.* Demosth. *adv. Polycl.* p. 711. B. Plat. *Gorg.* p. 513. A.

The fut. indicat. after *εἰ* or *εἰ ἄρα* is also worthy of remark in cases like Acts viii. 22. *δειδήσει τοῦ θεοῦ, εἰ ἄρα ἀπεδήσεται σοι ἡ ἐπίνοια τῆς καρδίας σου*, Mr. xi. 13. *ἦλθεν, εἰ ἄρα εὐρήσει τι ἐν αὐτῇ* *he went to it,*



(to see) *whether he could perhaps find* etc. (in Latin *si forte* — *inveniret*). The words are here expressed as the direct speaker would express them: I will approach and see, whether I shall find etc. The future indicative after *εἰπας* Rom. i. 10., is of another kind, but undoubtedly correct.

In Ephes. v. 15. the subjunct. or future would be expected in the words *βλῖπτε, πῶς ἀκριβῶς περὶ ἐπαρτεῖτε*, *see, how you walk circumspectly*, i. e. not how you now walk, but *will walk*, *comp. Arist. Rhet. ad Alex.* c. 23. p. 194. c. 26. p. 195. Sylb. By transposing the words, *βλῖπ. ἀκριβῶς περὶ*, the indicative would be according to rule, but for this we have not the authority of the manuscripts. Perhaps it is a concise expression for: *see, how you walk*, viz. with precaution (you must walk). 1 Cor. iii. 10. quoted by Holzhausen, is not parallel with the above.

5. The optative does not extend any farther in the *orat. obliqua*, and instances of the words of another quoted obliquely are generally rare in the N. T. When this takes place, the indicat. is found, either because the expletive clause, where the optative should be expected, is pronounced in the person of the narrator Luk. viii. 47. Mt. xviii. 25. Mr. v. 29. ix. 9. Acts x. 17. xxii. 24., or because by the mingling of two constructions the mode of the *orat. recta* is used for the *orat. obliqua* (which perhaps was especially common in the language of conversation), Mt. xvii. 10. *τί οὖν οἱ ἡραματεῖς λέγουσιν, ὅτι Ἑλίου δεῖ ἔλθιν πρῶτον*, Luke xviii. 9. *εἶπε καὶ πρὸς τινὰς τοὺς κήποιδούς ἐφ' ἑαυτοῖς, ὅτι ἐῖ σὶ δίκαιοι* (Matth. II. 1222.), Acts xii. 18. *ἦν ταραχος ὁδε ὀλίγος* — *τί ἄρα δὲ Πέτρος ἐγένετο*. Similar among the Attics, but mostly in circumlocutory sentences., Isocr. *Trapez.* p. 860. Demosth. c. *Phorm.* p. 586. *adv. Polycl.* p. 710. 711. *Lys. cæd. Eratosth.* 19. Xen. *Cyrop.* 2, 4. 3. 3, 2. 27. 4, 5. 36. Among the later Ælian. V. H. 11, 9. Diog. L. 2, 5. 15. 2, 8. 4. Dion. Hal. IV. p. 2243, 7. Philostr. *Her.* 5, 2. Pausan. 6, 9. 1. *See Heindorf ad Plat. Soph.* p. 439. Matth. II. 1224. Bernhardt 389.

In the same manner the subjunctive must be explained in Acts xxiii. 21. *ἐνδεχέμενοι γὰρ αὐτὸν — ἄνδρες — — οἵτινες ἀνεδιμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πίνειν, ἕως οὗ ἂν ἐλῶσιν αὐτὸν* (on the contrary Xen. *Cyrop.* 5, 3. 53. ὁ Κύρος — πορεύεσθαι ἐκέλευεν ἡσύχως, ἕως ἄγγελος ἔλθοι). In *orat. recta* they would have said: *ὃ φαγόμεθα* etc. *ἕως οὗ ἀνέλκωμεν usque dum sustulerimus.* *Comp. Xen. Hell.* 2, 1, 24. *Δύσανδρος* — *ἐκέλευσεν ἐπεσθαι τοῖς Ἀθηναίοις ἐπειδὴν δι' ἐκβῶσι, κατεδόντας ὅτι παύουσιν.* A future indicat. for the subjunct. is found in Rev. vi. 11., if the reading be correct.

NOTE 1. The particle of consequence *ὥστε* is usually connected with the infinitive (and in such a sense the infinitive alone may be used); the finite verb is however found not only where *ὥστε* begins a new clause (in

the meaning of *itaque*) partly in the indicat. Mt. xii. 12. xix. 6. xliiii. 31. Rom. vii. 4. xlii. 2. 1 Cor. xi. 27. xiv. 22. 2 Cor. iv. 12. v. 16. Gal. iii. 9. iv. 7. 1 Thess. iv. 18. 1 Pet. iv. 19., partly in the subjunct. 1 Cor. v. 8. and imperat. 1 Cor. iii. 21. x. 12. Phil. ii. 12. Jas. i. 19., but also where the clause with ὥστε is a necessary supplement of the preceding clause John iii. 16. οὕτως ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε — ἵνα πάντες Gal. ii. 13. The latter is also very usual in the Greek writers. ὥστε is found so with a finite verb after αὐτῶ in Herod. 6, 83. Isocr. *Areop.* p. 343. 354. *de big.* p. 838. *Ægin.* p. 922. *Evag.* 476. Lysias *pro Mantik.* 2. and *pro mil.* 17. Xen. *Cyrop.* 1, 4. 15. 2, 2. 10. Diog. L. 9, 11. 7., after εἰς τοσοῦτον Isocr. *de Vig.* p. 836. *Comp.* Schäfer *ad Plutarch.* V. p. 248. The better writers may certainly adhere to the distinction so skilfully developed by Tittmann *Syn. N. T.* II. p. 70. on the passage Xen. *Mem.* 1, 3. 5. See also Rost *Gramm.* p. 651. Kühner II. 563.

NOTE 2. Ὀφελον (ὠφελον) is in the N. T. as well as in later Greek writers taken entirely as a particle and connected with the indicative, (a) with the preter. aor. 1 Cor. iv. 8. ὀφελον ἐβασίλευσατε *would that you had become rulers*, imperfect 2 Cor. xi. 1. ὀφελον ἀνέχεσθαι μου μικρόν *would that you could have a little patience with me*, of a past action extending to the present time, (b) with the future Gal. v. 12. On this construction of ὀφελον *comp.* Arrian. *Epict.* 2, 18. ὀφελόν τις μετὰ ταύτης ἐποιήσῃ, Gregor. *orat.* 28. (Exod. xvi. 3. Numb. xiv. 2. xx. 3.) Once accustomed to ὀφελον as a particle, the former connection was just as correctly conceived as the imperf. or aor. indicat. after εἴθε, Matth. II. 1161., but the construction with the future took the place of the optative. In Gal. v. 12. a variation occurs, by which however no better construction is gained. (In Rev. iii. 5. some Codd. have ὀφελον ἀνχρῶς εἶη, others according to Wetsten. ἦς, according to Griesb. ἦν. Both give an equally good sense. I know of no instance where the subjunct. is used after a particle of wishing).

#### § 43. Of the Conjunction ἂν with the three Modes.\*

1. The particle ἂν, which imparts to the expression the idea of something dependent on circumstances, and consequently conditional and fortuitous (Herm. *ad Vig.* p. 901. 818. 816.), stands either in a dependent or independent clause with one of the three modes: yet its use in the N. T. (as among the later writers) is not nearly so free and various as in

\* *Comp.* on the use of the particle the following monographs. Poppo *Pr. de usu partic. ἂν apud Græcos.* Francf. a. V. 1816. 4to. (also in Seebode's *miscell. crit.* I. 1.) Reising. *de vi et usu ἂν particulæ* ed. Aristoph. Nub. (Lips. 1820. 8vo.) p. 97—140. I have chiefly followed Hermann's theory, Buttman and Thierch (*Acta Monac.* II. p. 101.) deviate somewhat from this.

the Gr. Attic writings.\* In an independent and simple sentence it occurs in the N. T., (a) with the *aorist*, to indicate that something would have been done on a certain condition (which is added by the mind as a hypothetical clause derived from the context) Matth. II. 1154., as Luke xix. 23. διατί οὐκ ἰδωκας τὸ ἀργύριόν μου ἐπὶ τὴν τράπεζαν, καὶ ἐγὼ ἔλθω σὺν τόκῳ ὡς ἔπραξα αὐτό: *I would have received it with interest* (if the former διδόναι τὸ ἀργ. ἐπὶ τὴν τράπ. had been done). Not very different from this is the parallel passage, Mt. xxv. 27. ἴδει σὺ βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις, καὶ ἔλθω ἐγὼ ἐκποιζάμεν ὡς τὸ ἐμὸν σὺν τόκῳ, and Heb. x. 2. ἐπὶ οὐκ ὡς παύσαντο προσφερόμεναι (Xen. *Anab.* 4, 2. 10. Arrian. *Epict.* 3, 22. Diog. L. 2, 8. 4.) The remark of Valckenaer on the latter passage is foreign to the subject. *Comp.* Septuagint Gen. xxvi. 10. Job iii. 10. 13. Matth. II. 1154. (b) With the *optative* (where the subjective possibility is made dependent on a condition), Acts ii. 12. λέγοντες τί ἂν εἰλοιοῦτοῦτο εἶναι; *what can this mean?* (viz. if some one can explain it), xvii. 18. τί ἂν εἰλοιοῖ σπερμολόγος οὗτος λέγειν; (if indeed his words have a meaning). *Comp.* Odyss. 21, 259. Xen. *Cyrop.* 1, 4. 12. Iliog. L. 2, 2. 4. *see* Herm. *ad Vig.* p. 727. On Acts viii. 13. *see below*, 2. The phrase in Acts xxvi. 29. εὐχαίμην ἂν εἶπε θεῷ (*I could well pray to God*) is thought not to be good Greek (Bornemann in *Rosenm. Repertor.* II. 292. *comp. ad Anab.* p. 361.); but it is the well known construction touched upon by Matth. II. 1163. (as in βουλοίμην ἂν), and the optat. here has by no means the *force of wishing*, as it cannot be properly translated: *I would beseech God.* The same formula (parallel with βουλοίμην ἂν) in Dio. Cass. 36. 10., and εὐχαιτ' ἂν τις Xen. *Hipparch.* 8, 6., ὡς ἂν ἐγὼ εὐχαίμην *see* Diog. L. 2, 8. 4. Philostr. *Apoll.* 9, 11. Similar ἀξιώσαιμ' ἂν Liban. *oratt.* p. 290. B.

Without a mode (Herm. *de partic.* ἂν 4, 4.) ἂν occurs (according to most manuscripts) in 1 Cor. vii. 5. μὴ ἀποστερεῖτε ἀλλήλους, εἰ μὴ εἰ ἂν (viz. γίνουτο) ἐκ συμφώνου except *perhaps* with mutual consent. Stolz has not expressed the particle.

2. After conditional clauses with εἰ, in the apodosis we find ἂν with the indic. to denote the hypothetical reality (Valckenaer *ad Luke* xvii. 6.), (a) with the *imperfect* (commonly), to express: *I would do it*, Luke vii. 39. οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν, etc. *if he were a prophet, he would understand*, xvii. 6. John v. 46. (viii. 19.) viii. 42. ix. 41. xv. 19.

\* In the Septuag. ἂν occurs proportionally as often as in the N. T., (as Bretschneider *Lexic.* I. 65. observed); viz. in hypothetical sentences it is generally found, when it ought to be. It is sometimes also connected with the optat. Gen. xix. 18. xxxiii. 10. xlii. 8.

xviii. 36. Gal. i. 10. Heb. viii. 4. 1 Cor. xi. 31. On Mt. xxiii. 30. see Fritzsche (imperf. in the conditional clause), Heb. iv. 8. εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει if *Jesus* (Joshua) *had brought them to rest, it would not be spoken of another* (in the words quoted in the preceding verse 5.), Gal. iii. 21. (conditional clause with aor.).—(b) With the aor. to express: *I would have done it*, Mt. xi. 21. εἰ ἐγένοντο — πολλοὶ ἂν μετενόησαν if *they had been done* — many *would have repented* (in the received text πάσαι ἂν, long since they would, etc. *Trs.*), comp. versæ 23. 1 Cor. ii. 8. Rom. ix. 29. Septuag. (in the conditional clause the aor. also); John xiv. 28. εἰ ἠγαπήτε με, ἐχάρεται ἂν if *ye loved me, ye would have rejoiced* 1 John xviii. 30. Acts xviii. 14. (imperf. in the conditional clause); Mt. xii. 7. εἰ ἐγνώκειτε — οὐκ ἂν καταδικάσατε if *you had known, etc. ye would not have condemned* (pluperfect in conditional clause, comp. Demosth. c. *Pantæon*. p. 624. B. Liban. *Oratt.* p. 117. C.). Instead of the aor. in this case the pluperf. also occurs in John ii. 19. εἰ ἦσαν ἐξ ἡμῶν, μεμενέπεισαν ἂν μὲν ἡμῶν mansissent (atque adeo manerent), John xi. 21. (ver. 32. aor.) xiv. 7. (Diog. L. 3, 26. Æsop. 31, 1. Lucian. *fugit*. 1. Plutarch. II. p. 184. D. comp. Herm. *de partic.* ἂν p. 50.). See Herm. *ad Vig.* p. 900. and *de partic.* ἂν l. cap. 10. The translators of the N. T. have either been ignorant of this difference of the tenses or have left it unobserved; even Stolz has often violated the rule.

In conditional clauses ἦν John xi. 21. 32. is unquestionably to be taken for the aor. (as often in narration). In Mt. xxiii. 30. ἤμεθα is regular imperf., see Fritzsche in *loc.*—In Mr. xiii. 20. εἰ μὴ κύριος ἐκολόβωσε — οὐκ ἂν ἐσώθη πᾶσα σὰξ, the aor. is in neither case used for the imperf., but the sense is: *Had not the Lord shortened those days* (in his purpose), *all flesh would have been lost* (even now considered as lost). A little different Plat. *Gorg.* p. 447. E. εἰ ἐτίγγανεν ἂν ἐμποδημάτων δημιουργός, ἀπεκρίνατο ἂν δῆπον σοι he *would answer you*, see Heindorf in *loc.*, comp. Stallbaum *ad Plat. Euthyphr.* p. 81. and Matth. II. 1149. Also Heb. xi. 15. εἰ μὲν ἐπείσης ἐμνημόνεον — εἶχον ἂν καί τιν' ἀνατάμναι both tenses are right: *if they meant that—they would have*. The author conceives of the speakers as present, as ἐμφανίζουσιν ver. 14. and δέξονται ver. 16. in pres. tense show. Comp. Stallbaum *ad Plat. Gorg.* p. 101.

The example quoted above from Acts viii. 31. is to be taken as a hypothetical construction, πῶς ἂν δυνοίμην, etc. since not interrogatively it would be: οὐκ ἂν δυνοίμην, comp. Xen. *Apol.* 6. ἦν αἰσθάνομαι χεῖρων γυγρόμενος — πῶς ἂν — ἐγὼ ἔτι ἂν ἡδέως βιοτεύοιμι.

In the apodosis, especially with the imperf., ἂν may be omitted (see Herm. *ad Eurip. Hec.* 1087. *ad Soph. Elect.* p. 132. Bremi *Exc.* 4. *ad Lys.* p. 439. Mehlhorn *ad Anacr.* p. 236. Matth. II. 1153.), and in the later Greek is quite frequently, without intending the empha-

sis, which originally belongs to this construction (without *ἂν*), Kühper *Gram.* II. 556.\* The several examples may be thus arranged, (a) Imperf. in the prothesis, imperf. in the apodosis, John ix. 33. *εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν* *were he not from God, he could do nothing*, Diog. *Laert.* 2, 5. 9. Lycurg. *Leocr.* 8. Plat. *Sympos.* p. 198. C. *Gorg.* p. 514. C. The Codd. vacillate in respect to *ἂν* in John viii. 39., and here, if originally written by the author, it may have been lost afterward in the *ῥὺν*. Rom. vii. 7. belongs here also. (b) Aorist in the prothesis, imperf. in the apodosis, John xv. 22. *εἰ μὴ ἦλθον — ἁμαρτίαν οὐκ εἶχον* *if I had not come, they would not have had sin*; comp. Diog. *Laert.* 2, 5. 6. (c) Pluperf. in the conditional, imperf. in the leading clause, John xix. 11. *οὐκ εἶχες ἱξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένος* *thou couldst not have had—if it had not been given to thee*, Acts xxvi. 32. (Judg. viii. 19.).

In 2 Cor. xi. 4. many manuscripts read *εἰ δὲ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει — καλῶς ἡνείχεσθε* which is to be translated: *if he—preached, ye would tolerate*, etc. (But Cod. B. has *ἀνείχεσθε*, and Lachmann has so printed it). Here *ἐκήρυσσαν* might naturally have been looked for, but the writer, as many words intervene, could easily have fallen into such an anacoluthon (*ἡνείχε*., as if he had written *ἐκήχε*. instead of proceeding with *ἀνείχε*. after having written *κηρύσσει*); or in order not to offend the Corinthians, he changed the harsh *ἀνείχε*. into the hypothetical and therefore milder *ἡνείχε*., whence *ἂν* should be much more expected, as the first member is not adapted to the hypothetical period. Similar Diog. L. 2, 8. 4. *εἰ τοῦτο φαῦλον ἐστίν, οὐκ ἂν ἐν ταῖς τῶν θεῶν ἱεραῖς ἐγίνετο*. The passage in Demosth. c. *Neær.* p. 815. A. is of a different kind.—(That in Rom. iv. 2. *ἔχει πᾶν ἥμα* stands not for *εἶχεν ἂν*, as Rückert prefers, an attentive reader will easily discover by the argument of Paul, and Köller among recent interpreters has rightly controverted this opinion).

Vater makes a singular remark on Acts xviii. 14. *εἰ μὲν ἦν ἀδίκημά τι ἢ βλαπτικὸν ποιεῖν, κατὰ λόγον ἂν ἡνεσχόμεν ὑμῶν*, viz.: *Sæpius omittitur ἂν, quod tamen hic supplere necesse non est*, etc. As *ἂν* stands in the apodosis without a variation marked by Vater, we are almost ready to believe that he could have desired *εἰ — — ἂν* in the prothesis! (Herm. *ad Vig.* p. 828. Poppo *ad Cyrop.* 1, 6. 10.). It scarcely need be said, that the text is entirely regular.

3. In relative clauses after *ὅς*, *ὅστις*, *ὅσος*, *ὅπου*, etc. *ἂν* stands, (a) with the *indicat.*, when something certain or real is spoken of, which however is not limited to a definite period, but happens as often as an opportunity presents itself (Herm. *ad Vig.* p. 818.), Mr. vi. 56. *ὅπου ἂν εἰς πο-*

\* Similar sentences occur in the Lat. as Flor. 4, 1. *PERACTUM ERAT bellum sine sanguine, si Pompeium opprimere (Cæsar) potuisset*, Hor. Od. 2, 17, 27. Liv. 34, 29. Tac. *Annal.* 3, 14. Virg. *Æn.* 11, 111. See Zumpt *Gr.* p. 447.

*εἰσέειτο wherever he entered, ubicunque intrabat, ὅσοι ἂν ἤκουον το αὐτοῦ as many of them as each time touched him, Acts ii. 45. iv. 35. 1 Cor. xii. 2. In all these cases in the preterite, as Gen. ii. 19. Lev. v. 3. and also in the Gr. writers, Herod. 3, 150. Lucian. dial. mort. 9, 2. and Demon. 10. (Agath. 32, 12. 117, 12. 287, 13.) Herm. de partic. ὅταν p. 26. The *pres. indic.* (Herm. ad Vig. p. 817.) which occurs in the text of Luke viii. 18. x. 8. John v. 19. has not much external evidence to support it, and in Mr. xi. 24. the subjunct. has been inserted by Fritzsche from Codd. Also in Theodoret V. 1048. *ξεστῇ* must be written.*

In Mt. xiv. 36. stands *ὅσοι ἤλθοντο, ἐσώθησαν* for the parallel *ὅσοι ἂν ἤκουοντο, ἐσώζοντο* in Mr. vi. 56. Either is correct, accordingly as the author did or did not apprehend the fact as one in every respect certain. The former is to be translated: *all who* (as many as) *touched him.*

(b) It is used with the *subjunct.*, when something objectively possible is spoken of, which, however, is not definitely conceived of as certain, (a) in the aorist (most frequently) of that which is thought of as yet future, as perhaps happening in the future, where the Romans use the future exact, e. g. Mt. x. 11. *εἰς ἣν δ' ἂν πολεῖν ἡ πόλιν εἰσελθῆτε into whatever city you may enter (in quamcunque urbem, si quam in urbem)\*, xxi. 22. ὅσα ἂν αἰτήσῃτε quacunque petieritis, xii. 32. x. 33. Mr. ix. 18. xiv. 9. Acts ii. 39. iii. 22. 23. viii. 19. Rom. x. 13. xvi. 2. Jas. iv. 4. 1 John iv. 15. Rev. xiii. 15. Comp. examples from Gr. writers, Bornemann Schol. ad Luc. p. 65. Gen. ii. 17. iii. 5. xi. 6. xxi. 6. 12. xxii. 2. xxvi. 2. Isa. vii. 10. xi. 11. The fut. for the subjunct. see in Judg. x. 18. xi. 24. Isa. xiii. 15. Malch. hist. p. 238. ed. Bonn. Matth. II. 1220. (β) in the pres. to denote a possible, customary, or continued action, Gal. v. 17. *ἵνα μὴ, ἃ ἂν ἐλθέτε, ταῦτα ποιῆτε* (what you may perhaps desire), Col. iii. 17. *πάντες, οἱ ἂν ποιῆτε*, 1 Thess. ii. 7. *ὡς ἂν τροφὸς θάλπη*, etc. Luke ix. 46. John v. 19. 1 Cor. xvi. 2. Col. iii. 17. See Herm. de part. ὅταν p. 113. ad Vig. p. 817.*

In some Codd. the subjunct. occurs after *ὅστις* without *ὅταν* in Jas. ii. 10. *ὅστις γὰρ ὅλον τὸν νόμον τηρῇ σὴν, περὶ αὐτοῦ δὲ ἐν ἐνί* (the most of them have the future here), and Luke viii. 17. *οὐ γὰρ ἐστὶ — ἀπόπερφορ, δὲ οὐ γνωσθήσεται καὶ εἰς φανερὸν ἔλθῃ* (see above p. 235). This reading is in itself not to be rejected; it would give this sense: *quod in lucem venire nequeat, see Herm. ad Vig. p. 740.*; indeed *ὅταν* could by no means stand here. On the subjunct. after relat. without *ὅταν*, which occurs often in the Attic writers, see Schäfer ad Demosth. I. p. 657. Poppo observ. p. 143. Jen. Litt. Zeit. 1816. April, No. 69. and ad Cyrop. p. 129. 209.

\* *Ἐς ἣν πόλιν εἰσελθῆτε* would be: *in quam urbem ingressi fueritis* (a city definitely conceived of as that into which they would enter).

Herm. *de part.* as above. Kühner *Gramm.* II. 519. 522. Rost. *Gramm.* 632. Also in Mt. xviii. 4. *ὅστις οὖν ταπεινώσῃ τόντον* is found, but here with Fritzsche the *ἂν* can be supplied from ver. 4. (as Xen. *Mem.* 1, 6. 13. Matth. II. 1220.), see Herm. *ad Soph. Electr.* v. 790. Krüger *ad Anab.* 1, 5. 2. Bremi *ad Æsch.* p. 410. Goth.

4. In an indirect question *ἂν* is used with the optative (after preterite) Luke i. 62. *ἐνέμενον τῷ πατρὶ, τὸ τί ἂν θείλοι καλεῖσθαι αὐτόν* how he might perhaps wish him to be named (if he had a desire for it; τί θείλοι etc. would mean: how he would wish him named), Acts v. 24. x. 17. xxi. 33. (see above § 42. 5.) John xiii. 24. Luke ix. 46. xviii. 36. (var.); vi. 11. *διελάλουν πρὸς ἀλλήλους, τί ἂν ποιήσαιαν τῷ Ἰησοῦ* what they could well do with Jesus (pondering in a doubting state of mind the different possibilities) comp. Septuagint Gen. xxiii. 15.

5. After the particles of time *ἂν* occurs with the subjunct. following, to express an action objectively possible, as a case which may occur, but the precise time of whose occurrence is uncertain. Thus (a) *ὅταν* Mt. xv. 2. *νίπτονται τὰς χεῖρας, ὅταν ἄρτον ἐσθίωσι* when (as often as) they eat, John viii. 44. 1 Cor. iii. 4. Luke xi. 36. xvii. 10. *ὅταν ποιήσῃτε πάντα, λήγῃτε*, when you have done (shall have done), Mt. xxi. 40. *ὅταν ἔλθῃ ὁ κύριος* — — *τί ποιήσει* quando venerit. So usually with the subjunct. aor. for the Latin fut. exact. Mr. viii. 38. Rom. xi. 27. John iv. 25. xvi. 13. Acts xxiii. 35. 1 Cor. xvi. 3. 1 John ii. 28. also Heb. i. 6. (as Böhme and Wahl have already hinted)\*, whilst the subjunct. pres. mostly expresses an action which is often repeated Matth. II. 1105. Similar *ὅτις* *ἂν* 2 Cor. iii. 16. *ὅσάκις ἂν* 1 Cor. xi. 25. 26. *ὥς ἂν* as soon as 1 Cor. xi. 34. Phil. ii. 23. (b) The conjunction *ὡς ἂν* † Mt. x. 11. *ἐπεὶ μυνάτε, ὡς ἂν ἐξέλθῃτε* Jus. v. 7. Luke ix. 27. *ἄρχῃς οὐ ἂν* 1 Cor. xv. 25. Rev. ii. 25. (Gen. xxiv. 14. 19. Isa. vi. 11. xxvi. 20. xxx. 17.) Yet even in this case *ἂν* is often omitted, see § 42, 3. 2. (b).

The future after *ὅταν* in Rev. iv. 9. *ὅταν δώσουσι τὸ ζῶα δόξαν* — — *πρὸς αὐτὸν οἱ εἰκοσι τέσσαρες* etc. is certainly used for the subjunct. *quando dederint* (comp. § 42, 5.), as Iliad. 20, 335. *ἂν ἀναχωρήσῃς, ὅτε πρὸς ἐμὴν ἐλθῇς* αὐτῷ. Other Codd. have *δώσι* or *δώσωσι* Luke xi. 2. xiii. 28. In Mt. x. 19. most of the authorities favor the subjunctive. The indicative pres. after *ὅταν* in Rom. ii. 14. is very uncertain, on the other hand several good Codd. have this mode in Mt. xi. 25. In the better Greek

\* Kōnöl, regardless of time and mode, translates: *ἔταν αἰγαγάγῃ τὸν πρωτόγονον cum primogenitum introducit.*

† In Exod. xv. 16. in the vulgar text we find *ὡς* with subjunct. and *ὡς ἂν* in parallel clauses.

writers it is no where established (Jacobs *Anthol. Pal.* III. p. 61. *ad Achill. Tat.* p. 452. Matth. II. 1197.; also in Diod. Sic. *Exc. Vat.* p. 100. 1. the indicat. can easily be corrected\*, but in the later writers (*comp.* Exod. i. 16.) we must admit it (Jacobs in *Acta Monac.* I. p. 146. Schäfer *ind. ad Æsop.* p. 149.) It is supposed, on external grounds, that it was unknown to the N. T. writers. More striking still appears this conjunction with the indicative præter. in narrative style Mr. iii. 11. *τὰ πρῶτα* — — *ὅτε* *αὐτὸν ἰδοὺς ὡς ἐστὶ, προσέειπεν*, whenever they saw him (*quandocunque*), without variation. The Gr. writers would probably have used here (*ὅτε, ὁπόταν* with) the optative, Herm. *ad Vig.* p. 790.†, but the indicat. there can be explained as well as in *δοσε αὐ ἡρώδης* see above 3. a. *Comp.* Gen. xxxi. 16. xxxviii. 9. Exod. xvi. 3. xvii. 11. (and *ἦτο* *αὐ* Gen. xxx. 42. Exod. xxxiii. 8. xxxiv. 34. xl. 36. and *ἰδὼν* Judg. vi. 3., where also a frequently repeated past action is denoted), but also Polyb. iv. 32. 5. xiii. 7. 10. (see Schweighäuser on the last passage) *comp.* Poppo *ad Thuc.* III. I. p. 313.‡

6. The particle of design *ὅπως* with *αὐ*, denotes a purpose the accomplishment of which is doubtful or depends on circumstances, *ut sit, si sit*, (see Herm. *ad Eurip. Bacch.* 593. 1232., *de partic. αὐ* p. 120.) *ut si fieri possit, comp.* Isocr. *ep.* 8. p. 1016. Xen. *Cyrop.* 5, 2. 21. Plat. *Gorg.* p. 481. A. see Heindorf *ad Plat. Phæd.* p. 15.|| In the N. T. it can be applied to the two following passages which belong here (Acts xv. 17. Rom. iii. 6. are O. T. quotations¶, and in Mt. vi. 5. Fritzsche has rejected *αὐ* with many authorities): Luke ii. 35. *so that, in this case* (if this happen), Acts iii. 19. Even here it depends frequently on the writer, whether he will denote the condition, conceived in his mind, by the mode of expression itself, or speak definitely (without *αὐ*), because he apprehends the condition as certainly going on to fulfilment (Herm. *de partic. αὐ* p. 121.) In Acts iii. 19. *ὅπως αὐ* is considered by some as referring to time: *cum venerint*. As Künöl thinks, this would not be wrong as far as the subjunct. is concerned, for *ὅπως*, as well as other particles of time, especially the kindred *ὡς*, can be connected with *αὐ* and the subjunct., where an indefinite point of time is to be denoted: *quandocunque venerint*. But the sense, which arises in this way, is not very appropriate, see Tittmann *Synon. N. T.* II. 63.

\* As to Odys. 10, 410. see Passow W. B. II. 392.

† Fritzsche *ad Mr.* p. 801. would write *ἔρ' αὐ*, to indicate that *αὐ* here belongs to a verb in the sense of *always, comp.* Schäfer *ad Demosth.* III. 192.

‡ The LXX. have *ὡς αὐ* with the indicat. præter. where a definite past action is spoken of, as Exod. xxvii. 30. *ὡς αὐ ἐξῆλθεν ἱερὰς* etc.

|| Bengel has already given this interpretation in the chief point *ad Rom.* iii. 4. and *ad Luke* ii. 35.

¶ *Comp.* Septuag. Gen. xii. 13. xviii. 19. I. 20.



In the N. T.  $\alpha\nu$  after conjunctions never occurs with the optative, once with the infinitive 2 Cor. x. 9.  $\epsilon\nu\alpha\mu\eta\delta\acute{o}\xi\omega\ \acute{\alpha}\nu\ \epsilon\pi\phi\omicron\beta\epsilon\iota\ \nu\ \epsilon\mu\acute{\alpha}\varsigma$ , which is probably to be resolved into  $\acute{\omega}\varsigma\ \alpha\nu\ \epsilon\pi\phi\omicron\beta\omicron\iota\mu\iota\ \epsilon\mu$ . *tamquam qui velim vos terrere*, comp. Plat. Crit. p. 44. B. πολλοῖς δόξω  $\acute{\omega}\varsigma$  —  $\delta\mu\epsilon\lambda\eta\sigma\alpha\iota\mu\iota$ . According to Bretschneider  $\acute{\omega}\varsigma\ \alpha\nu$  stands here for  $\acute{\omega}\sigma\alpha\nu$  quasi.

In the N. T. text after relatives  $\iota\alpha\nu$  often stands (as in the Septuagint and Apocrypha see Thilo *ad Acta Thom.* p. 8., sometimes in the Byzantines, e. g. Malala 5. p. 94.) according to the best authorities for  $\alpha\nu$ : Mt. v. 19. (not vii. 9.) viii. 19. x. 14. 42. xi. 27. xvi. 19. Luke xviii. 17. Acts vii. 7. (in John only once, xv. 7. and even that is not very certain), as also frequently in the Codd. of Gr., even of Attic writers. The modern philologists uniformly write  $\alpha\nu$  (see Schäfer *ad Julian.* p. V. Herm. *ad Vig.* p. 833. Breimi *ad Lys.* p. 126.; Jacobs *ad Athen.* p. 88. judges more mildly, but see *id.* in *Lecton. Stob.* p. 45. and *ad Achill. Tat.* p. 831. comp. also Valckenaer *ad 1 Cor.* vi. 18.) The editors of the N. T. have not yet ventured to do this, and  $\iota\alpha\nu$  for  $\alpha\nu$  might have been a peculiarity of the later (if not already of the earlier) popular language, somewhat as the German *etwan* in relative clauses: *was etwan geschehen sollte*, (when something occurs, as it should be). The generalizing of the relative clause by  $\tau\epsilon\varsigma$ , added to  $\delta\varsigma$ , ( $\delta\sigma\tau\epsilon\varsigma$ ) is analogous.

#### § 44. Of the Imperative.

1. It is not singular that the imperative should sometimes express the mild *permissive* sense (which the Romans commonly denote by the subjunc. Ramshorn 415.), and we may reckon here from the N. T.: 1 Cor. vii. 15.  $\epsilon\iota\ \delta\ \acute{\alpha}\nu\iota\sigma\tau\omicron\varsigma\ \chi\alpha\zeta\iota\zeta\iota\tau\alpha\iota\ ,\ \chi\alpha\zeta\iota\zeta\iota\sigma\theta\omega$  *he may separate himself* (*separat se, non impedit*), 1 Cor. xiv. 38.  $\epsilon\iota\ \tau\epsilon\varsigma\ \acute{\alpha}\gamma\omicron\sigma\iota\tau\epsilon\iota\ ,\ \acute{\alpha}\gamma\omicron\sigma\iota\tau\epsilon\omega$  *if any one knows not* (will not know), *let him be ignorant* (to his own disadvantage — *per me licet*.) But interpreters of the N. T. have much abused these possible uses of the imperat., as in most of the passages ranged under this head, this mode has its genuine sense: John xiii. 27.  $\delta\ \kappa\alpha\iota\epsilon\iota\varsigma\ ,\ \kappa\alpha\iota\eta\sigma\omicron\nu\ \tau\acute{\alpha}\chi\iota\omicron\nu$  see Lücke in *loc.* and Chrysost., Mt. viii. 32. (where Jesus speaks as the sovereign of the *dæmons*, comp. the preceding  $\acute{\alpha}\pi\omicron\sigma\tau\omicron\lambda\omicron\nu$ ), which cannot be weakened by the abuse of the parallel Luke viii. 32.  $\kappa\alpha\zeta\epsilon\chi\acute{\alpha}\lambda\omicron\nu\ \alpha\acute{\upsilon}\tau\omicron\nu\ ,\ \epsilon\nu\alpha\ \epsilon\pi\epsilon\tau\epsilon\zeta\epsilon\psi\eta\ ,\ \kappa\alpha\iota\ \epsilon\pi\epsilon\tau\epsilon\zeta\epsilon\psi\epsilon\nu$ ; 1 Cor. xi. 6. *if a woman cover not herself, let her also be shaven*, i. e. it follows necessarily that she also be shaven, the one requires the other, as in Gr. writers also the imperative can often be expressed by *must*, comp. Matth. II. 1158.

In Ephes. iv. 26. (a quot. from Ps. iv. 5.) *ὀργιζέσθαι καὶ μὴ ἁμαρτάνετε*: the former imperative is to be interpreted permissively: *be angry* (I cannot prevent it), only do not sin, be angry without your (therein) sinning (*comp.* Markland *ad Eurip. Suppl.* v. 557.) *see* Theodoret *in loc.* Anger (at that which is unchristian) cannot be avoided, (even Christ was angry with the Pharisees and hypocrites), but it must not degenerate into sin. How the latter happens, the apostle intimates in the following words. Harless, who p. 432 rejects this interpretation, gives p. 435. one not essentially different, only more verbose.\* It is doubtful whether Mt. xxvi. 45. *καθεύδετε τὸ λοιπὸν* belongs here. Kypke, Krebs, Knapp and others take the words interrogatively: *do ye sleep on yet?* Thus considered, the usage of the language would scarcely justify the *τὸ λοιπὸν*. To deem it irony, with others, is inconsistent with the spirit of Jesus at that moment. Strengthened and calmed by repeated prayer, he returns the third time to his sleeping disciples; peace of mind induces mildness, and mildness, in my apprehension, excludes even the slightest sarcasm. I should therefore translate: *sleep then for the rest of the time, and take rest.* Jesus is composed and calm, needs not the disciples—feels not alone, although they sleep. But scarcely has he uttered these words, when he sees the traitor approach; hence the *ἰδοὺ ἤγγικεν* etc., which he seems to address to himself, then to the disciples *ὀργιζέσθαι* (which words Künzl has entirely misapprehended).

In Mt. xxiii. 32. the permissive use of the imperat., after what Fritzsche has remarked, seems to me unquestionable. Despairing of his contemporaries, Christ says: *now then fill up the measure (of the sins) of your fathers.* I see no reason for supposing irony here. Is Rev. xxii. 11. also to be understood ironically?

2. When two imperat. are connected by *καὶ*, the former sometimes expresses the condition (the supposition) under which the action denoted by the latter will take place (Matth. II. 1159.)†, e. g. Bar. 2, 21. *καίναται τὸν ὄμbron καὶ ἐργάσασθε τὸ βασιλεῖ—καὶ καθίσαιτε ἐπὶ τὴν γῆν*, Epiph. II. p. 368. *ἴχαι τοὺς τ. θεοῦ λογ. κατ. ψυχῆς σου καὶ χρεῖαν μὴ ἴχαι Ἐπιφανίου*, in the N. T. John vii. 52. *ἐρευνήσον καὶ ἰδε*, *comp.* in Latin the well-known *divide et impera*‡. But this construction is not chosen without reason in the N. T., *ἐρευνήσον* u. *ἰδε* expresses a stronger thought: *search and see* (convince thyself), search and you *must* arrive at the conclusion; the *ἰδεῖν* is not a mere possible consequence, but so necessarily connected with *ἐρευνᾶν*, that a command to search is at the same time a command to see, *comp.* Fritzsche *ad Mt.* p. 187.—1 Tim.

\* If Paul disapproved of every species of anger, he could not have mentioned its existence among Christians without expressing disapprobation, and even with silent approbation.

† Bornemann's quotations *ad Luc.* xxiv. 39. are of a different nature.

‡ This cannot be considered a real Hebraism, *see* Gesen. *Lehrgeb.* p. 776. Ewald *Krit. Gr.* p. 653.

vi. 12. ἀγωνίζον τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς (where the asyndeton is not without effect) is simply to be translated: *fight the good fight of faith, take hold of* (in and by this fight) *eternal life*. The ἐπιλαμβ. τῆς ζωῆς is not here represented (which it might be) as a consequence of the fight, but as the matter of the strife, and ἐπιλαμβ. means *not to attain, to obtain*. In 1 Cor. xv. 34. the same thought seems to be expressed by the two imperatives (once tropically, again literally).

Constructions like John ii. 19. λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρεῖσι ἡμέραις ἰσχυρῶς αὐτὸν, Jas. iv. 7. ἀντίστητε τῷ διαβόλῳ, καὶ φεύκεται ἀφ' ὑμῶν, Eph. v. 14. ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφανέσῃ σοι ὁ Χριστός, can be certainly explained in the same way as two imperatives connected by καὶ: *if you resist the evil, then will, etc.*: but this needs no grammatical remark, as such a use of the imperat. is altogether conformable to rule, and this lax connection of the two clauses is authorized in German also (and in Eng. Trs.) *Comp.* Lucian. *adv. ind.* c. 29. τοὺς κορυβίας τοῦτους ἐπισκεψέαι καὶ ὀφείλει, *dial. deor.* 2, 2. εὐχόμενα βαίνει καὶ ὀφείλει, *see* Fritzsche *as above*. It is entirely incorrect, when modern interpreters take the imperat. in John ii. 19. xx. 22. for the exact future, appealing to the Heb. in such passages as Gen. xx. 7. xlv. 18. (*Glass Philol. sacr.* I. p. 286.). Inasmuch as the command extends into the future, the future tense, as a general designation of future time may be substituted for the imperat., but the special form of the imperat. cannot, on the other hand, stand for the more general (the fut.). This would occasion confusion of language, and the practice alluded to above, like many others, is the result of the secluded study, not of a careful observation of human language. Olshausen has rightly interpreted John xx. 22. in opposition to Tholuck (and Künzi). On Luke xxi. 19. *see* Bornemann *Schol.* p. 129.

3. In Gr. usage the fut. is a milder mode of expressing commands and incitements than the imperat. (Matth. II. 1122. Bernhardy 378., *comp.* Sintenis *ad Plut. Themist.* p. 175.) Accordingly some will also interpret Mt. v. 48. ἵνα ὡς οὖν ὑμεῖς τέλειοι: *you will therefore* (I expect it of you) *be perfect*, *comp.* Xen. *Cyr.* 8, 3. 47.\*. But this requirement, an imitation of the words in Lev. xi. 46., might be designedly used as the future for the imperf. But in the O. T. passages containing legal requirements (*comp.* the quotations in Mt. v. 21. Acts vii. 37. xxiii. 5. Rom. vii. 7. xiii. 9., *comp.* also Heb. xii. 20., Fritzsche *ad Mr.* p. 524.), the future is rather stronger than the imperat.: *thou wilt not kill* (where the not killing is represented as a future fact, and consequently unalterable), i. e. thou shalt not kill. The imperat. is in itself as capable of being used in a milder sense (rather beseeching or advising) and in a severe

\* On the Lat., *see* Ramshorn *Gram.* p. 431.

one (commanding) as the future, and this will be denoted by the tone of voice. *Take away this stone*, may mean, either I beseech, or I command you to do it. *You will take away this stone*, is also either a command or a request, accordingly as it is expressed authoritatively or confidently.\* It is not to be forgotten that the fut. is always used in Hebrew, not the imperat., and it seems as if the fut. might have been generally used in a more intensive sense among the Hebrews than the imperat. See Ewald *krit. Gram.* p. 531. (See *Bib. Rep.* No. 29. p. 131.).

See Tholuck on Rom. vi. 14. which has been incorrectly reckoned here. The immediately following words, οὐ γὰρ ἵσται ἐπὶ νόμον ἀλλ' ἐπὶ χάριτι, in view of the doctrine of Paul, ought to have prevented *πυρενύσει* from being taken imperatively. See also Köllner in *loc.* The fut. ἀμαρτῆσομεν ver. 15. is manifestly related to this *πυρενύσει*.

4. The use of *ἵνα* with the aor. to express a command, exhortation, or wish, may be regarded as equivalent to the imperat., and a circumlocution for it: *ἵνα ἰδῶν ἐπιθῇς τὰς χεῖρας*, Eph. v. 33. ἡ γυνὴ ἵνα φοβῆται τὸν ἄνδρα (as also in Germ.: *dass aber die Frau den Mann fürchte*, let the wife fear the husband), perhaps also 2 Cor. viii. 7., and Gieseler (in Rosenm. Report. II. 145.) thus explains the more extended usage of John, as in John i. 8. οὐκ ἦν ἑαυτοῦ τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ *but he should bear witness to it*, ix. 3. 13. 18., etc. But an ellipsis of a verb always lies at the foundation of this construction, as among the Greeks before *ἔπος* (Lucian *dial. deor.* 20, 2. ἀπὸ οὗ καὶ *ἔπος* μὴ χαλαρήνῃς τῷ διαπο-  
τῇ αἰ νεικημέναι etc., Eurip. *Cycl.* 591. Aristoph. *Nub.* 824. Xenoph. *Cyrop.* 1, 3. 18. 1, 7. 3. Demosth. *Mid.* § 59. a.). So Mr. v. 23. *καγε-  
πάλει αὐτὸν πολλὰ λέγων* ὅτι τὸ θανάσιόν μου ἐσχάτως ἔχει ἵνα ἰδῶν ἐπιθῇς  
αὐτῇ τὰς χεῖρας, viz. *I entreat thee* (possibly *καταπαλῶ σε* or *δέχομαι σε*) or,  
as Fritzsche will, from ver. 22.: ἦκου *veni*, 2 Cor. viii. 7. *as ye abound*,  
etc. aim at this, that ye become distinguished (*hoc etiam agite, ut*).—  
Gal. ii. 10. is not peculiar, see Winer's comment. in *loc.* The passages  
of this sort in John must be so explained: John i. 8. *he was not himself  
the light of the world*, but appeared (*ἦλθεν* ver. 7.) *that he might bear  
witness*, ix. 3. *neither this man nor his parents have sinned*, but this  
happened *that might be manifest* etc., (comp. 1 John ii. 19.), xiii. 18.  
*I speak not of you all, I know those whom I have chosen*, but (to one  
my words will apply) *that might be fulfilled* etc., comp. John xv. 25.

\* In Gr. also in questions Vig. p. 453. (*will thou not allow me?*) the fut. is taken as stronger than the imperat. See Rost *Gram.* 639. Stallbaum *ad Plat. Sympos.* p. 18. Comp. Franke *de partic. neg.* I. p. 23.

Mr. xiv. 49., see Fritzsche *ad Mt.* p. 840.\* Stolz translates the above passage incorrectly: *in order that the Scripture might be fulfilled, one lifted up*, etc. On 1 Tim. i. 3. see § 64. II. 1. Only *ἵνα* is here peculiar to the N. T. usage: the Greeks use *ὥπως* instead, yet see Epictet. 23. *ὁ πτωχὸν κρίνισθαι σε θέλη (ὁ θεός) ἵνα καὶ τοῦτον εὐφρῶς ὑποκρίνη.* Arrian. *Epict.* 4, 1. 41. There may be reckoned here, (a) *ἵνα* with the indic. instead of the imperat. among the Byzantines, e. g. Malalas 13. p. 334. *ἡ θέλει με βασιλεύειν ὑμῶν, ἵνα πάντες Χριστιανοὶ ἴσῃτε*, 16. p. 404.— (b) the use of the subjunc. for the fut. in the declining Greek language. See Hase *ad Leon. Diac.* p. 291.

5. The distinction between the imperat. *aor.* and *pres.* is generally observed in the N. T. (Herm. *de emend. rat.* p. 219. and *ad Vig.* 746. comp. H. Schmid *de imperativi temporib. in ling. Græc.* Viteb. 1833. 4to.). (a) The imper. *aor.* denotes an action either quickly completed (transient), and which will be immediately commenced (Astruc *ad Plat. Polit.* p. 518. Schäfer *ad Demost.* IV. p. 488.) or an action to be performed but once, as Mr. ii. 9. *ἄρῃ σου τὸν κράββατον*, i. 41. *καθαρίσθητι*, i. 44. *σπαστὸν δεῖξιν τῷ ἱερῷ*, iii. 5. *ἔκτινον τὴν χειρὰ σου*, vi. 11. *ἐκτινάξαι τὸν χεῖρα*, ix. 43. *ἀπόκοπον αὐτῆν*, John ii. 7. 8. *γεμίσατε τὰς ὑδρίας ὕδατος* etc., xiii. 27. *ποιήσον τάχιον*, xiv. 8. *δείξον ἡμῖν τὸν πατέρα*, Acts i. 24. *ἀνάδειξον δὲ ἐξελέτω*, xii. 8. *περιβαλοὺ τὸ ἱμάτιόν σου*, 1 Cor. xvi. 11. *προπύματε αὐτὸν ἐν εὐχῇ*, Acts xxiii. 23. *ἵτοιμάσατε στρατιώτας διαπορεύουσιν* without delay make ready for marching (Mr. xiv. 15.). Besides Mr. ix. 22. x. 21. xiii. 28. xiv. 36. 44. xv. 30. Luke xx. 23. xxiii. 21. John ii. 8. 10. iv. 35. vi. 10. xi. 39. 44. xiii. 29. xviii. 11. 31. xx. 27. xxi. 6. Acts iii. 4. vii. 33. ix. 11. x. 5. xvi. 9. xxi. 39. xxii. 13. 1 Cor. xv. 34. xvi. 1. Ephes. vi. 13. 17. Tit. iii. 13. Philem. 17. Jas. ii. 13. iii. 13. 1 Pet. iv. 1. (b) The imperat. *pres.* denotes an action being now done, or continuing, or often repeated, e. g. Rom. xi. 20. *μὴ ἀνηγορεύεις* (which thou doest just now), xii. 20. *ὅταν πινῷ ὁ ἰχθύς σου, ψάμίζε αὐτόν*, xiii. 3. *θέλεις μὴ φοβεῖσθαι τὴν ἑξουσίαν; τὸ ἀγαθὸν ποίει*, Jas. ii. 12. *οὕτω λαλεῖτε καὶ οὕτω ποιεῖτε, ὡς δια νόμου ἐλευθερίας* etc., v. 12. *μὴ ὀκνέετε*, 1 Tim. iv. 7. *ταῖς βεβήλους καὶ γραφθεὶς μύθους παρακατοῦ*, comp. Jas. iv. 11. 2 Pet. iii. 17. 1 Tim. iv. 11. 13. v. 7. 19. vi. 11. 2 Tim. ii. 1. 8. 14. Tit. i. 13. iii. 1. 1 Cor. ix. 24. x. 14. 25. xvi. 13. Phil. ii. 12. iv. 3. 9. Eph. ii. 11. iv. 25. 26. vi. 4. John i. 44. vii. 24. xxi. 16. Mr. viii. 15. ix. 7. 39. xiii. 11. xiv. 38. So sometimes the imperat. *pres.* and *aor.* are connected in

\* In Rev. xiv. 13. also *ἡ ἀναπαύσονται* may be taken as Ewald does: *they shall rest*, properly, it is done, so that they may rest.

these different relations, e. g. John ii. 16. ἀζατε ταῦτα ἐντεῶθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου, 1 Cor. xv. 34. ἐκνήψατε δικαίως καὶ μὴ ἀμαρτάνετε, comp. Plat. rep. 9. p. 572. D. δις τοῖσιν πάλιν — — νῖον υἱὸν ἐν τοῖς τοῦτου αὐτῶν ἡδαις τετραμμένον. Τίθεις τοῖσιν καὶ ἐδ' αὐτὰ ἐκείνα περὶ αὐτὸν γυγνόμενα (Matth. II. 1128.) Lucian. dial. mort. 10, 14. καὶ οὐκ ἀπόθου τὴν ἐλευθερίαν — — μηδαμῶς, ἀλλὰ καὶ ἔχε ταῦτα, Eurip. Hippol. 478.

6. This distinction is not always observed, and especially does the imperat. aor. seem to be used, where the imp. present would have been most natural. This may be accounted for, if we reflect that it often depends entirely on the writer, whether he will indicate the action as happening in a point of time, and momentary, or as only commencing, or as continuing. So μένεται ἐν ἐμοί John xv. 4. Acts xvi. 15. etc. (with μένεται Luke ix. 4. 1 John ii. 28., μένει 2 Tim. iii. 14. μενέτω 1 Cor. vii. 24. etc.), 1 John v. 21. φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδωλῶν (similar 1 Tim. vi. 20. 2 Tim. i. 12., on the contrary 2 Pet. iii. 17. 2 Tim. iv. 15.), Heb. iii. 1. κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερεῖα τῆς ὁμολογίας ἡμῶν, Mr. xvi. 15. παρουθίντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον, John xiv. 15. τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε, comp. 1 Cor. vi. 20. 2 Tim. i. 8. ii. 3. iv. 8. Jas. v. 7. 1 Pet. i. 13. ii. 2. v. 2. The imperat. pres. and aor. of the same verb are thus connected in Rom. vi. 13. xv. 11. Where the text. rec. has the imperat. aor. in many passages, the Codd. vacillate, e. g. Rom. xvi. 17., as also in the Codd. of Gr. authors, these two forms are often interchanged, Elmsley *ad Eurip. Med.* 99. 222.

On the imperat. pres. after μὴ, see § 60, 1.

The imperat. perf. is used only where it is intended to express an action fully completed, and extending in its effects to the present time, as Mr. iv. 39. πεφίμωσο, see Matth. II. 1126. Herm. *de emend. rat.* p. 218.

#### § 45. Of the Infinitive.\*

1. The *infinitive* (the absolute or indefinite expression of the signification of the verb), placed in immediate grammatical construction with another verb (finite), is to be taken either as its object or subject. As

\* K. E. A. Schmidt on the *inf.* Prenzlau, 1823. 8vo. M. Schmidt *idem.* 1826. 8vo. Eichhoff *idem.* 1833. 8vo. Mehlhorn *Allg. Lit. Zeit.* 1833. Ergabl. n. 110.

subject (Matth. II. 1239.), e. g. in Mt. xii. 10. εἰ ἔστι τοῖς σάββασι θεῖον ἰσχυρῶς ἐκτελεῖν is it permitted to heal on the Sabbath (is the healing, etc. allowed?), xv. 26. οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων, 1 Thess. iv. 3. τοῦτό ἐστι δίδαγμα τοῦ θεοῦ — ἀπὸ τῆς πορνείας — ἀπὸ τῆς πορνείας (where δ ἀγιάσματος ὁμῶν precedes, which could have been expressed also by an infinitive, Mt. xix. 10. Luke xviii. 25. Ephes. v. 12. Jas. i. 27. Acts xxv. 27. Rom. xiii. 5. 1 Cor. vii. 26. Heb. ix. 27. If in such cases the infinitive itself has also a subject, it may be either a noun, adjective or participle, and is usually in the acc., grammatically belonging to the infinitive, e. g. Mt. xvii. 4. καλὸν ἔστω ἡμῶς ὥδε εἶναι that we should be here is etc., xviii. 8. καλὸν σοὶ ἔστω εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλόν, Heb. iv. 6. xiii. 9. John xviii. 14. 1 Cor. xi. 13. 1 Pet. ii. 15. Acts xxv. 27. xv. 22. *Comp. Matthiæ ad Eurip. Med.* p. 526. Yet, according to attraction frequently occurring in Gr. writers, the limiting noun may be in the dat., if the word in the leading clause to which it relates be in the dative, as in 2 Pet. ii. 21. κρείττον ἦν αὐτοῖς μὴ περιγεγεῖναι τὴν ἔδδον τῆς δικαιοσύνης ἢ ἐπιγνοῦσιν ἐπιστρεφῆναι, Acts xv. 25. (Var.) *comp. Thuc.* 2, 87. Philostr. *Apoll.* 2, 28. Demosth. *funer.* p. 153. A. 156. A. Xenoph. *Hier.* 10, 2. Matth. II. 1249. Bernhardt 359.

It may be further observed that, (a) The infinit. in this case has sometimes the article, viz. where it is intended to render the signification of the verb more strikingly prominent by giving it a substantive form (Matth. II. 1256.), e. g. 1 Cor. vii. 26. καλὸν ἀνδράφι τὸ οὕτως εἶναι, Gal. iv. 18. καλὸν τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε the being zealous in that which is virtuous is etc., Rom. vii. 18. xiv. 21., *comp.* 2 Cor. vii. 11. Phil. i. 21. 29. and Xen. *Mem.* 1, 2. 1. Diod. Sic. 5, 29. 1. 93.: in 1 Thess. iv. 6. such an infinit. with the article, is connected with others which have no article.\* (b) Where the subject is to be particularly specified, instead of the infinit. we find (as to the sense) a complete clause with ἰδὼν, εἰ, ἵνα, Mr. xiv. 21. καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη, 1 Cor. vii. 8. καλὸν αὐτοῖς ἔστω, ἰδὼν μείωσιν ὡς πέλω, John xvi. 7. συμφέγει ὑμῖν, ἵνα ἐγὼ ἀπέλθω. As to ἵνα, see below, 9., *comp.* Luke xvii. 7. This is in part the general character of the later popular language, which prefers circumstantiality, in part is owing to the Hellenistic complexion of the language. Yet similar constructions occur in Gr. authors, Isocr. *Nicocl.* p. 40. 46.

2. The infinitive denotes the *object* (predicate), where it makes up the necessary complement of the meaning of the verb, not only after θέλειν, δύνασθαι, σκοπεῖν, etc., but also after verbs signifying *to trust*, *to hope* (I hope to come, etc.), *to say*, *to affirm* (I affirm to have been there).

\* What Lipsius (*Krit. Biblioth.* 3. Jahrg. 1. B. p. 238.) has remarked on the infia. with and without the artic. is apparent from the general statement, that the infinit. without the artic. fulfils the office of a verb, with the artic. that of a noun.

The regular usage needs not to be proved out of the N. T., and therefore I shall only remark, (a) If the infinitive in such cases has its own proper subject different from that of the principal verb, it is put with all its qualifying words in the accus. (acc. with infin.), 1 Tim. ii. 8. *βούλομαι προσεύχεται τοὺς ἄνδρας*, 2 Pet. i. 15. 1 Cor. vii. 10., Acts xiv. 19. *νομίσαντες αὐτὸν τεθνάναι*. Yet a complete clause is more frequently formed with *ἵνα* after verbs, *to beseech, to command*, etc. (see n. 9.), with *ὅτι* after verbs *to say, to believe*, Mt. xx. 10. Acts xix. 26. xxi. 29. Rom. iv. 9. viii. 18., after *ἐλπίζω* always in the N. T. On the other hand if the infinit. and the principal verb have the same subject, the epithets are put in the nominative, Rom. xv. 24. *ἐλπίζω διαπορευόμενος διδάσασθαι ὑμᾶς*, 2 Cor. x. 2. *δύομαι τὸ μὴ παρῶν θαυμάσαι* (Philostr. *Apoll.* 2, 23.) Rom. i. 22. 2 Pet. iii. 14., which is an attraction, *comp.* Krüger *Grammat. Untersuch.* III. p. 328. The subject is not repeated in this construction. The acc. with infinitive can also be used in that case (although this is not frequent), Phil. iii. 13. *ἐγὼ ἑμαυτὸν οὐ λογιζομαι καταισχηφέναι*, Luke xx. 20. *ὑποκρινομένους, ταυτοὺς εἶναι*, perhaps also Ephes. iv. 22. (where, according to my opinion, ἀποδέσθαι ὑμᾶς depends on ἰδιδάξθητε), *comp.* Xen. *Cyrop.* 5, 1. 20. *νομίζοιμι γὰρ ἑμαυτὸν τοικεῖναι*, etc., 1, 4. 4. (*comp.* Poppo) *Anab.* 7, 1. 30. *Mem.* 2, 6. 35. Diod. Sic. 1, 50. Philoctr. *Apoll.* 1, 12. see Krüger *as above* p. 390. Yet in that place this construction is perhaps chosen on account of the antithesis (see Plat. *Sympos.* c. 3. and Stallbaum *in loc.*, *comp.* Krüger *as above* p. 386.) or for the sake of perspicuity: *I believe not, that I myself already*, etc. The later writers also construe thus where there is no contrast, *comp.* Heinechen *ad Euseb. H. E.* i. p. 118. (Plat. *Protag.* 346. B.): (b) After the verbs *to say (to affirm)*, *to believe*, the infinitive sometimes expresses, not that of which some one affirms, that it is, but that which ought to be (inasmuch as the idea of advising, demanding, or commanding, is rather implied in these verbs, see Elmsley *ad Soph. Œd. T.* p. 80. Matth. II. 1230.), e. g. Acts xxi. 21. *λέγων, μὴ περιτέμνουν αὐτοὺς τὰ τέκνα*, *he said, they ought not to circumcise their children* (he commanded them, not to circumcise their children), *comp.* Diog. L. 8, 2. 6., Acts xv. 24. *λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν λόγον*, *affirming, they ought to permit themselves to be circumcised*, etc., xxi. 4. *εἶπὶ Παῦλον λέγον μὴ ἀναβαίνειν εἰς Ἱερὺς*, *they said to Paul, that he should not go* (advised Paul not to go), etc. If the clause should be resolved into a direct address, the imperat. would be used here, *μὴ περιτέμνετε τὰ τέκνα ὑμῶν*. *Comp.* on this infinitive (which modern writers interpret by supplying *δεῖν*) Lobeck *ad Phryn.* p. 753. Butt. *ad Demosth. Mid.* p. 131. Engelhardt *ad Plat. Lach.* p. 81. *Jen. Litt. Zeit.* 1816. No. 231., Bernhardt 371. Bähr in *Creuser*



*Melet.* III. p. 88. In the N. T. however too many passages are referred to this head, Rom. xiv. 2. *ὁς μὲν πιστεύει φαγεῖν πάντα* means: *the one has the confidence to eat*, and the *may*. (the liberty) is implied in the *πιστεύειν*. In Rom. ii. 21. and Eph. iv. 22. the verbs *to proclaim* and *to be instructed*, on which the infinitives depend, denote according to their nature, that which is (and must be believed) as well as that which shall be (shall be done), and we say in the same manner: *they preached not to steal, you have been taught to give up*. Acts x. 22. *χρηματίζουσας* is found, which almost always is used of an instructing oracle, of divine counsel. Finally, if after the verb *to beseech* the infinitive must be translated by *may*, it lies already in the signification of these verbs in the particular context, 2 Cor. x. 2. *δοῦμαι τὸ μὴ παρῶν διαβῆσαι τῇ πεποιθήσει*, xiii. 7.\*—(c) The article is used before an infinitive of the object to make it a substantive and render it more strikingly prominent, Rom. xiv. 13. Acts iv. 18. Luke vii. 21. 1 Cor. iv. 6. 2 Cor. ii. 1. (*comp. above* p. 97.) viii. 10. Phil. iv. 10. (Herm. *ad Soph. Ajax*. 114.), especially in the beginning of sentences (Thuc. 2, 53. Xen. *Mem.* 4, 3. 1.) 1 Cor. xiv. 39. *τὸ λαλεῖν γλώσσαις μὴ παύεται* (*comp. Soph. Philoct.* 1241. *ὅς σε παύσει τὸ δέξασθαι*); in Phil. ii. 6. *οὐχ' ἀπαγγέλον ἡγήσατο τὸ εἶναί ἑαυτὸν θεῷ* the article with the infinit. forms the subject to the predicate *ἀπαγγέλον*, *comp.* Thuc. 2, 87. *οὐχὶ δικαίαν ἔχει τέμνασθαι τὸ ἐκφοβήσασθαι*, and Bernhardy 316.

The infinitive (in Luke most frequent) after *ἔγινετο*, is especially to be remarked, as in Mr. ii. 23. *ἔγινετο παρακαλεῖσθαι αὐτὸν accidit, ut transiret*, Acts xvi. 16. *ἔγιν. παιδίσκη τινα* — *ἀπαντῆσαι ἡμῖν*, xix. 1. *ἔγιν. Παῦλον διελθόντα* — *ἐλθεῖν εἰς Ἑφέσον*, xxi. 1. 5. xxii. 6. xxvii. 44. xxii. 8. 17. iv. 5. ix. 3. 32. 37. 43. xi. 26. xiv. 1. Luke iii. 21. vi. 1. 6. xvi. 22.† Here the clause with the infinitive must be considered as the subject of *ἔγινετο*, as after *συνέβη* (see immediately below) and in Lat. after *sequitur est*, *apertum est*, etc. (Zumpt *Gram.* 505.): *it happened (that) Jesus went through*, etc., literally, *the passing along of Jesus happened*. The construction therefore is correctly conceived in the Greek, although the frequent use of *ἔγινετο* with the infin. instead of the historical tense of the verb is an imitation of the Hebrew *וַיְהִי*. In the Greek *συνέβη τὸν πόλεον* — *εἶναι πορεύουσιν* is grammatically parallel, Diod. Sic. 1, 50.

\* In 2 Cor. ii. 7. *χαρίζεσθαι καὶ παρακαλεῖσθαι* are not to be understood of that which is done, but of that which should be done. Here *ἂν* is not to be supplied, but the clause with *καὶ* continues to have an effect upon these infinitives: the reproach is sufficient—in order that on the contrary you now forgive him, etc.

† The same construction is followed in Acts xxii. 17. *ἔγινετό μοι ὁπορεύεσθαι εἰς Ἱερουσ.* — *γενέσθαι μὲν ἐν Ἱερουσ.*, where the infinit. might as well have depended on *μοι ὁπορεύ.* (*accidit mihi*), and perhaps would, if the writer had not been led off from the construction begun by the intervention of a genit. absol.

3, 22. 39. Demosth. *adv. Palycl.* p. 709. and many others, especially in Polyb. (also 2 Macc. iii. 2), also once in Acts xxi. 35., see the germ of this construction in *Theogn.* 639. πολλάκι — γόγγυται ἐξέειν ἐξγ' ἀνδρῶν, with which Mt. xviii. 13. best corresponds.

The use of the acc. with infin. is not proportionally frequent in the N. T.: a clause with *ὅτι* is more common (see Wahl II. 19.), after the manner of the later (popular) language, which expands the contracted constructions and prefers more circumstantiality and definiteness. Hence in Latin *ut* where the (more ancient) language used the acc. with infin., and especially *quod* after *verba sentiendi* and *dicendi*, which becomes more frequent in the epoch of the declining Latin language (principally in the provinces out of Italy). The more concise construction in German *er sagte, ich sey zu spät gekommen* (he said, I had come too late) is more extended in the language of the common people: he said, *that* I had come too late. It must not be overlooked in regard to the N. T. that, after verbs of *speaking*, the very words of the speaker are quoted, (see Wahl. II. 18.), according to the perspicuous mode of representation which characterizes the oriental idiom.

3. The infin. (without respect to the grammatical relation of the object) can be added to several words or whole clauses for the sake of more precision (where we say *to*, *in order to*) and forms in that case very lax constructions (a) Luke viii. 8. ἔχον ὧτα ἀκούειν, 1 Cor. ix. 5. ἔχομεν ἱερούσαν γυναῖκα περιάγειν\*, 2 Tim. i. 12. δυνατὸς ἦν τὴν παραθήκην μου φυλάξαι, 1 Pet. iv. 3. ἀρετὸς ὁ χρένος τοῦ βίου — κατεργάσασθαι (like ἀρετῇ with infin.), Heb. iv. 1. vi. 10. Luke ii. 1. 1 Cor. vii. 39. 1 Pet. i. 5. Acts xiv. 5. *comp.* Ast *ad Plat. Legg.* p. 117. Matth. II. 1237. Bernhardt p. 361. Infinitive with the accusative of the subject Rom. xiii. 11. ὡς ἡμᾶς ἡδὴ ἐξ ὕπνου ἐγερθῆναι *comp.* Soph. *Ajac.* 245. (241.). (b) Mr. vii. 4. ἀπαράβον κρατεῖν *which they have agreed to observe*, Mt. xxvii. 34. ἰδὼσαν αὐτῷ πικρὸν ἔξος (*comp.* Apollod. 1, 1. 6. Thuc. 4, 36. Isocr. *Trapez.* p. 862. Lucian. *Asin.* 43. *Necyom.* 12. Diog. L. 2, 6. 7.) (c) Heb. v. 5. οὐχ ἰαυτὸν ἰδόξασι γενηθῆναι ἀρχιερεῖα, Col. iv. 6. ὁ λόγος ἡμῶν — ὅλατι ἡγευμένους, εἰδέναι πῶς δεῖ ἡμᾶς etc. *to know* or *that you know*, Rev. xvi. 9. οὐ μετενόησαν δοῦναι αὐτῷ δόξαν, 2 Cor. ix. 5. ἐνὰ προέδωσι εἰς ἡμᾶς καὶ προκαταστήσωσι τὸν προκαταγγελημένην εὐλογίαν ἡμῶν ταύτην ἰσοίμην εἶναι etc. *that the same might be ready*. This subjunctive infin. is used most frequently of the *design* or *object* (in order

\* τῷ is not to be supplied here (Haitinger in *Act. Monac.* III. 301.); it is properly used when the infinit. is exepexegetical. This twofold construction is represented somewhat differently by Matth. II. 1235. So in Lat. Cic. *Thuc.* 1, 41. *tempus est latere*, *comp.* Ramshorn p. 423, otherwise *abundi*. See Stallbaum *ad Plat. Phil.* p. 213. *ad Euthyphr.* p. 107. (As in Luke i. 9. we have ἔλαχε τοῦ θυμίσκου, so in Demosth. c. *Neser.* p. 517. C. λαγχάνει βουλεύειν).

to) Mt. ii. 2. ἡλθομεν προσκυνῆσαι αὐτῷ in order to adore him, 1 Cor. i. 17. x. 7. Mt. xi. 7. xx. 28. Luke i. 17. John iv. 15. Col. i. 22. (Plat. Phæd. p. 96. A.) Mr. iii. 14. Heb. ix. 24. Acts v. 31. John xiii. 24. νέεαι τοῦτο Σίμων Π. π υ θ ε σ θ α ι (comp. Diod. Sic. 20, 69.) also belongs here, and in Rev. xxii. 12. the infin. ἀποδοῦναι is according to the sense connected with ἔρχομαι. See Matth. II. 1234. Ellendt *ad Arrian. Alex.* I. p. 259. Held *ad Plut. Timol.* p. 410. Such a relation is sometimes more clearly designated by ὥστε before the infinit. Luke ix. 52. Mt. xxviii. 1., which particle, e. g. in Mt. x. 1. was necessary for a more pliant construction. On Mr. xxvii. 1., where the interpretation of Fritzsche is very forced, comp. Strabo 6, p. 324. and Schäfer *ad Bos. Ellips.* p. 784. *ad Soph. Œd. Col.* p. 525. Matth. II. 1232. In the Byzantines especially ὥστε is very common instead of the mere infin. e. g. Malala p. 385. ἐβουλεύσατο ὥστε ἐκβαλεῖν τὴν πενθεράν p. 545. Comp. also Heinichen *ind. ad Euseb.* III. p. 545. Euseb. H. E. 3, 28. offers a parallel with Luke: εἰσελθεῖν πότι ἐν βαλανίῳ ὥστε λούσασθαι. This extended application of the particle in the later language should be rather recognised in the N. T. than to suppose it an involved construction. (After the verbs to go, to send the participle (fut.) is more frequently used by the Greek writers).

Among the Greeks the use of an expegetical infinit. is yet more extended, and often very loosely connected with the sentence, see Schäfer *ad Soph.* II. 324 *ad Eurip. Med.* 121. Jacob. *ad Lucian. Toxar.* p. 116. Held *ad Plut. Æm. Paul.* p. 185. Matth. II. 1235. Such a lax infin. is found only a few times in the N. T. Acts xv. 10. τί κινεῖς τὸν θεὸν ἐπεὶ εἰ ν α ι, ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, and with the art. Phil. iv. 10. ὅτι ἤδη ποτὶ ἀνιδάλετε τὸ ὅτι ἐξ ἐμοῦ φρονεῖν; this infin. must be resolved by ὥστε, see Herm. *ad Soph. Ajac.* 114., *ad Philoct.* p. 223. If we read in 1 Thess. iii. 3. with the better Codd. τὸ μηδὲνα σάινεσθαι, the infin. is probably to be considered dependent on παρακαλεῖσθαι and as an expletive of περὶ τῆς πίστεως: in order to encourage you, that no one waver, i. e. should waver, see Matth. II. 1262.

Ὅστε with infin. in a clause expressing design, end, needs little remark, as the infin. in such a case is properly expegetical and can also be used without ὥστε. Herm. *ad Vig.* p. 998. On ὥστε with indicat. see § 42. note 1. Ὅς with infin. (except the formula ὡς ἐπος εἰπὲν Heb. vii. 29. see Matth. II. 1265.) is found only in Acts xx. 24. οὐδενὸς λόγον ποιῶμαι, οὐδὲ ἔχω τὴν ψυχὴν μου τιμῆν ἑμαυτῷ, ὡς τ ε λ ε ῖ σ α ι τὸν δεῶ μου μετὰ χάρις, where Stolz had no need to insert a negative. In Heb. iii. 11. iv. 8. an O. T. quotation (where וְכֵן corresponds) it occurs with the indicative (in the signification so that, therefore); but in both passages it might without this parallel mean as, and this signification is to be received in Mr. iv. 27.

4. The infinitive rendered decidedly a noun by means of the article, is also found in the oblique cases, and in the N. T. (more frequently than

in the Gr. writers) it usually appears as a *genitive*, (*a*) dependent on nouns, and verbs, which also elsewhere govern this case: 1 Cor. ix. 6. *οὐκ ἔχομεν ἰξουσίαν τοῦ μὴ ἐργάζεσθαι*; 1 Pet. iv. 17. *ὁ καιρὸς τοῦ ἀξέσθαι τὸ κρίμα* etc., Acts xiv. 9. *πίστιν ἔχει τοῦ σωθῆναι*, xx. 3. *ἰγένετο γνώμη τοῦ ὑποστρέφειν*, Luke xxiv. 25. *βραδεὶς τῇ καρδίᾳ τοῦ πιστεύειν*, Acts xxiii. 15. *ἱταμοὶ τοῦ ἀνελκεῖν* (Septuagint Ezek. xxi. 11. 1 Macc. v. 39.); Luke i. 9. *ἔλαχε τοῦ θυμιάσαι* (1 Sam. xiv. 47.) 2 Cor. i. 8. *ὥστε ἔλασσεσθαι ἡμᾶς καὶ τοῦ ζῆν*, 1 Cor. xvi. 4. *ὡς ἂν ἔξιον τοῦ καμῖ πορεύεσθαι* if it be worth while for me to go. *Comp.* 1 Cor. x. 13. Acts xv. 23. xxiii. 15. Luke xxii. 6. Phil. iii. 21. 2 Cor. viii. 11. Rom. vii. 3. xv. 23. Heb. v. 12. (Septuag. Gen. xix. 20. Ruth ii. 10. Neh. x. 29. Judith ix. 14.). Passages from Greek writers *see* in Georgi *Vind.* p. 325. Matth. II. 1256. (They frequently insert several words between the article and the infin., which is not done in the N. T. because of the simplicity of its diction, Demosth. *funcubr.* p. 153. A. 154. C.) *Comp. above*, 3. note. Sometimes the Codd. vacillate between the infinitive with and without τοῦ, Rev. xiv. 15.

Here belong also Luke i. 57. *ἐκλήσθη ὁ χρόνος τοῦ γενεῖν αὐτήν*, ii. 22. *comp.* Septuagint Gen. xxv. 24. xlvii. 29., as the writer conceived of the genitive as directly dependent on χρόνος. In the Hebrew it is somewhat different, viz. infinit. with *ל*, *see* Ewald 621.

(b) In reference to whole clauses, in order to express *design* (*see* Valcken. *ad Eurip. Hippol.* 48. Ast *ad Plat. legg.* 1, 56. Schäfer *ad Demosth.* II. 161. V. 379. Ellendt *ad Arrian. Alex.* 1. p. 339. Matth. II. 1256.) where the ancient philologists supply *ἵνα* or *ἵνα*: Acts xxvi. 18. *ἀνοίξει ὀφθαλμοὺς αὐτῶν τοῦ ἐπιστρέφαι ἀπὸ σκοτὸς εἰς φῶς*, xviii. 10. *οὐδεὶς ἐπιθήσεται σοὶ τοῦ κακῶσαι σε*, Mr. iv. 3. *ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν* (where only two Codd. omit the article), Luke xxii. 31. *ἐξηγήσατο ἡμᾶς τοῦ συνιᾶσαι ὡς τὸν σῖτον*, Heb. x. 7. *ἰδοὺ ἤρω — τοῦ ποιῆσαι*, 1 Cor. x. 13., with the negation Rom. vi. 6. *ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μὴ εἶναι quo minus*) *δουλεύειν τῇ ἁμαρτίᾳ*, Acts xxi. 12. Jas. v. 17. Luke xxiv. 29. Acts x. 30. Ephes iii. 17. Col. iv. 6. Heb. xi. 5. This mode of construction is particularly common in the writings of Luke and Paul. But Gr. prose writers also, especially since the time of Demosth., afford a multitude of parallel examples, and this use of the genit. results so manifestly from the primary idea of this case itself (Bernhardy *Synt.* 174.), that neither ellipsis nor Hebraism can be found in it. *Comp.* Xen. *Cyrop.* 1, 6. 40. *τοῦ δὲ μηδ' ἐντεῦθεν διαφεύγειν, σκοποὺς τοῦ γυρομένου καθίσταται*. Plat. *Gorg.* p. 457. E. *φοβοῦμαι οὐκ ἐκλέγχειν, σε, μὴ με ἐκλάβῃς οὐ πρὸς τὸ πρῶγμα φιλοσυκοῦντα λίγειν, τοῦ καταφανὲς γινίσθαι* etc. 1, 3. 9.

Strabo 25. 717. Demosth. *Phorm.* p. 603. B. Isocr. *Ægin.* p. 932. Plato *Gorg.* p. 457. E. Thuc. 1, 23. Heliod. *Æth.* 2, 8. 88. 1, 24. 46. Dion. Hal. IV. 2109. Arrian. *Alex.* 2, 21. 3, 25. 4. and 26. 12. Liban. *oratt.* p. 120. B.

The infinit. of design is found also in Phil. x. 4., where τοῦ γνῶναι is connected with verse 8., and is a resumption of the thought there expressed. (In the Septuagint this infinit. occurs in the same way, *comp.* Gen. xxxv. 16. xxxviii. 9. xliii. 17. Judg. v. 16. ix. 15. 52. x. 1. xi. 12. xv. 12. xvi. 5. xix. 3. 8. 15. xx. 4. Ruth i. 1. 7. ii. 15. iv. 10. Neh. i. 6. 1 Sam. iii. 28. ix. 13. 14. xv. 27. 1 Kings xiii. 17. Judith xv. 8. 1 Macc. iii. 20. 39. 52. v. 9. 20. 48. vi. 15. 26. Joel iii. 12.) Infinitives with and without τοῦ are connected in Luke ii. 23.

The use of the infinit. with τοῦ after verbs signifying to be distant from, to detain, to hinder, is different, and, nearly allied to the genitive sense, is to be referred to (a) above, as these verbs are naturally and regularly followed by the genit. of a noun: Rom. xv. 22. ἐνιχοπτόμεν -- τοῦ ἰδεῖν, Luke iv. 42. καὶ εἶχον αὐτὸν τοῦ μὴ πορεύεσθαι (*comp.* Isocr. *ep.* 7. ἀπείκειν τοῦ τιναῖς ἀποκτείνειν, Xen. *Mem.* 2, 1. 16.), Acts x. 47. μήτε τὸ ὄδωσ κωλύσαι δύναται τις τοῦ μὴ βαπτισθῆναι τούτους, xiv. 18. μόλις παύειν τοὺς ὄχλους τοῦ μὴ δύνειν αὐτοῖς (*comp.* παύειν τινα τινοῦς and παύεσθαι infinitive with τοῦ Diod. Sic. 3, 33. Phalar. *ep.* 35., also ἡσυχάζειν τοῦ ποιεῖν Malalas 17. p. 417.), xi. 17. οὐ γὰρ ὑπεστεύλαμην τοῦ μὴ ἀπαγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ θεοῦ (*comp.* ver. 20.), 1 Pet. iii. 10. παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ πικροῦ καὶ χεῖλη αὐτοῦ τοῦ μὴ λαλῆσαι δόλον, Luke xxiv. 16. (Sus. 9. Gen. xxix. 35. 3 Esr. ii. 24. v. 69. 70. Act. Thom. § 19. Protev. *Jac.* 2. a.). Perhaps also φεύγειν and ἐκφεύγειν τοῦ ποιῆσαι would be best so interpreted (like φεύγειν τινοῦς), Xen. *Anab.* 1, 3. 2., *comp.* Bernhardy p. 356.

In Rom. i. 24. καγίδωκεν αὐτοὺς ὁ θεὸς -- εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς, the infinit. depends immediately on the noun ἀκαθαρσ., and the omission of τὴν before ἀκαθ. is not singular (xv. 23. 1 Cor. ix. 6.); the genit. denotes that in which the ἀκαθ. consisted: *commisit impuritati, tali, quæ cernebatur in cel.* (with which Thuc. 7. 42. may be compared). So also Rom. viii. 12. as Fritzsche *ad Matth.* p. 844. has shewn. Finally, in Luke i. 73. τοῦ δοῦναι is most naturally connected with ὄρεον.

It soon became usual to employ this construction in a looser sense, not only (a) after verbs of (*beseeching*)\*, *commanding* (which is parallel to πελέειν ἵνα), *concluding*, in which instrumental design is implied: Acts xv. 20. πρίνω -- ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι to send to them the command to withhold themselves, Luke iv. 10. τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι, (otherwise Fritzsche *ad Matt.* p. 847.) 1 Cor. vii. 37. (where it is harsh to consider the words καὶ τοῦτο -- αὐτοῦ as an in-

\* *Comp.* Malalas *Chron.* 14. p. 357. ἠτίεσθε ἢ Ἀλγυστα τ. βασιλ., τοῦ πατρίθι ἐν εἰς τ. ἀγ. τοπω, 18. p. 461.

intermediate clause, and make τοῦ τηρ. dependent on ἔξουσ.), Acts xxvii. 1. *comp.* Ruth ii. 9. 1 Kings i. 85. 1 Macc. iii. 31. v. 2. ix. 69. Malal. *Chron.* 17. p. 422. 18. p. 440. 458. Ducas p. 201. 217. 339. Fabric. *Pseudepigr.* I. 707. *Vit. Epiph.* p. 346.—(b) but also for epexegetis, where an infinit. with or without ὥστε could be used, and the signification of the genitive is lost in the mingling of the result and the design. So very frequently in the Septuag. (᾽ with the infinit. denotes both design and result; of εἰς with the infinit. *see afterwards*). From the N. T. *comp.* Acts vii. 19. οὗτος κατασοφισάμενος — — ἐπάκουσε τοὺς πατέρας ἡμῶν τοῦ ποιεῖν ἰσθῆτα εὐὰ βεβίη etc., (where it would be very forced to take τοῦ ποιεῖν for a genit. partit.), yet more barbarous iii. 12. ὡς πεποιηκόσι τοῦ περιπατεῖν αὐτόν (1 Kings xvi. 10.). In these passages I cannot approve of Fritzsche's interpretation (*ad Matt.* p. 846.), for on this plan many passages of the Septuag. either could not be interpreted at all, or in a very forced manner. The following may be compared: Jos. xxii. 26. εἶπαμεν ποιῆσαι οὕτω τοῦ οἰκοδομῆσαι, 1 Kings xiii. 16. οὐ μὴ δύναμαι τοῦ ἐπιστρέψαι (1 Macc. vi. 27.), xvi. 19. ὑπὲρ τῶν ἀμαρτιῶν αὐτοῦ, ὡς ἐποίησε τοῦ ποιῆσαι τὸ ποιεῖν etc. viii. 16. ἦλθεν ἐπὶ τὴν καρδίαν σου τοῦ οἰκοδομῆσαι, Judith xiii. 12. ἐσκόμβασαν τοῦ καταβῆναι, xiii. 20. ποιήσαι σοι αὐτὰ ὁ θεὸς εἰς ἔλεος αἰώνιον τοῦ ἐπιστρέψασθαι σε ἐν ἀγαθοῖς, 1 Macc. vi. 59. στήσωμεν αὐτοῖς τοῦ πορεύεσθαι τοῖς νομίμοις, Ruth i. 16. μὴ ἀπάντησαί μοι τοῦ καταλιπεῖν σε, Joel ii. 21. ἐμεγάλυνε κύριος τοῦ ποιῆσαι.

How manifold the use of the infinit. with τοῦ is in the Septuag. may be seen by the following passages, which can be easily classified, and shew, some more and some less clearly, the relation denoted by the genitive: Gen. xxvii. 1. xxxi. 20. xxxiv. 17. xxxvi. 7. xxxvii. 18. xxxix. 10. Exod. ii. 18. vii. 14. viii. 29. ix. 17. xiv. 5. Jos. xxiii. 13. Judg. ii. 17. 21. 22. viii. 1. ix. 24. 37. xii. 6. xviii. 9. xxi. 3. 7. 1 Sam. vii. 8. xii. 23. xiv. 34. xv. 26. 1 Kings ii. 3. iii. 11. xii. 24. 3 Est. i. 33. iv. 41. v. 67. Judith ii. 13. v. 4. vii. 13. Ruth i. 12. 18. iii. 3. iv. 4. vii. 15. Ps. xxvi. 13. So also Philo *ad Act. Thom.* p. 10. Such an infinit. in the Byzantines is not unfrequent, e. g. Malalas 18. 452. 18. 491. *comp. index to Ducas* pag. 639., where p. 320. even occurs εἰ βούλεται τοῦ εἶναι φίλος, *comp.* p. 189., and p. 203. δύναται τοῦ ἀνταποκρίσθαι. In this use of the τοῦ must be acknowledged an excess of the declining (Hellenistic) Greek, unless we prefer to explain it as an involved construction. This mode of speech seems to have become with the Hellenists an imitation of the infinit. with ᾽ in its numerous relations; and as happens in customary, established forms, they no more conceived it in the sense of the genitive.\* It is besides analogous to the manner of the

\* In *Æsop.* 172. *de Fur.* occurs ἰμῶν, ἐπὶ τοῦ καταβῆναι ταύτην, where Schäfer, adverting only to the use of the genit. infin. in 4. (b), would reject the τοῦ.

Byzantines, who place *ὥστε* before the infinitive after such verbs as *ἀπαγγέλλειν*, *βουλεύεσθαι*, *δοκεῖν* etc., see *Index* to Malalas ed. Bonn.\*

In Rev. xii. 7. *ἐγένετο πόλεμος ἐν τῷ οὐρανῷ* — — *Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ τοῦ πολεμήσαι* (where others have the connection *ἐπολέμησαι*), the construction is one which I cannot explain, unless *δ Μιχ. καὶ οἱ ἄγγ. αὐτοῦ* is to be considered an unapt parenthesis, which rendered it necessary for the author again to supply the *ἐγεν.* πόλεμος and the phrase *τοῦ πολ.* I think Fritzsche's interpretation (*ad Matth. Exc.* 2. p. 844.) artificial, and it is certainly very difficult with Lücke (*Einleit. in d. Offenb. Joh.* p. 216.), from *ἐγένετο* to supply *ἐγένοντο* (*appeared, came*) to *δ Μιχ.* etc.—In Acts x. 25. the *τοῦ* is probably to be rejected, as in many good Codd. However *ἐγένετο τοῦ εἰσιλθεῖν* would be a verbatim translation of the Heb. *וַיָּבֹא*, see Gesen. *Lehrgeb.* Yet as the LXX. themselves do not translate this phrase so literally, it is much less to be expected in Luke. In Luke xvii. 1. *ἀνένδεκτόν ἐστι τοῦ μὴ εἰθεῖν τὰ σκάνδαλα* some Codd. omit the *τοῦ*. If genuine, the genitive probably proceeds from the idea of distance or exclusion, which is implied in *ἀνένδεκτ.* *Comp.* p. 256.

5. The *dative* of the infinit. indicates the *cause* (which idea already belongs to this case, see § 31, 3. c.) *Matth. II. 1258. Schäfer ad Demosth. II. 163. 2 Cor. ii. 12. οὐκ ἔσχηκα ἀνεῖν ἐν πνεύματί μου τῷ μὴ εἶναι τίτον, comp. Xen. Cyrop. 4, 5. 9. Demosth. funebr. p. 156. B. ep. 4. p. 119. B. Achill. Tat. 5, 24. Lucian. Abdic. 5. Diog. Laert. 10, 17. Himer. 4, 2. Joseph. Antt. 14, 10. 1. Agath. 5, 16. This infinit. in 1 Thess. iii. 3. must be taken as implying the *design*, *τῷ μὴ εἶναι σαίεσθαι ἐν ταῖς θλίψεσι* in order that no one be shaken, as if for the not being shaken (Schott in *loc.*), which is subordinate to the *εἰς τὸ στηρίζαι* and therefore not again expressed in this form. In Gr. however no such dat. infinit. occurs, and it ought probably to be read as good Codd. have it, *τὸ μὴδ. σαιν.* See above, 3.*

6. In oblique cases the infinit. is often connected with *prepositions*, especially in historical style (in the N. T. rather more frequently than in Gr. authors), in which case the article is never omitted.† *Mt. xiii. 25. ἐν τῷ καθεύδειν τοὺς ἀνθρώπους during the sleeping of the people* (whilst the people slept) *Gal. iv. 18., Luke i. 8. Acts viii. 6. ἐν τῷ ἀκούειν during the hearing*, i. e. as, because they heard (*Xen. Mem. 2, 1. 15.*), *Acts iii. 26. ὑπολογύοντα ὑμᾶς ἐν τῷ ἀποστρέφειν etc. by the turning away; 1 Cor.*

\* The Greeks themselves could apprehend this infin. as a genitive after such verbs as *δύναμαι*, *βίβω*, etc. in as much as the action expressed by the infinit. is dependent on the principal verb, as a part of the whole.

† *Comp. Theodoret. III. 424. ἀπὸ κρυβῆναι τὸ ἥμα, IV. 851. παρὰ συγκαλεσθαι.* It occurs sometimes in the Greek prose writers (Bernhardy 353. Kühner II. 352.).

x. 6. εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς παύων in order that you may not be, (Xen. *Cyrop.* 1, 4. 5. *Anab.* 8, 20.); 2 Cor. vii. 3. ἐν τοῖς χαρδαίαις ἡμῶν ἵστα εἰς τὸ συναποθανεῖν etc. even to dying with you, so that I would die with you; 2 Cor. viii. 6. εἰς τὸ παρακαλῆσαι ἡμᾶς Τίτον so that we besought Titus (properly, to the beseeching etc. comp. Xen. *Anab.* 7, 8. 20.)\*, Heb. xi. 3.; Heb. ii. 16. δὲ ἀπὸ πάντος τοῦ ζῆν through the whole life, Phil. i. 7. δὲ ἀπὸ τοῦ ἔχειν με ἐν τῇ χαρδίᾳ ὑμᾶς because I have you etc. Acts viii. 11. xviii. 2. Heb. vii. 23. (Xen. *Cyrop.* 1, 4. 5. *Mem.* 2, 1. 11. Strabo 11, 525. Polyb. 2, 5. 2.); Jas. iv. 15. ἀντὶ τοῦ λέγειν ὑμᾶς instead of your saying (Xen. *Apol.* 8.); Mt. vi. 8. πρὸ τοῦ ὑμᾶς αἰτῆσαι before you ask Luke ii. 21.; Mt. vi. 1. πρὸς τὸ θεωθῆναι αὐτοῖς in order to be seen of them, 2 Cor. iii. 13. 1 Thess. ii. 9., μετὰ with acc. Mt. xxvi. 32. μετὰ τὸ ἔγειθῆναι με after my rising (resurrection), when I shall have been raised, Luke xii. 5. Mr. i. 14. (Herodian. 2, 9. 6. 3, 5. 12.; εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν 2 Cor. vii. 12.) Thuc. 1, 45. Demosth. *fun.* p. 516. A. B. Herod. 3. 32.

By Paul, design is very frequently expressed by the infinit. with πρὸς or εἰς, although the author of the *Epistle to the Hebrews* in such cases prefers a nom. derivat. See Schulz on *Epist. to Heb.* p. 146.

The infinit. with πρὶν or πρὶν ἢ (Reitz *ad Lucian.* IV. 501. ed. Lehm.) may be considered as a nominal infinit., for John iv. 40. πατάβῃ πρὶν ἀποθανεῖν τὸ παιδίον μου is equivalent to πρὸ τοῦ ἀποθ. etc. This particle is used not only of a future event (Matth. II. 1200.) Mt. xxvi. 34. (Acts ii. 20.), but also of a past (Xen. *Cyrop.* 3, 3. 60. *Anab.* 1, 4. 13. Herodi. 1, 10. 15.) in connection with preterites Mt. i. 18. Acts vii. 2. John viii. 58., yet it stands with infinit. aorist. As to πρὶν ἢ comp. Herod. 2, 2. 4, 167. *Æl.* V. H. 10, 16.

7. The infinit. is used for the imperat. except in antiquated and epic style (therefore in prayers Bremi *ad Demosth.* p. 230. comp. also the ancient formula of salutation χαίρειν — in oracles Herm. *ad Vig.* p. 743. Siebelis *ad Pausan.* 9, 18. 4. and in laws Ast *ad Plat. legg.* p. 71.), in prose (designedly) only in vivacious, impassioned style, or one which is imperative (see Herm. *ad Soph. Œd.* T. 1057. Poppo *ad Thuc.* I. I. p. 146. *ad Cyrop.* p. 309. Schäfer *ad Demosth.* III. 530.; more frequently in Plat. see Heindorf *ad Plat. Lys.* p. 21. Ast *ad Polit.* p. 552. Bernhardt p. 358.). In most of those passages in the N. T., where the use of the infinit. for the imperat. has been considered too much extended (Georgi *Hierocr.* I. I. 58. adduces entirely inappropriate examples), the

\* The rendering of the infin. with εἰς by so that cannot be objectionable, as εἰς is employed in expressing both the design and the result. Comp. Eurip. *Bacch.* 1161. *Trac.* 1219.



form taken for infinitive is the optative 1 Thess. iii. 11. 2 Thess. iii. 5. ii. 17. 1 Pet. v. 10. 2 Cor. ix. 10. (var.); in other places however the right construction was overlooked by the interpreters. In Rom. xii. 15. there is a variation in the structure (see verses 9. 10. — 13. 14. 15. 16. 17.) comp. Arrian. *Alex.* 4, 20. 5., and the infinit. is used no more for the imperat. than ver. 7. ὁ διδάσκων nom. for διδασκαλίαν. Luke ix. 3. the μήτε — χιτῶνας ἔχειν, as this negation shows, is not parallel with μηδὲν αἰετοῦ (then it ought to be μηδέ — ἔχ.), but with μήτε βῆθ. etc., and the writer has mingled two different constructions, see Bornemann in *loc. comp.* § 64. III. 1. He could also write in the preceding εἰς πρὸς αὐτοὺς μηδὲν αἰετοῦ εἰς τ. ὁδ., μήτε βῆθον — — ἔχειν to take nothing for the way, to have neither staff nor etc. (as also in the parallel passage Mr. vi. 8. a variation of the structure is to be seen). And in such addresses consisting of several members, (also in Arrian. *Alex.*) the imperat. and infinit. are immediately connected, e. g. 4, 20. 5. οὐ τὸν μάλιστα φέλας ξόν τῇ ἀρχῇ· εἰ δὲ δὴ — — σὺ δὲ — — παρὰ δούνας 5, 23. 12. see Ellendt *ad Arrian. Alex.* I. 167. (Jacobs *ad Achill. Tat.* p. 799.). In Rev. x. 9. δοῦναι depends on λέγων (*commanding*), as in Col. iv. 6. εἰδέναι οὐ ἄρατι ἡγευμένος, see above, 3. Phil. iii. 16. κλην εἰς δὲ ἰφθάσαμεν, εἴ αὐτῷ σφοδρῶς εἶναι may be quoted here with more propriety; the infinit. would not be inappropriate in a precise and powerful admonition (Apostolic command), and could be justified here as well as sometimes in Plato. I consider this interpretation of the passage, and my own (*Gram. Excurs.* p. 115.) preferable to that of Fritzsche (*dissertatt in epp. ad Corinth.* II. p. 92.).

8. The well known distinction between the infinit. pres. and aor., as well as the infinit. aor. and fut. (Herm. *ad Vig.* p. 771.) is very evidently observed in the N. T. The infinit. aor. is used: (a) in the *narrative* style after a preterite, on which it depends (according to the parity of the tenses which is particularly observed by the Greeks, see Schäfer *ad Demosth.* III. p. 432. Stallbaum *ad Phileb.* p. 86. and *ad Phæd.* p. 32.), e. g. Mr. ii. 4. μὴ δυνάμενοι περισσεύσαι αὐτῷ — — ἀπετάγσαν, v. 3. οὐδεις ἠδύνατο αὐτὸν δῆσαι, Luke xviii. 13. οὐκ ἠδυνεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπύχεαι, John vi. 21. 1 Thess. ii. 19. Mt. i. 19. viii. 11. 29. xiv. 23. xviii. 23. xxiii. 37. xxvi. 40. Luke xv. 28. vi. 48. xiv. 30. Acts xxv. 7. xvii. 3. xxviii. 15. This is entirely correct and needs no illustrations from the Greek writers. The infinit. present, however, sometimes occurs, John xvi. 19.). The infinit. aor. is regularly connected with the imperat. in Mt. viii. 22. ἀφ᾽ εἰς τοὺς νεκροὺς θάψαι τοὺς ἰαντῶν νεκροὺς verse 31. xiv. 28. Mr. vii. 27.—(b) Where a (quickly) passing

action is to be expressed (Herm. *ad Vig.* p. 771.), after each tense: e. g. Mr. xiv. 31. *ἴάν με διη συναποθανεῖν σοι*, xv. 31. *ἑαυτὸν οὐ δύναται σῶσαι*, Mt. xix. 3. *εἰ ἔστιν ἀνδράπων ἀπολῦσαι τὴν γυναῖκα* (it is but *one* act) Mt. v. 13. *εἰς οὐδὲν ἰσχύς ἔστι, εἰ μὴ βληθῆναι ἔω*. *Comp.* John iii. 4. v. 10. 11. 37. ix. 27. xii. 21. Acts iv. 16. Rev. ii. 21. 1 Cor. xv. 53. 2 Cor. x. 12. xii. 4. 1 Thess. ii. 8. Ephes. iii. 18. Here belongs also John v. 44. (*πιστεύειν* means *to exercise faith, to become a believer*). (c) After the verbs, *to hope, to promise, to command, to desire*, etc. the Greeks frequently use the infinitive aor. (Lob. *ad Phryn.* p. 751. Poppo *ad Xen. Cyrop.* p. 153. Ast *ad Theophr. charact.* p. 50. Jacobs *ad Achill. Tat.* p. 525. 719. Kühner *Gr.* II. 81., especially. Schlosser *vindic. N. T. locor. adv. Marcland.* Hamb. 1742. 4to. p. 20.), where the action is to be denoted merely as finished or as quickly passing by (Herm. *ad Soph. ad Ajac.* p. 160. Stallbaum *ad Plat. Phileb.* p. 158. and *ad Phæd.* p. 56.), whilst the infinit. pres. expresses something which just now happens or continues, but the infinit. fut. (with verbs *to hope, to promise*), something future which will happen at some uncertain distance of time (Held *ad Plut. Timol.* p. 215. *comp.* Stallbaum *ad Plat. Crit.* p. 188.). On the difference between the infinit. fut. and pres. after such verbs see also Pfugk *ad Eurip. Herod.* p. 54. Ἐλπίζω in the N. T. always takes the infin. aor., and, as it frequently depends on the author, to apprehend the subject one way or another, there can be no difficulty about examples, Luke vi. 34. *πας ὃν ἐλπίζει ἀπολαβεῖν*, Phil. ii. 23. *τοῦτον ἐλπίζω πέμψαι*, ὡς ἂν ἀπιδῷ etc. verse 19., 2 John ver. 12. *ἐλπίζω γενέσθαι πρὸς ἑμᾶς*, 3 John ver. 14. Acts xxvi. 7. Rom. xv. 24. 1 Cor. xvi. 7.\* Also *ἐπαγγέλλεσθαι* is usually connected with infin. aor. Mr. xiv. 11. *ἐπηγγέλατο αὐτῷ δοῦναι*, Acts ii. 30. *ὅτε ποῦ ἔμοσεν αὐτῷ ὁ θεὸς ἐκ πατρὸς τῆς δόξης αὐτοῦ παθεῖν ἐπὶ τοῦ θρόνου*, Acts iii. 18. On the contrary see infinit. fut. Heb. iii. 18. The infinit. pres. is frequently used after *πτελεῖν* of an action which must happen immediately or which continues, Acts xvi. 22. *ἐπέλειπον βαβδίζειν*, xxiii. 35. *ἐπέλειπον αὐτὸν ἐν τῷ πραιτωρίῳ φυλάσσειν*, xxv. 21. xxvii. 43. etc. Yet *comp.* infinit. aor. viii. 18. Acts viii. 38. xxv. 6. (only in the narrative style).

According to this the infinit. aor. after *ἔτοιμος* and *ἐν ἑορμῇ ἔχειν* (of the future time) is to be explained 2 Cor. x. 6. xii. 14. 1 Pet. i. 5. Acts xxi. 13., which is more frequent than the infin. present. It is rare in the Greek writers, yet *comp.* Dion. Hal. 8, 17. Joseph. *Antt.* 12, 4. 2, 6, 9.

\* An infin. per. is found after *ἐλπίζω* in 2 Cor. v. 11. *ἐλπίζω --- πεποιηθῆναι*, where *ἐλπίζω* is not used exactly for *νομίζω*, but denotes a trusting which first needs confirmation: but the perfect infinitive after the preceding *πεποιημέθα* requires no elucidation.

2.) *Πρὶν* and *πρὶν ἢ* in the historical style or to express the future exact are always connected with the infinit. aor., see Herm. *ad Eurip. Med.* p. 313. *comp.* above No. 6. note.

In Rom. xv. 9. τὰ ἔργα ὑπὲρ ἑλπίου δοξάσαι τὸν θεὸν the infinit. aor. is properly an infinit. preterite, depending on λέγων ver. 8. and to be connected with γεγενῆσθαι verse 8., as ὑπὲρ ἑλ. relates to ὑπὲρ ἐλπίδας. To interpret it by the omission of δεῖν is inadmissible.

The infinit. *pres.* is generally used where an action is to be expressed which is just now taking place or one which (in itself or in its consequences) is permanent, or which is frequently repeated: e. g. John ix. 4. ἐμὶ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με, vii. 17. ἴάν τις δέλῃ τὸ δόγμα αὐτοῦ ποιεῖν, xvi. 12. οὐ δύνασθε βαστάσειν ἄρετι, Acts xvi. 21. xix. 33. Gal. vi. 13. Luke xiv. 30. 1 Cor. xv. 25. Tit. i. 11. Phil. i. 12. 1 Tim. ii. 8. John i. 33. iii. 30. Hence in general propositions Luke xvi. 13. οὐδεὶς οἰκίτης δύναται δυοὶ κυρίους δουλεύειν, Mr. ii. 19. Acts v. 29. Mt. xii. 2. 10. Jas. iii. 10. The infinit. *pres.* is connected with verbs of *believing*, where something is to be expressed, which has already taken place or which has at least already begun. (Herm. *ad Soph. Œd. C.* 91.) 1 Cor. vii. 36. Phil. i. 17. (16). See Ast *ad Plat. Legg.* p. 204.

If this difference is not always observed where it might be expected, it is to be explained by the fact, that in many cases it depends entirely on the author, whether he will represent an action as permanent or as transitory and only occupying a point of the past (*comp.* Luke xiv. 28. δέλω πύργον οἰκοδομῆσαι, where merely the action of building is denoted, xix. 5. Mt. xxii. 17.) and that in such cases every author is not sufficiently careful. Hence infinitives aor. and *pres.* are sometimes used in parallel passages in the same relation Mt. xxiv. 24. *comp.* Mr. xiii. 22. Mt. xiii. 3. *comp.* Luke viii. 5., as even in the better Greek writers, e. g. Xen. *Cyrop.* 1, 4. 1. εἰ τι τοῦ βασιλείου δίδουντο τοῖς παιδας, ἐκέλευον τοῦ Κυρου δῶσθαι διαπραΐσθαι σφίσι· ὁ δὲ Κύρος, ὅς τι δίδουντο, αὐτοῦ οἱ παῖδες, περὶ πάντος ἔποιετο διαπραΐσθαι 6, 1, 45. ἦν ἐμὶ τάσθης πέμψαι, 46. ἐκέλευσε πέμψαι, 2, 4, 10. οὗς ἂν τις βούληται ἀγαθοὺς συνεργοὺς ποιεῖσθαι — — οὗς δὲ δὴ τῶν εἰς τὸν πόλεμον ἔργων ποιεῖσθαι τις βούλοιο συνεργοὺς προδύμος (*comp.* Poppo in *loc.*), Demosth. *adv. Timocr.* p. 466. Α. μὴ ἐξίνααι λῦσαι μηδὲνα (νόμον) — — τοσε ἐξίνααι — λύειν. *Comp.* Arrian. Alex. 5, 2. 3. and 6. A visible distinction between the infinit. *pres.* and aor. in parallel sentences takes place e. g. in Xen. *Cyrop.* 5, 1. 2. 3. *Mem.* 1, 1. 14. Herod. 6, 117. etc. see Matth. II. 944. From the N. T. *comp.* Mt. xiv. 22. ἠνάγκασε τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον (quickly passing by) καὶ πορεύειν (permanent) φερόντων etc.

The infinit. aor. (as that which expresses the least precision) is used more frequently than the infinit. pres. where the selection of the infinitive is indifferent, especially after *ἔχω possum* (see Herm. *ad Eurip. Suppl.* p. 12. præf.) *δύναμαι, δυνατός εἰμι, δέλω* etc. The infinit. aor. and pres. are often interchanged in the Codd. of the Greek authors, see Xen. *Cyrop.* 1, 2. 9. 2, 2. 13. Arrian. *Alex.* 4, 6. 1. Elmsley *ad Eurip. Med.* 904. 941. *Comp.* also in the N. T. John x. 21. Acts xvi. 7. 1 Cor. xiv. 35. 1 Thess. ii. 12.

The use of the infinit. aor. after a hypothetical clause is also thus explained: John xxi. 25. *ἔτινα, ἐὰν γράφηται καὶ ἔν, οὐδὲ αὐτὸν οἶμαι τὸν πόσμον χωρῆσαι non comprehensurum esse*, where some would unnecessarily supply *ἂν, comp.* Isocr. *Trapez.* p. 862. Demosth. *adv. Timoth.* p. 702. A. Thuc. 7, 28. Plat. *Protag.* p. 316. C. (in some of these sentences, it is true, *ἂν* with the optative precedes). The expression (without *ἂν*) contains more confidence, see Stallbaum *ad Plat. Protag.* p. 43. *comp.* Lüsener *Obs.* p. 162. The infinit. fut. (also without *ἂν, comp.* Herm. *de partic.* *ἂν* p. 187.) is not strange in such a construction, Isocr. *ep.* 3.

The verb *μίλλειν* with the infinit. is among the Greek writers most frequently connected with the infinit. fut. (*comp.* Ellendt *ad Arrian. Alex.* II. p. 206.), more rarely with the infinit. pres. (*comp.* Dion. Hal. IV. p. 2226, 8. Arrian. *Alex.* 1, 20. 13. 5, 21. 1. and Krüger Dion. p. 498.), which, however, as the idea of futurity is already implied in *μίλλειν*, is not very strange, and is analogous to the construction of *ἐλπίζειν*; and still more rarely with the infinit. aor. (Isocr. *adv. Callim.* p. 908. Pausan. 4, 18. 2. 8, 28. 3. Some ancient grammarians, however, think the last construction not to be Greek, or at least not Attic, e. g. Phrynich. p. 336., but the contrary is sufficiently proved by a number of undoubted examples from Böckh *ad Pind. Olymp.* 6, 32. Elmsley *ad Eurip. Heracl.* p. 117. Bremi *ad Lys.* p. 446. and especially from Lobeck *ad Phryn.* p. 745., *comp.* also Herm. *ad Soph. Ajac.* p. 149. In the N. T. after *μίλλειν* we most frequently find (a) the infinit. pres. (in the evangelists always), (b) sometimes the infinit. aor., mostly of transitory actions, as in Rev. iii. 2. *μίλλει ἀποθανεῖν*, iii. 16. *μ. ἰμῖσαι*, xii. 4. *μ. τεκεῖν*, Gal. iii. 28. *μίλλουσιν κίσσειν ἀποκαλυφθῆναι, comp.* Rom. viii. 18. (contrary 1 Pet. v. 1.); (c) more rarely the infinit. fut., viz. in Acts xi. 28. *λεμὸν μέγαν μίλλειν ἰσοῦσαι*, xxiv. 15. *ἀνάστασιν μίλλειν ἰσοῦσαι νεκρῶν*, Acts xxvii. 10. (contrary Acts xxiv. 25., this reading vacillates).

The infinit. perfect frequently occurs in narrative style, where a completed action is to be denoted, the consequences of which however still remain, e. g. Acts xvi. 27. *Ἰμῶντες αὐτὸν δραμεῖν, νομίζω ἐκπεφυγῆναι τοὺς δεσμίους, they had fled*, and therefore now away, xxvii. 13. *δοξάρετε τῆς προδότης πεπραγμένα, they would have (already) executed their purpose* (and would find themselves therefore in the possession of the advantages), Acts xxvi. 32. xxvii. 9. Rom. xv. 9. 2 Pet. ii. 21. On 2 Cor. v. 11. see p. 261. marg. note.

9. That the N. T. writers sometimes use *ἵνα*, where according to the rules of the Greek book language the mere infinitive ought to be expected, is rightly acknowledged by the older biblical philologists, but decidedly contradicted by Fritzsche (Exc. 1. *ad Matth.*). It is certain that *ἵνα* (a) retains its signification *that* after verbs expressing to *command*, e. g. Mt. iv. 3. εἰπὼν, ἵνα οἱ λίθοι οὗτοι ἄρτοι γίνωνται *speaking (a powerful word) that these stones become bread* (Luk. iv. 3.), Luke x. 40. εἰπὼν αὐτῇ, ἵνα μοι συναρπάβηται, Mr. 5. 43. δυσσεύατο αὐτοῖς πολλά, ἵνα μηδὲς γνῇ τοῦτο *he strictly charged them (not to say any thing), that no one should know it*, Mr. iii. 9. εἰπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοιάριον προεπαρτίξῃ αὐτῷ *he gave orders to his disciples, that a small ship should be ready for him*. In these passages it is possible to suppose the clause with *ἵνα* the design (not the object) of the command, for something can be added to *the command* as its proper object, e. g. he commanded his disciples to go to a fisherman, to seek a fisherman, or Luke x. 40. command her to leave thee now, to return to the domestic duties, *that* etc. But this is more difficult to translate after verbs of *beseeching* or *wishing*, Mt. xiv. 36. παρεκάλουν αὐτὸν ἵνα μόνον ἀλῶνται τοῦ χριστιδου, *they begged him, in order that they might touch* will appear harsh to every one. And for what did they beg him? certainly for nothing else, than that he would permit them to touch. Here therefore the *object* of the request is expressed in the clause with *ἵνα*, not its design; otherwise a particular emphasis must be laid on the verb to *beg*, as in German: *I beg* (I condescend to beg you), in order that you do it. But this is neither applicable to the former nor to the following passages, Mr. v. 18. *the one who had been possessed with the devil besought him, (with the design) that he might be with him*, vii. 32. *they besought him, (in order) that he would put his hand upon him*, viii. 22. *they besought him, (in order) that he might touch him*, Luke viii. 31. *they besought him, (in order) that he would not command him*. After *παρεκαλ.* the object of the request is here most naturally expected, and such an unusual method of expression as, according to the above translation of Luke, must be chosen, would be very striking, especially in this accumulation of the construction. Why not take the clause with *ἵνα* simply as the object of the request? Because this usage does not occur in the Greek writers? But could not the later language, especially the Hellenistic, make use of many a particle in a manner which is foreign to the better prose writers? and is it not precisely one peculiarity of the popular language, to expand by means of particles that, which is expressed more concisely by the infinitive!\* Yet in wri-

\* The concise Tacitus however prefers the infinit. alone, *hæc minores RELINQUERE hortatur*, where others construct with *ut*.

ters of the *ποιή* the *ἵνα* is found thus weakened after verbs of beseeching, as in Dion. Hal. I. p. 215. *δεήσεσθαι τῆς θυγατρὸς τῆς σῆς ἑμμελλον ἵνα με πρὸς αὐτὴν ἀγάγοι*, II. p. 666. *πρηνή — — γίνετο καὶ δεήσεις — — ἵνα μίην* etc. *Charit.* 3, 1. *κασιπάλαι Καλεβρόν ἵνα αὐτῷ προσέλθῃ* (see Schäfer *Melet.* p. 121. *comp.* from Hellenists 3 Esr. iv. 46. Joseph. *Antt.* 11, 8. 4. 12, 3. 1. 14, 9. 4. Porphy. *de Styge* p. 230. ed. Schott, Ignat. *ad Philad.* p. 379. Fabric. *Pseudep.* I. 673. II. 705. Act. Thom. 10. 24. 26., on *ὅπως* see below note), also after verbs of commanding, see Herm. *ad Orph.* p. 814., *comp.* Leo Phil. *Anthol. Epigr.* I. I. p. 3. *εἶπε παυρήτην πρῶτος ἵνα αὐτῷ ἰγείνη*, *Basilic.* I. p. 147. *πιλέειν ἵνα, διορίσειν ἵνα* (3 Esr. vi. 31. 1 Kings v. 17. Malalas 10. p. 264. Act. Thom. p. 33.), and of demanding, asking (*ἀξιῶν ἵνα* Demosth. Schäfer II. p. 279. 8.). Must we interpret here also so constrainedly, in order to preserve to the *ἵνα* the signification of *that*?—(b) So *θέλειν ἵνα* would also simply be: *to desire (wish) that*,\* *comp.* Arrian. *Epict.* 1, 18. 14. Macar. *hom.* 32, 11. If in Mt. vii. 12. *ὅσα ἂν θέτετε ἵνα ποιῶσιν ὑμῖν* means, *to desire with the design, that they may do it*, it cannot be conceived, why *θέλειν ἵνα* has not become so common a phrase in the language, that *θέλειν* may be always so construed. And shall Mr. vi. 25. *θέλω ἵνα μοι δῶς τὴν κεφαλὴν Ἰωάννου* mean, *I will, in order that you give me*? What then here is the object of the willing? Is it that she may receive the head of John? Mr. ix. 30. *οὐκ ᾔθελεν ἵνα τις γνῶ* cannot be translated: *he willed not, in order that any one should know*. *That no one should know* is the object of his willing. *Comp.* Acts xxvii. 42. *βουλὴ γίνετο, ἵνα τοὺς δισμώτας ἀποκτείνωσι*, John ix. 22. *συνετίθειτο αἱ Ἰουδαῖοι, ἵνα — — ἀποσυνάγωγος γίνεσθαι*, and, as a single specimen of such construction among the Greeks: Teles *ap. Stob. serm.* 95. p. 524. *ἵνα γίνηται πρὸς ἐπιθυμίαν*. Ποιεῖν ἵνα John xi. 37. Col. iv. 16. also belongs here. Yet if the *ἵνα* cannot be rendered simply by *damit, in order that, so that*, but a phrase must first be introduced into the sentence by artificial interpretation, which will render *ἵνα* tolerable, it is questionable in narrators so plain as the Evangelists.—Or finally, (c) Is the interpretation of Mt. x. 25. *ἀρχετὸν τῷ μαθητῇ, ἵνα γίνηται ὡς ὁ διδάσκαλος αὐτοῦ satis sit discipulo non superare magistrum, ut ei possit par esse redditus*, easy and appropriate? In John iv. 34. *ἴδον βεβῶμά ἐστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πατρὸς μου* is the *ἵνα*

\* Hence the modern Gr. derived its circumlocution of the infin. *θέλω καὶ γράφω* or *γράφω* for *γράφειν, γράφαι*. A few passages from the *Orthod. Confess.* will shew the extensive application of the particle *καὶ* in mod. Gr. p. 20. (ed. Normann.) *πρίν καὶ πιστεύωμεν* (p. 24. 30.), p. 36. *λέγεται καὶ κατοικᾷ*, p. 43. *ἐφάβητο καὶ δουλεύῃ* (he hesitated, *comp.* Mt. i. 20.), p. 113. *ἡμμεῖς καὶ διχθεῖν*, etc.

really rendered correctly by the translation, *meus victus hoc continetur studio, ut Dei satisfaciam voluntati?* Then *σπουδάζειν ἵνα* would be the usual and most simple construction. I also very much fear that the resolution of Mt. xviii. 6. *συμφέρι αὐτοῦ, ἵνα κερμασθῇ μίλος ὀνικός* — — *καὶ καταπορεύσθῃ* etc. into *συμφ. α. κερμασθῆναι μίλον ὄν.* — — *ἵνα καταπορεύσ.* etc. (by attraction) will be generally pronounced strained. See also Luke xvii. 2. 1 Cor. iv. 2. 3. The unprejudiced, in all these formulas, will acknowledge that the clause with *ἵνα* denotes what among the Greeks would have been expressed by the infinit. (Matth. II. 1238.), and among the Latins (especially of the silver age) by *sequum est ut, mos est ut, expedit ut*, where the mere infinit. (instead of the subject) would be sufficient, see Rainshorn p. 546. Accordingly we should not be inclined to apprehend John i. 29. *οὐ ἵνα ὅτι ἐμὶ ἀξίος ἵνα λύσω αὐτοῦ τὸν ἱμάτιον* otherwise than *δοτε λύσαι* would be used by the Greeks (Matth. II. 1239.), comp. also Mt. viii. 9. *οὐκ εἰμι ἱκανὸς ἵνα μου ὑπὸ τῇ στήθῃ εἰσέλθῃς* where the interpretation: *non sum ego idoneus, ut quidquam agas eo consilio, ut in meam te domum conferas*, is certainly strained. Moreover this mode of expression and the infinit. construction are sometimes omitted 1 Cor. ix. 15. *καλὸν γὰρ μοι μᾶλλον ἡποθαινεῖν, ἢ τὸ καύχημά μου ἵνα εἰς πειράσῃ*, where it can easily be seen what induced the Apostle to change the construction. My view (and Titmann's also Synon. II. p. 46.) in general is this, that where the more concise language used the infinit. alone, the later writers, in accordance with the above mentioned inclination to diffuse the condensed style, formed the sentence with *ἵνα*. This particle was originally adopted (*δίδομαι ἵνα, πεινῶ ἵνα* etc.), because the infinitive denoted something *designed* (in Latin *volo ut, impero ut*, etc.), therefore the *ἵνα* of design, which in the earlier Gr. had respect only to a design referring to a *past* action (I call to thee, in order that thou mayest see), was felt to be proper. Thus far we can trace it in the native Greek writers.—Foreigners (and perhaps the people) extended the use of *ἵνα* still further (*ἀξίος ἵνα, ἄξιος ἵνα*), although here also the general idea, *fit for the purpose, sufficient for the purpose* was possible. How *ἵνα* as particle of design is not entirely lost in these constructions, Fritzsche has skilfully proved; but he ought not to have denied, that the N. T. authors used that construction as equivalent to the infinit, nor should the *ἵνα eo consilio ut* be required in the old language. The modern Greek, going still further, forms *every* infinit. with *νᾶ*, but it must be remembered that many corruptions of it were certainly common much earlier in the popular language. How much the latter had already declined in the second century Lob. Phrynich, especially p. 15. etc., shews. Finally, the infinit. with

τοῦ after verbs like *ἐπεισέδωκε δύνασθαι, κατένευεν* in the Byzantine writers is evidently parallel, (see e. g. *B. index ad Ducas* ed. Bonn. p. 639.).

What Wyttenbach *ad Plutarch. Mor.* I. 409. quotes from the Greek writers, to prove this lax usage of *ἵνα*, is not all appropriate. In *καίσειν ἵνα* the verb is not considered as having its complement in the clause with *ἵνα* (by persuasion to effect *that*), but as independent: to speak persuasively to some one, in order *that*; *εἰ μοι τοιοῦτο συνέγας, ἵνα τοιαύτας με πομπεύσῃς ἡδοναίς* means: *what hast thou perceived so much in me, in order to flatter*, i. e. concisely: *what could induce you to flatter me*. In *Adv. Colot.* p. 1115. A. that is attributed to the writer as *design*, which is properly only the result, as we also say: *in what desert did he write his book so that you could not receive it?* Liban. *decl.* 17. p. 472. no slave is bad in order that he may be condemned. *ἵνα* not used for *ὥς* after intensives (so bad, *that*), but of the design connected with the *πομπεία* of the slaves. These passages are not exactly parallel with the above quoted N. T. constructions, but they show the gradual transition to them. The construction *ὡς, ὅπως* does not belong here, as *ὅπως* is usually differently explained (Matth. II. 1231.) after verbs of *beseeching, commanding*, etc. (Mt. viii. 34. ix. 38. Luke vii. 3. x. 2. xi. 37. etc.) in which connection it is not uncommon in Greek (*comp.* Schäfer *ad Demosth.* III. p. 416. Held *ad Plutarch. Timol.* p. 439.) See Titm. *Synon.* II. p. 59.

The usage (principally in John), by which *ἵνα* is placed after a demonstrative which gives prominence to what follows, merits especial remark: 1 John iv. 17. *ἐν τοῖς τοῖς τετελειώταις ἡ ἀγάπη, ἵνα παρήσῃαι ἰχθύων*, where the Greek would say: *ἐν τῇ παρῇ. ἰχθύων ἡμῶς*, John xv. 8. Luke i. 43. *πότερ μοι τοῦτο, ἵνα ἔλθῃ* for *εἰς τὸ ἐλθεῖν τῇ μ.*, John xvii. 3. (*Herm. de part.* *ἀν* here takes also the clause with *ἵνα* for infinit.) Different is John viii. 56. *ἡγαλλιάσατο ἵνα ἴδῃ* (not *he rejoiced, in order to see*, but) *he rejoiced, that he should see*, which, although the idea of the design is implied in *ἵνα*, would not be expressed in the Greek with *ἵνα* alone, for a Greek would not have understood the formula at all in *that* sense. (The construction in John is also usually reckoned here *ἐλθῶν ὁ ὡς, ἵνα δοξασθῇ*, xii. 23. xiii. 1. xvi. 32. Yet here the *ἵνα* shows something of the design: *the time is at hand, in order that*, i. e. which is destined for the purpose, that etc. By the Greeks however the infinitive *ἐλθῶν ὁ ὡς (τοῦ) δοξασθῆναι*, perhaps *ὡς τε δοξ.* would have been used in the same sense.\*)

According to some interpreters (Beza, Grotius, Homberg etc.) *ὅτι* with the finite verb for the infinit. occurs in Rom. ix. 6. *ὅτι ὅσον δὲ ὅτι ἐκπύπτωπει ὁ λόγος τοῦ θεοῦ fieri non potest, ut* etc. But such a circumlocution of the infinit. could not be proved even by Hellenistic writers, and besides *διὸν τε* (in prose) ought to be expected (*comp.* Wetst. II. 65.), and therefore perhaps should be read *ὅσον τε δὲ* (Ælian. V. H. 4, 17.) The interposed *δὲ* prevents *ὅσον ὅτι* from being taken as a pleonastic expression,

\* The subjunctive will not allow that *ἵνα* in this case be taken for *where* (Hoogev. *particul.* I. p. 525.); else we must suppose the subj. aor. to be exactly equivalent to the fut. (Lob. *ad Phryg.* p. 722.) See Tittmann *Synon.* p. 49.



like  $\omega\varsigma\ \delta\epsilon$  (or  $\alpha\acute{\omicron}\nu\ \omega\varsigma$ ,  $\omega\varsigma\tau\epsilon$  in later writers, see Lob. *ad Phryg.* p. 427.) It was perhaps a brachyological formula (common in the popular language), like many formed with  $\alpha\acute{\omicron}\varsigma$ :  $\alpha\acute{\omicron}\ \tau\alpha\acute{\omicron}\nu\ \delta\epsilon$  ( $\iota\sigma\tau\epsilon$  or  $\lambda\acute{\epsilon}\gamma\omega$ )  $\alpha\acute{\omicron}\nu$ ,  $\delta\epsilon$  *non tale vero (est) dico, quale (hoc est) excidisse verbum div.* Fritzsche (*Sendschreiben an Tholuck* p. 58.) has directed attention to the  $\alpha\acute{\omicron}\ \iota\sigma\tau\epsilon$ , which frequently occurs and is explained by Herm. *ad Vig.* p. 798.  $\alpha\acute{\omicron}\ \tau\alpha\acute{\omicron}\nu\ \alpha\acute{\omicron}\iota\sigma\tau\epsilon$ . He renders it: *the thing is not of such a kind, that*, i. e. it is not at all to be supposed that ( $\alpha\acute{\omicron}\ \tau\alpha\acute{\omicron}\nu\ \delta\epsilon$ ). But the Greeks add the finite verb immediately after the formula:  $\alpha\acute{\omicron}\ \alpha\acute{\omicron}\nu\ \beta\alpha\delta\acute{\iota}\zeta\epsilon\iota$  Athen. 6. 244. and no one of Fritzsche's three attempts to interpret  $\delta\epsilon$  is satisfactory. I believe this  $\delta\epsilon$  analogous to that which immediately precedes quoted words.

NOTE 1. It might appear, as if the infinit. act. were sometimes used instead of the infinit. pass. (*comp.* d'Orville *ad Char.* p. 526.), e. g. 1 Thess. iv. 9.  $\pi\epsilon\acute{\rho}\iota\ \tau\eta\varsigma\ \Phi\iota\lambda\alpha\delta\epsilon\lambda\phi\acute{\iota}\alpha\varsigma\ \alpha\acute{\omicron}\ \chi\epsilon\iota\mu\alpha\ \iota\chi\epsilon\tau\epsilon\ \gamma\epsilon\gamma\acute{\alpha}\phi\epsilon\iota\tau\epsilon\ \delta\mu\acute{\iota}\nu$  (Heb. v. 12.), *comp.* v. 1.  $\alpha\acute{\omicron}\ \chi\epsilon\iota\mu\alpha\ \iota\chi\epsilon\tau\epsilon\ \delta\mu\acute{\iota}\nu\ \gamma\epsilon\gamma\acute{\alpha}\phi\epsilon\iota\tau\epsilon\ \delta\alpha\iota$ : (Heb. vi. 6.) but both are equally correct (actively, *you need not, to write to you*, i. e. that I write to you, as if the meaning were: you render the writing unnecessary), see Elmsley *ad Eurip. Heracl.* p. 151. Lips. Bornemann *ad Xen. Conviv.* p. 54. Jacobs *ad Philistr. Imagg.* p. 620. Matth. II. 1245. especially Theodore. II. 1528. IV. 566.

NOTE 2.  $\delta\epsilon$  occurs with the infinit. Acts xxvii. 10.  $\delta\iota\alpha\gamma\omega\delta\epsilon\ \delta\epsilon$  —  $\mu\acute{\epsilon}\lambda\lambda\epsilon\iota\nu\ \iota\sigma\tau\epsilon\delta\alpha\iota$ , which is a mingling of two constructions,  $\mu\acute{\epsilon}\lambda\lambda\epsilon\iota\nu\ \iota\sigma\tau\epsilon\delta\alpha\iota\ \tau\acute{\omicron}\nu\ \pi\lambda\acute{\omicron}\nu$  and  $\delta\epsilon$   $\mu\acute{\epsilon}\lambda\lambda\epsilon\iota\ \iota\sigma\tau\epsilon\delta\alpha\iota\ \delta\ \pi\lambda\acute{\omicron}\nu\varsigma$ . So especially after *verba sentiendi et dicendi* Herm. *ad Vig.* p. 898. Schäfer *ad Bast. Epist. erit.* p. 37. Heindorf *ad Plat. Phæd.* p. 30. Ast *ad Plat. Legg.* p. 479. Wyttenb. *ad Plutarch. Moral.* I. p. 54. Boissonnade *ad Philostr.* p. 284. Fritzsche *quæst. Lucian.* p. 172.

NOTE 3. A trace of the Hebrew infinit. absolute is found in Rev. ii. 23.  $\delta\pi\alpha\tau\epsilon\iota\nu\alpha\ \epsilon\nu\ \delta\alpha\nu\acute{\alpha}\tau\epsilon\phi$  (*comp.* Gen. xl. 15. xliii. 2. I. 24. Exod. iii. 16. xi. 1. xv. 26. xviii. 18. xxi. 20. xxii. 16. xxiii. 24. Zeph. i. 2. How the LXX. otherwise express it, see below, § 46. n. 7.

### § 46. Of the Participle.

The participle, representing the verbal idea in an adjective form, remains in the N. T. language a participle, and in no place stands for the infinitive, and still less for the finite verb., as exegesis have supposed. It was taken for the infinit. subject. and object. in the well known formulas (a) Acts v. 42.  $\alpha\acute{\omicron}\ \epsilon\pi\alpha\nu\acute{\omicron}\nu\tau\omicron\ \delta\iota\delta\acute{\alpha}\sigma\kappa\omicron\nu\tau\epsilon\varsigma$ , Acts xii. 16.  $\epsilon\pi\acute{\iota}\mu\epsilon\nu\epsilon\ \pi\rho\acute{\omega}\tau\omega\nu$ , Luke vii. 45. 2 Pet. ii. 10. 2 Thess. iii. 13. Rev. iv. 8. (b) John xi. 17.

εἶπον αὐτὸν ἔχοντα, Mr. xvi. 5. Acts ii. 11. vii. 12. Heb. xi. 24. But rationally considered either participle or infinit. may be used in these passages; the German chose the latter, and for the most part the Latin, the former was preferred by the Greek (and generally by the Eng. Trs.) and this usage rests on a nice distinction, which was foreign to the feeling of other nations. Οἱκ ἐπαύοντο διδάσκοντες means: *teaching* or as those who taught *they did not cease\**, εἶπον αὐτὸν ἔχοντα *I found him having, as one who has*. The participle here always expresses an action or a state, which already exists, and is not first introduced by the principal verb, see Herm. *ad Vig.* p. 769. Matth. II. 1228. Bernhardt p. 477. Besides *comp.* in respect to (a) 1 Cor. xiv. 18. εὐχαριστῶ τῷ θεῷ πάντων ὑμῶν μᾶλλον ἡρώσσαις λαλῶν, *that I can speak (as one who speaks) comp.* Herod. 9. 79.; Acts xvi. 34. ἡγαλλιάσατο πεπιστευκὺς τῷ θεῷ (*comp.* Eurip. Hipp. 7, 8. Soph. Phil. 879. Plut. Camill. p. 527.); Rom. viii. 13. does not belong here, see Rückert *in loc.* In respect to (b) Luke viii. 46. ἐγὼ ἔγνω δύναμιν ἐξελθούσαν (similar Thuc. 1, 25. γνόντες — οὐδὲ μίαν σφίσιν ἀπὸ Κορυζίας τιμωρίαν οὐσαν, Xen. *Cyrop.* 1, 4. 7. Dion. Hal IV. 2238, 11., see Monk *ad Eurip. Hepp.* 304. and *ad Alcest.* 152. Acts xxiv. 10. ἐκ πολλῶν ἑτῶν δευτασιεκτήτην τῷ ἔθνει τοῦτο ἐπιστάμενος. (On the contrary Luke iv. 41. ἤδεισαν τὸν Χριστὸν αὐτὸν εἶναι, where a Greek prose writer perhaps would also have used the participle, *comp.* Mehlhorn *Allgem. litt. Zeit.* 1833. No. 110.; see Elmsley *ad Eurip. Med.* 580.), 2 John ver. 7. οἱ μὴ ὁμολογῶντες Χριστὸν ἐρχόμενον εἰς τὸν κόσμον, *comp.* 1 John iv. 2.† On verbs of *speaking*, with the participle see Matth. II. 1289. Jacobs *ad Ælian. anim.* II. 109. The Greek prose writers also so use the verb αἰσχύνεσθαι, e. g. Xen. *Cyrop.* 3, 2. 16. αἰσχυνόμεν' ἄν σοι μὴ ἀποδιδόναι, 5, 1. 20. αἰσχύνομαι λέγων Diog. Laert. 6, 1. 4. 6, 2. 6. Liban. *oratt.* p. 525. B. Yet here we see how correctly the participle is chosen in these last passages: an infinit. is also connected with this verb by Gr. writers, but the two constructions are essentially different (they occur together with *πυνθάνομαι* see Ellendt *ad Arrian. Alex.* I. 145.) see Poppo *ad Xen. Cyrop.* p. 286. The participle is only used when some one is already doing something (or has done), of which he is ashamed (in the moment of the action), but the infinitive where the shame of something yet to be done (but not yet really done) is to be de-

\* Krüger (*Unt. aus. d. Geb. d. Lat. Sprachl.* III. p. 356. 404.) considers this use of the partic. in the nominative as attraction, which is not materially different. *Comp.* Herm. *de emend. rat.* p. 146.

† Hier. Wolf has already shown that those passages quoted (even by Matth. II. 1289.) as parallel out of Isocr. *Paneg.* c. 8., are not so in reality. *Comp.* Baiter *in loc.*

noted (*comp.* e. g. Isocr. *ad Philipp.* p. 224.). Luke (xvi. 3.) observing this distinction wrote correctly: *ἡκαύειν αἰσχύνομαι* *to beg I am ashamed*; had the speaker been already a beggar, it ought to have been written: *ἡκαύων αἰσχ.*, *comp.* Sus. ver. 11. 2 Kings viii. 22.

*Ἀκούειν*, which is also several times construed with the participle of the object (Luke iv. 23. Acts ii. 11. *comp.* with the last passage Xen. *Mem.* 2, 4. 1.), is often followed by *ὄτι*, once also by the accusative with infinit. 1 Cor. xi. 18. *ἀκούω σχίσματα ἐν ὑμῖν ὑπάχειν* (*ὑπάχοντα*), *comp.* Xen. *Cyrop.* 1, 3. 1. 4, 16. The construction in Ephes. iv. 21. 22. differs *εἰς ἡκούσατε* — — *ἀποδίδου ὑμᾶς* — — *τὸν παλαῖον ἀνδραπονον* *that you ought to put off*, see § 45. 2.

The use of the participle explained in the § above is much more frequent among the Greeks (even the prose writers) than in the N. T., see Jacobs Anthol. III. 235. and *ad Achill. Tat.* p. 829. Monk *ad Eurip. Alcest.* 773. *ad Eurip. Hippol.* 304. Ast *ad Plat. Polit.* p. 500. Schäfer *ad Eurip. Hec.* p. 31., yet the construction of *παύεσθαι* with the infinit. is disapproved even by ancient grammarians, although incorrectly, see Schäfer *ad Apoll. Rhod.* II. p. 223. Ast *ad Theophr. Char.* p. 223. *Ἀγχεσθαι*, which among the Greeks is often followed by the participle (Xen. *Cyrop.* 8, 7. 26. 8, 2. Herod. 6, 75.), in the N. T. always takes the infinitive, *καλῶς ποιεῖν* occurs on the contrary with the participle, 2 Pet. i. 19. *ὃ καλῶς ποιεῖτε προσέχοντες*, 3 John ver. 6. Phil. iv. 14. Acts x. 33. Similar Plat. *Symp.* p. 174. E. and *εὖ ποιεῖν* Plat. *Phæd.* p. 60. C. Herod. 5. 24. 26. Also in 1 Tim. v. 13. *ἅμα δὲ καὶ ἀργαὶ μανθάνουσι περὶ εὐχόμενα* the participle is by almost all interpreters taken for infinit.: *they learn* (they accustom themselves) *to walk about idle*, etc., which gives a suitable sense. But where the participle is connected with *μανθ.*, this verb is used in the signification, *to perceive, to understand, to observe*, of that which is already taking place, Herod. 3, 1. (see Valckenaer *in loc.*), Soph. *Antig.* 533. *Æsch. Prom.* 62. Aristot. *Polit.* 8, 6. Pindar. *Pyth.* 8, 15. Lucian. *dial. deor.* 16, 2. On the other hand the signification *to learn*, occurs with the infinit. in 1 Tim. v. 4. The former construction then would have been abusively extended beyond rational grounds. But *ἀργαὶ μανθ.* might rather be connected and *περὶ εὐχ.* be taken as the proper participle (whilst they walk about); the former would be concise language, as sometimes with an adjective (e. g. *διδάσκειν σοφόν*), which does not include the idea of time and mode, like the participle.

Such a verb is once construed with an *adjective* in Acts xxvii. 33. *πεσσαγες καὶ διεκέρτην σήμερον ἡμέραν προσδοκῶντες, ἃ σι τοι (ὄντες) διατελείτε*, *comp.* Xen. *Cyrop.* 1, 5. 10. *ἀναγώνιστος διατελεῖ*. *Hell.* 2, 3. 25. Isocr. *Paneg.* p. 53. D. *Ἀνάπαισιν ἔχειν* also appears like *ἀναπαύεσθαι* with the participle Rev. iv. 8.

In 1 Tim. i. 12. some incorrectly take the participle for the infinit. in the words: *πιστόν με ἡγήσατο θεός εἰς διακονίαν* the meaning is: *he esteemed me faithful*, whilst he appointed me to the service (by this very thing he proved that he thought me faithful).

2. Still less can the participle be arbitrarily used for the *finite verb* (see Herm. *ad Vig.* 768. 774. Bremi *in den philol. Beyträgen a. d. Schweitz* I. 172. Bornemann *ad Xen. Conviv.* p. 146. and *Schol. in Luc.* p. 183. Döderlein *ad Soph. Œd. Col.* p. 593. Bernhardy p. 470.), as interpreters of the N. T. affirm of many passages. But without respect to the occasional omission of the verb εἶναι which sometimes occurs (in the better Greeks rarely, and as to the Byzantines see *ind.* to Malal. ed. Bonn. p. 797.) see Herm. *as above*, 768. Matth. II. 1303. Siebelis *ad Pausan.* III. p. 106. Fritzsche *dissertatt. in Corinth.* II. p. 43.), in such cases there either is a real finite verb preceding or following with which the participle is connected (where however we must not be misled by the common interpunction of the text), or an anacoluthon, as the writer has lost sight of the construction with which he began. (a) In 2 Cor. iv. 13. ἔχοντες must be connected with the following πιστεύομεν: *as we have — we also trust* (so correctly Schott); in 2 Pet. ii. 1. it appears as if καὶ — ἀρνέομενος should be connected with ψευδοῦσιν. *even denying their Lord*, and ἐπάγοντες — ἀπωλ. is then: *who bring*, etc. In Rom. v. 11. ἀλλὰ καὶ σωζόμενοι is not so parallel with σωθήσμεθα, that we ought to expect σωζόμεθα (var.), but the meaning seems to be: *but we shall not only be saved* (simply and in fact), but whilst we, so that we etc., 2 Cor. viii. 20. στελλόμενοι is according to the sense connected with συνετίμαμεν; Heb. vi. 8. ἐκφύουσα stands not for ἐκφύει, but this participle corresponds with πίουσα and τίκτουσα in ver. 7, and to ἀδόκιμος and κατὰς ἡγῆς an ἐστὶ must be supplied; 2 Pet. iii. 5. συνεστῶσα is a proper participle (epithet.), and the antecedent ἦσαν refers also to ἡ γῆ; 2 Cor. viii. 3. 4. the verb to αἰθαλεῖται is the following ἔδωκαν (ἑαυτοῦς) ver. 5., the apostle corrects himself: *voluntarily — — or they rather gave themselves*; Heb. vii. 2. ἐξμην. must be connected with Μελλεις. ver. 1., as ὁ συναντ. and ὁ ἐμὲς are parentheses, and the principal verb of the clause follows after all the predicates ver. 3. μένει ἰερεὺς etc.; Ephes v. 21. ὁποῦσα. is certainly connected like the other participles ver. 19. 20. with the principal verb πληροῦσθαι ἐν κν. and is not to be taken for imperative with Koppe, Platt and others. The following ver. 22. flows from the ἕπον. ἀλλήλοις. In 1 Pet. v. 7. also the participles are such that they may be joined very well to the preceding imperat. ver. 6. (b) Acts xxiv. 5. begins with the participle εἰρόντες τὸν ἄνδρα, and ver. 6. ought to have been continued: ἐξαπέστειλαμεν ἀδελφὸν; but instead of this the author joins this principal verb to the inserted relative clause ὃς καὶ — — ἐκείσεως; 2 Pet. i. 17. λαβὼν γὰρ παρὰ θεοῦ etc. the construction is interrupted by the parenthetical clauses φωνῆς — — εἰδόκησα, and the apostle continues ver. 18. καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν, instead of, as he intended to say,

ἡμᾶς, εἴχε ταύτ. τὴν φωνὴν ἀκούοντες or in something similar (see Fritzsche *Diss.* in 2 Cor. II. p. 44.); 2 Cor. v. 6. *ῥαβδούμεν* after several inserted clauses is resumed in the *ῥαβδούμεν* δὲ ver. 8.; 2 Cor. vii. 5. οὐδὲμίαν *ισχύνειν* ἀνείν *ἢ* σάξῃ ἡμῶν, ἀλλ' ἐν παντί θλ. βόμ. ε. ο. ι., *ἔωθεν μάχα* etc., the *ἡμεδα* (from *ἢ* σάξῃ ἡμῶν) can be supplied (Herm. *ad Vig.* p. 768.), but an anacoluthon may also be adopted (Fritzsche *Diss.* in 2 Cor. II. p. 49.), as if Paul had written in the preceding: οὐδὲμίαν ἀνείν *ισχύναμεν* τῇ σαξίᾳ ἡμῶν. 2 Cor. v. 12. ἀφορμὴν διδόντες must be taken participially, but the preceding clause be apprehended as if it read: οὐ γὰρ γράφομεν ταῦτα πάλιν ἑαυτοῖς συνιστάνοντες. *Comp.* yet 1 Pet. ii. 12. and Hottinger in *loc.*; on Gal. iii. 5. see Winer's *comment.*, on Heb. viii 10. *appendix* § 82.

Also in Rom. iii. 23. πάντες — ὑστεροῦνται τῆς δόξης τοῦ θεοῦ, δικαιοῦμενοι *δοξάζον* etc. the participle cannot stand for the finite verb, but the Apostle, as his words testify, has conceived of the connection thus: *and they came short* of the glory of God, whilst (as) they are justified graciously. But whether Paul would not have written more perspicuously and perhaps more correctly with the finite verb, is a question, which lies beyond the Grammar; only the idea could hardly have been joined with ἀλλὰ, as Tholuck prefers.

1 Cor. iii. 19. ὁ δὲ κατασώμενος τοὺς σοφοὺς ἐν τῇ παρουσίᾳ αὐτῶν is a quotation from the O. T., which does not form a complete sentence, but only contains the words adapted to the Apostle's purpose, *comp.* Heb. i. 7. What the Apostle quoted incompletely, we must not endeavor to render plain by the addition of *ἵνα*. On 1 Pet. i. 14. see Fritzsche *Conject.* I. p. 41. The participle *μὴ συσχηματιζόμενοι* can be taken as dependent on *ἐκπίπτει*, or as I prefer, be connected with *γενήσεται* ver. 15.—In proverbs also, as in 2 Pet. ii. 22. κύων ἐπιστρέφας ἐπὶ τὸ ἴδιον ἐξέγαμα, the participle is not to be changed into the finite verb, although Stolz has done so. The words read thus: *a dog, who returns to his own vomit*, as if spoken *δεικτικῶς*, in reference to a common case, as in German, e. g. *a scabby sheep!* (in Eng. *a black sheep*. *Trs.*), when a wicked man becomes notable among the good,

Luke and Paul (and still more the author of the Epistle to the Hebrews)\* prefer the participial construction, and Paul accumulates participles on participles, *comp.* 1 Thess. ii. 14. 2 Tim. i. 9. Tit. ii. 13. 2 Cor. iv. 8—10.

3. The connection of two or more participles in different relations, coordinate and subordinate, with *one* principal verb, is particularly frequent in the historical style; (a) not only so that one participle *precedes* the finite verb, and the other *follows*: Luke iv. 35. ῥίψας αὐτὸ τὸ δαεμόνων εἰς μέσον ἔβηθεν ἀπ' αὐτοῦ, μηδὲν βλάψας αὐτὸν *throwing him down* (after he had thrown him down) *the demon went out from him, not doing him*

\* On the authorship of the Ep. to the Heb. see Stuart's *Comm.* on *Hebrews* § 32. *Trs.*

*any harm*, x. 30. Acts xiv. 19. xvi. 23. Heb. x. 12. Mr. vi. 2. (Lucian. *Philops* 24. and *Peregr.* 25.); but, (b) more frequently in immediate succession without a copula: Mt. xxviii. 2. ἄγγελος κυρίου παταβὰς ἐξ οὐρανοῦ, προσελθὼν ἀπεκρίλας τὸν λίθον etc. Acts v. 5. ἀποῶν Ἀνανίας τοὺς λόγους τούτους, πεισὼν ἐξίψυξε, Luke ix. 16. λαβὼν τοὺς πέντε ἄρτους — —, ἀναβλίσας εἰς τὸν οὐρανὸν εὐλόγησεν, xvi. 23. vii. 36. xxiii. 48. Acts xiv. 14. xv. 24. xxi. 2. xxv. 6. Mt. i. 41. ii. 28. v. 25—27. viii. 6. Col. i. 3. εὐχαριστοῦμεν — — προσευχόμενοι — — ἀκούσαντες, whilst we pray, as we have heard, Heb. xi. 7. xii. 1. 2 Cor. v. 3. Luke ii. 12. Philem. ver. 5. (Gersdorf I. 506.) etc. Nothing is more frequent among the Greeks, *comp.* Xen. *Hell.* 1, 6. 8. Strabo 3. 165. Polyæn. 5, 33. 4. Lucian. *Asin.* 18. *Alex.* 19. Xen. *Ephes.* 3, 5. *Alciph.* 3, 43. *Plat. rep.* 2. p. 366. A. *Gorg.* p. 471. B., Liban. *Vit.* p. 32. Arrian. *Alex.* 3, 30. 7. see Heindorf *ad Plat. Protag.* p. 562. Stallbaum *ad Plat. Phileb.* § 32. and *ad Plat. Euthyphr.* p. 27. *ad Apol.* p. 46. Boissonade *ad Aristznet* p. 257. Jacob *ad Lucian. Toxar.* p. 43. Ellendt *ad Arrian. Alex.* II. p. 322. and others. (In several passages the Codd. have more or less the copula καί, as in Acts ix. 10. Mr. xiv. 22.)

The historical style of the N. T. does not use the participle so frequently nor so variously as Greek historical writers; it rather adopts simple sentences (especially those connected by the oft-recurring καί) and avoids the more elaborated periods, in which the Greeks abounded.

4. The participle pres. (with the article) is frequently used as a noun and then excludes all specification of time, Ephes. iv. 28. ὁ κλέπτων μηκέτι κλεπτεύω not for ὁ κλέψας (as some Codd. have), but: *let the thief steal no more*, Gal. i. 23. ὁ διώκων ἡμᾶς *our* (former) *persecutor*, Mt. xxviii. 40. ὁ καταλὼν τὸν ναὸν *the destroyer of the temple* (in imagination) Rev. xv. 2. οἱ νεκῶντες ἐκ τοῦ θηξίου (which Eichhorn *Einl. N. T.* II. 378. quotes as strange!) xx. 10. Rom. iv. 4. Luke i. 35. 1 Thess. i. 10. v. 24. 1 Pet. i. 17. Jas. v. 11. Heb. vii. 12. (perhaps also Luke xi. 52.), *comp.* Soph. *Electr.* 200. ὁ ταῦτα πρᾶσσων, *Antig.* 239. οὗτ' εἶδεν ὅστις ἦν ὁ δειλὸν, Pausan. 9, 25. 5. ὁποιᾷ ἴσται αὐταῖς καὶ τῇ μητρὶ τὰ δεινὰ, Diog. L. 1, 5. 5. βραδέως ἰχθυεῖ τοῖς πρᾶττοιμένοις (faciendis), Demosth. *adv. Timoth.* p. 701. C. Strab. 15. p. 713. Arrian. *Alex.* 5, 7. 12. See Herm. *ad Vig.* 771., Poppo *ad Thuc.* I. I. p. 152. Schäfer *ad Eurip. Orest.* p. 70. *ad Demosth.* V. p. 120. 127. *ad poet. gnom.* p. 228. Seidler *ad Iphig. Taur.* ver. 1272. Bremi *ad Demosth.* p. 72. Bornemann *ad Luc.* p. 10. Jacob *ad Lucian. Alex.* p. 22. (The particip. aor. of past time is used otherwise in John i. 33. v. 29. Acts ix. 21., *comp.* Eurip. *Electr.* 335. οἱ τῶν ἰόντων τειρόντες Æschyl.

*Pers.* 243. Aristoph. *Eccl.* 1118.). Where the pres. partic. is used *adjectively*, it excludes the designation of time, Heb. vii. 8. ὡς δικάτας ἀποθνῄσκοντες ἀνθρώποι λαμβάνουσιν *dying* (mortal) *men*, 1 Pet. i. 7. *comp.* Schäfer *ad Plutarch.* V. 211.

5. Where the present participle is a real participle, it is restricted to the limits of the present (and imperf.), and cannot represent any time whatever. In all passages thus falsely interpreted the partic. pres. is therefore, either (a) a genuine present, or (b) imperfect, or (c) it expresses what will be forthwith commenced or has been already begun. As to (a) *comp.* Jas. iii. 6. ἡ γλῶσσα καθίσταται — φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ φλογιζομένη ὑπὸ τῆς γένενης *qua incenditur*, see Thiele in *loc.* On 2 John ver. 7. ἔρχομαι. see Lücke in *loc.* It cannot be taken with Bengel for the participle imperf. by referring to 3 John ver. 3.—(b) Acts xxi. 16. συνῆλθον — ἄγοντες, xxv. 3. παρακάλουν αὐτὸν αἰτούν-μενοι χάριν etc. Rev. xv. 1. 6. εἶδον ἀγγέλους ἐκτὰ, ἔχοντας πληγὰς (the ἔδωκε τοῖς ἐκτὰ ἀγγέλοις ver. 7. defines more exactly), *comp.* 1 Pet. i. 11. iii. 5. Acts iv. 21. Heb. xi. 21.—(c) Mt. xxvi. 28. αἷμα — τὸ περὶ πολλῶν ἐκχυνόμενον, Luke xxii. 19. διδόμενον, 1 Cor. xi. 24. σῶμα πλω-μενον not: *which will be shed, will be given* etc. (at some time, participle fut.) but: *which is being shed* (on the point of being shed), the resolution to shed which is fixed. Mt. vi. 30. βαλλόμενον denotes, *which (to-morrow) is thrown*, a usual and certain fate (of the grass).

According to this all the other passages are to be explained, where it is believed that the participle pres. must be taken for the future. In Rom. xv. 25. it expresses the design, which they are on the eve of accomplishing, and have already begun to realize (so frequently in the Gr. after ἔρχεσθαι, ἀποστέλλεσθαι, see Matthiæ *ad Eurip.* Suppl. 153. Böckh *ad Pind.* Pyth. 1, 52. 4, 106. Monk *ad Eurip.* Hippol. 592. Schäfer *ad Plut.* IV. p. 391.), *comp.* Acts xxi. 2. εὐρόντες πλοῖον διαπερὼν εἰς Φοινίκην (Xen. *Ephes.* 3, 6. in.); it was just sailing, Acts xv. 27. ἀπισταλαμεν Ἰουδαν καὶ Σίλαν — ἀπαγγέλλοντες\* τὰ αὐτὰ means (as those who announce) *with the same message* (Polyb. 28. 10. Demosth. c. *Dionys.* p. 739. C. Plat. *Phæd.* c. 65. *comp.* Bernhardt p. 370.).—Also in Acts xxiii. 3. κρίνων is used *of that which already is, or is done*, without respect to time: as a legal judge over me, 2 Pet. ii. 4. παρέδωκεν εἰς κρίναι τῶν τῆς αἰῶνος is properly *he delivered them over as those who (now) are kept*, 1 Pet. i. 9. ἀγαλλιάσθαι — κομιζόμενοι etc. *whilst you receive*, i. e. as those who are destined to receive (others as e. g. Steiger, from doctrinal views, contend for the present here). The future might have been rather expected in 2 Pet. ii. 9. ἀδίκους εἰς ἡμέραν κρίσεως καταζομένους τῆς αἰῶνος. It is however not necessary, as the idea of futurity is already

\* Cod. D. has here ἀπαγγελοῦντας, which is evidently a correction, as in MSS. of Gr. writers in similar passages the partic. fut. is often substituted for the part. pres.

implied in *τηρεῖν εἰς ἡμᾶς*. and to express the sentence by an infinitive construction, could not seem strange to any one: *ἀδίκους τηρεῖ (ὥστε) πορεύειν* (*πορεύεσθαι*).—In the N. T. the participle of the fut. is mostly connected with the aorist of a verb signifying *to go*, where a design then present is to be expressed, Acts viii. 27. xxii. 5. xxiv. 11. 17. xxv. 13., here the participle pres. would not have been exact, and might easily have produced misunderstanding.

Acts xxi. 3. *ἐλθὼς ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμον* cannot be translated with Valckenær and others: *eo navis merces EXPOSITURA ERAT*, but it means: *thither the ship unloaded her cargo*, i. e. concisely for: *thither the ship sailed, to unload her cargo* (unless *ἐλθὼς* be taken for *ἔειπεν*: *there the ship unloaded her cargo*, narrative). *Comp.* Bornemann *Schol.* p. 176.

In Mr. viii. 11. x. 2. *πειράζοντες* is not *in order to try*, but *trying, whilst they tried*. Heb. xiii. 13. *ἐξερχόμεθα* — — *τὸν ὀνειδισμόν αὐτοῦ φέροντες*, as in Latin *egrediamur ferentes*, i. e. *egrediamur et feramus*, where the participle fut. would have separated the *φέρειν* very far from the *ἐξερχεσθαι*. *Comp.* Herm. *ad Vig.* p. 771.

In 2 Pet. iii. 11. *τούτων πάντων λυομένων* means *as now all these things are dissolved*, i. e. are in their nature destined to be dissolved; the lot of dissolution as it were inheres already in these things; *λυθησομένων* would express only the mere future: *as the dissolution will once take place*.—1 Pet. i. 7. *χρυσίου τοῦ ἀπολλυμένου* is also to be translated: *gold that perishes*, perishable gold, *comp.* 1 Cor. ii. 6. The Apostolic (Pauline) *οἱ ἀπολλόμενοι, οἱ σωζόμενοι* (substantively see 4.) denotes: *those who perish* etc. not merely in time to come, but already now, as they reject the faith and so become liable to eternal death.

As the participle *pres.* also takes the place of a participle imperf., it is frequently used in narrative style of that which was being done, at the time of another event: Acts vii. 26. xviii. 5. Heb. xii. 22. Luke v. 18. Therefore of permanent states in Acts xix. 24. 1 Pet. iii. 5.; *ὡν*, connected with a preterite, is also the participle imperf. e. g. i. 49. v. 13. xi. 31. 49. xxi. 11. Acts vii. 2. xi. 1. xviii. 24. 2 Cor. viii. 9. But in John iii. 13. *ὡν* (see Lücke and Olshausen *in loc.*) means *who* (essentially) *is in heaven, who belongs to heaven*; it is scarcely to be doubted that *ὡν* in John i. 18. is to be translated as the present; John ix. 25. *ὅτι τυφλὸς ὡν ἄρτι βλῖπω* means however: *as I am a blind man* (from my childhood)\*. In Rev. vii. 2. *εἶδον* — — *ἄγγελον ἀναβαίνοντα* (which Eichhorn very strangely took for a solæcism) *I saw him ascend* (whilst he was ascending) is also found a participle imperf. and entirely in its place, as something is designated which is not on the point of being completed. On the contrary in Rev. xiv. 13. *ἀποθνήσκοντες* is unquestionably the participle *pres.*

6. The distinction between the participle aor. and perf. (Rost *Gr.* 579.) is also observed in the N. T.; the former is used of an action performed

\* *ὡν* is connected with the principal verb of the sentence in the *pres. tense*, but by *πρότις* is rendered rather a *partic. imperf.*, as Lucian. *dial. mar.* 13. 2. *ἐπὶ ζῶντι καὶ ἐκείνῃ περὶ τῆς πρὸς αὐτὸν*.



once (Acts ix. 21. Rom. viii. 11. xi. 22. xvi. 22.), the latter of an action now past, but still operative at the present time, Acts xxii. 3. ἐγὼ εἶμι ἀπὸς Ἰουδαίος, γεγεννημένος ἐν Ταρσῷ, ἀνατετραμμένος δὲ ἐν τῇ πόλει ταύτῃ, — — πεπαιδευμένος etc. (all acts, whose effects yet remain), 1 Pet. i. 23. ii. 4. John xix. 35. Heb. ii. 9. Acts xv. 5. Mt. xxvii. 37. 1 Cor. xv. 54.\* In narrative style the participle perf. is frequently to be translated as pluperfect, John xiii. 2. Rev. ix. 1. Acts xviii. 2. xxviii. 11., but (*comp.* § 41, 5.) the participle aor. is much oftener so used, Mt. ii. 13. xxii. 25. Acts v. 10. xiii. 51.

It is supposed that the participle *perf. pass.* is sometimes used in the N. T. after the manner of the Hebrew and Aramean for the participle fut. pass. or an adjective with the addition of *würdig* (*worthy*), e. g. Gal. ii. 11. ὅτι καταγενοσμένος ἦν, *because he was worthy of reproach* (*tadelns-würdig*), had deserved reproach (Koppe, Platt). But the Heb. usage of the language (Ewald *krit. Gramm.* 538.) must not be transferred directly to the Greek; καταγεν. can only be taken in the same sense as *laudatus* for *laudandus* (one who is praised, and hence, as may be concluded, also praiseworthy) as worthy of reproach, a case by no means adapted to the above passage. The ground taken by Platt, that Paul would not have reproached Peter publicly, if the latter had not appeared *worthy of reproach*, is ridiculous, and it would be strange indeed if the Apostle, having so much at stake in this apprehension of it, should have written so inappropriately. See Winer's *Comment.* and Usteri *in loc.* In Jude 12. the participle aor. ἐξεζωδόντα stands not for *eradicanda*: Stolz here has already translated correctly.

The participle aor. never stands for the participle fut., not even in Heb. ii. 10. John xi. 2. (where the event long since past, which he first relates in chapter 12. is before the mind of the writer as past). On the other hand the participle aor. is sometimes (in connection with a future) to be translated by the fut. exact., Mr. xiii. 13. ὁ δὲ ἐπομείνας εἰς τέλος οὗτος σωθήσεται, *he who will have endured*. But it is as in the German and Eng.: *he who has endured to the end, will be saved*; the designation of future tense is contained in σωθήσ., ἐπομείνας indicates something entirely past at the period in which the σωθήσ. takes place. *Comp.* Acts xxiv. 25. Luke xxiii. 16. Rom. xv. 29. 2 Tim. iv. 8. etc. Lysias *in Andoc.* 18. Herm. *ad Vig.* p. 774. and *ad Eurip. Jon.* 713. Matthiæ *ad Eurip. Hipp.* ver. 304. Participle perf. and aor. connected in parallel members, see in 1 John v. 18. (Ellendt *ad Arrian. Alex.* I. 129.).

In Mr. xvi. 2. ἀνατίλατος τοῦ ἡλίου some improperly take the participle aor. for the pres., and translate, to suit the parallel passages Luke xxiv. 1. John xx. 1., *oriente sole*. See on the contrary Fritzsche *in loc.*

In some passages the Codd. vacillate between the participle pres. and

\* In an O. T. quot. 1 Pet. ii. 10. we find in close connection the partic. perf. ἡλ. αμύνει and partic. aor. ἡλ. ἐθήτε, the latter referring to the fact of the divine mercy flowing out towards them. On the connection of part. perf. and pres. in Col. ii. 7. see Bengel and Bähr *in loc.*

aor., as in Rev. xviii. 18. Mr. vi. 2. In both places however the participle pres. even externally seems more correct, the participial aor. looks like a correction.

7. It is well known that the participles govern the case of their verbs (*comp.* Mt. xxvii. 40. Heb. xii. 10. Gal. i. 23. Phil. ii. 26. Luke viii. 3. xxi. 4.). But when used substantively, they sometimes (*viz.* in established meanings) take the genitive, e. g. 1 Cor. vii. 35. *πρὸς τὸ ὑμῶν συμφέρον* (*comp.* Demosth. *cor.* p. 234. *τὰ μὲν συμφέροντα τῆς πόλεως*) see Schäfer *ad Gregor. Corinth.* p. 139. Held *ad Plutarch. Æmil.* p. 252.

8. In O. T. quotations a participle is sometimes connected with some person of the *same* verb: Acts vii. 34. *ἰδὼν εἶδον* from Exod. 3. (*comp.* Arrian. *Ind.* 4, 15. Lucian. *dial. mar.* 4, 3.) Hebr. vi. 14. *εὐλογῶν εὐλογῆσω σε καὶ πληθύνων πληθυνῶ σε* (from Gen. 22.), Mt. xiii. 14. *βλέποντες βλέψετε* (from Isa. 6.). This connection is very frequent in the Septuagint, and is a transfer to the Greek of the Hebrew infinit. absolute, which however the LXX. might have already found in the Greek, for that construction not only exists in poets, but also in prose writers (e. g. Herod. 5, 95. *φεύγων ἐκφεύγει*, Plat. *Lach.* p. 195. D. *σκοποῦμενοι σκοποῦμεν*), see Lobeck *ad Soph. Ajax.* p. 370. Matth. II. 1301. (Georgi *Vind.* p. 196. has mingled dissimilarities), as also in the Fathers, e. g. Enseb. H. E. 6, 45. The participle originally includes an emphasis, which may have been afterwards weakened. This emphasis is perceptible in the three passages above mentioned: *long* (and with pain) *have I observed, I will bless thee richly, with eyes you shall see*, etc. (From the Septuag. *comp.* Judg. i. 28. iv. 9. vii. 14. xi. 25. xv. 16. Gen. xviii. 18. xxvi. 28. xxxvii. 8. 10. xliii. 6. Exod. iii. 7. 1 Sam. xviii. 28. Ruth ii. 16. 1 Macc. v. 40.).

Here belongs also Ephes. v. 5. *τοῦτο ἵστε γινώσκοντες*, *comp.* Isa. xlii. (xlix.) 22. Every one must see that 1 Pet. i. 10. 12. Acts v. 4. does not come under this canon. It is surprising that Kühnöl quotes Heb. x. 37. *ὁ ἐρχόμενος ἤξει* (it is true he omits the article) as an instance of the above usage, (*comment. in ep. ad Heb.* p. 198.).

9. The participles pres. are frequently found (in the historical books) connected with the verb *εἶναι* (*viz.* with *ἦν* or *ἦσαν*, yet also with the infinit. Luke xii. 1. and fut.), sometimes instead of the corresponding person of the finite verb (Aristot. *Metaph.* 4, 7. Bernhardt 334.), as in Mr. xiii. 25. *οἱ ἀστέρες τοῦ οὐρανοῦ ἵσονται πίπτοντες* (where *συνελθόντες* immediately follows), Luke v. 1. Acts ii. 2., sometimes, as it seems, to express that which is permanent (rather a state than an action), and

which could be expressed, but with less linguistic propriety, by the form of the imperfect,\* (*comp.* Beza *ad Mt.* vii. 29.), *Mt.* xv. 43. ἡ προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ (*comp.* Luke xxiii. 51.), Luke xxiv. 32. ἡ καὶ διὰ ἡμῶν καιομένη ἦν ἐν ἡμῖν, *Acts* viii. 28. ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἄρματος αὐτοῦ, *x.* 24. *Mr.* ix. 4. *xiv.* 54. *Luke* iv. 31. *v.* 10. *vi.* 12. *xxi.* 24. *xxiv.* 13. *Mt.* vii. 29. *Acts* i. 10. *ii.* 42. *viii.* 13. Hence used of that which is customary in *Mr.* ii. 18. ἦσαν οἱ μαθηταὶ Ἰωάννου — — νηστεύοντες (they were accustomed to fast). In another place εἶναι is not the mere auxiliary verb, *Mr.* x. 32. ἦσαν ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱερουσ. *they were on the way, traveling towards Jerusalem,* *v.* 5. 11. (*Herm. ad Soph. Philoct.* p. 219.) *i.* 4. *ii.* 6. *Luke* ii. 8. *xxiv.* 53. *John* i. 28. *Mr.* xiv. 4. ἦσαν τινες ἀγανακτοῦντες, *there were some (present) who were angry,* or the participle has acquired more the nature of an adjective *Mt.* xix. 22. ἦν ἔχων πτήματα *he was wealthy,* *ix.* 36. *Luke* i. 20. *xii.* 6. The participle not dependent immediately on εἶναι occurs also in *Luke* vii. 8. ἐγὼ ἄδελφός εἰμι — — τασσόμενος (*Lucian. dial. mar.* 6, 2.). The idea of the verb was perhaps also sometimes diffused into the participle and the substant. verb,† to render it more prominent in the aspect of a noun, *2 Cor.* v. 19. (*1 Cor.* xiv. 9.). Such a use of the participle is not foreign to the Greeks, *comp.* *Eurip. Herc. fur.* 312. εἰ μὲν οὐδενὸς τῶν ἐμῶν βραχιόνων ἦν τις σ' ὀβριζών, *Herodian.* 1, 3. 5. *πρῶτος αὖς ἦν τοῖς ὀκλοῖς* (where *προσηγάγετο* precedes), *Xen. Anab.* 2, 2. 13. ἦν ἡ στεγαστή·α οὐδὲν ἄλλο δυναμένη, *Lucian. Eunuch.* 2. δικασταὶ ἀφφοροῦντες ἦσαν οἱ ἀριστοὶ *Herod.* 5, 99. *see Reiz ad Lucian.* VI. p. 537. *Lehm. Couriers ad Lucian. Asin.* p. 219. *Jacob quest. Lucian.* p. 12. *Ast ad Plat. Polit.* p. 597. *Boissonade ad Philostr.* 660. *Nicet.* p. 81. *Elsner Obs.* II. 173. *Matth.* II. 1302. In later writers (e. g. *Agath.* 126, 7. 135, 5. 175, 14. 279, 7.) and in the *Septuag.* it is found frequently, although to the latter the Hebrew seldom offers an occasion for this construction.

10. The solution of the participles in translating (*Kühner Gr.* 369.) always depends on the connection. The following passages may serve as instances: *Acts* v. 4. οὐχὶ μένον σοὶ ἔμενε *did it not remain thine, while it (unsold) remained?* (*Xen. Mem.* 1, 4. 14. 2, 3. 9. *Plat. Symp.* p. 208. *D. comp. Schäfer Melet.* p. 57.), *iv.* 21. ἀπώσαν αὐτοὺς μηδὲν εὐχίζοντες

\* The popular language expands concise modes of speech for the sake of perspicuity or expressiveness, *see* § 45. 2. note.

† *Comp.* *Kühner* II. 40. *See Soph. Aj.* 588. μὴ προδῶς ἡμᾶς γένη. I think *Matth.*'s explanation of these words incorrect.

etc. *because they found not*, 1 Thess. iii. 5. (Xen. *Mem.* 1, 2. 22. Lucian. *dial. mort.* 27. 8.); Heb. viii. 4. οὐδ' ἂν ἦν ἱερεὺς ὄντων τῶν ἱερέων τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα, *as the priests are there, who* etc. Rom. vii. 3. τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην ἄνδρι ἐτίς, *if (in case that) she has taken another husband*, 1 Tim. iii. 10. iv. 4. vi. 8. 2 Pet. i. 4. 8. (Plutarch. *Æmil.* 17.); John xii. 37. τοσαῦτα αὐτοῦ σημεῖα πεποιηκότος ἱμπεροῦσιν αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν *although he had done so many miracles*, xxi. 11. Luke xviii. 7. Rom. i. 32. Philem. ver. 8. Jas. iii. 4. 1 Pet. ii. 19. 1 Tim. i. 7. 1 Cor. ix. 19. *comp.* Xen. *Mem.* 3, 10. 13. Plat. *Hipp. Maj.* p. 285. A. Philostr. *Apoll.* 2, 25. Lucian. *dial. mort.* 26, 1. (In this meaning *καίπερ* occurs with the participle in Phil. iii. 4. Heb. v. 8. vii. 5. 2 Pet. i. 12. *see* Xen. *Cyrop.* 4, 5. 32. Diod. Sic. 3, 7. 17, 39., *comp.* Matth. II. 1313.).

NOTE 1. By the participle an action is sometimes supposed to be expressed, which follows the one denoted by the finite verb (Bühr in *Creuzer Melet.* III. p. 50.) In the N. T. there exists no certain example, Luke iv. 15. *ἐδίδασκεν* — — *δοξαζόμενος ὑπὸ πάντων* means: *he taught—praised by all*, whilst he was praised by all (during the time he was teaching) Jas. ii. 9. *εἰ δὲ προσωποληπτεῖτε, ἁμαρτίαν ἐργάζεσθε ἐλεγχόμενος ὑπὸ τοῦ νόμου* etc. *so you sin, whilst (as) you are convicted (as prosopoleptōntes)*. The opinion of Gebhart is incorrect. The use of the participle aor. in narrative style, remarked by Herm. *ad Vig.* p. 772. takes place in Acts xix. 29. *ᾤζυσάν τε ὁμοθυμαδὸν εἰς τὸ διατερον, συναρπάσαντες Γάϊον καὶ Ἀγρίσταρχον* not *AFTER they had violently carried them off*, but *WHILST they carried them off with them*, or *AND they carried them off*, Luke i. 9. On Rom. iii. 23. 24. *See above*, 2.

NOTE 2. Two finite verbs are sometimes so closely connected by *καί*, that the former is logically to be taken as a participle, e. g. Mt. xviii. 21. *ποσάκις ἁμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτόν*, i. e. *ἁμαρτήσαντι τῷ ἀδελφῷ*. This division of *one* (logical) sentence into two grammatical ones is a peculiarity of the oriental language and occurs frequently Mt. xviii. 21. Rom. vi. 17. .

#### § 47. Connection of the Subject and Predicate.

1. The predicate is sometimes connected with the subject, not according to the grammatical form of the latter, but according to the *sense*, instances of which are found in the best Greek writers (*see* Wurm *ad Dinarck.* p. 82. We remark (a) in reference to *number*: the *collective*

nouns singular are followed by the plur. of the predicate, John vii. 49. ὁ ὄχλος οὗτος — — ἐπεκατέτατο ἱεροί, Mt. xxi. 8. ὁ πλείστος ὄχλος ἵσταντο τὰ ἱμάτια, 1 Cor. xvi. 15. αἰδοῦναι τὴν αἰτίαν Στεφάνου, ὅτι — — ἵστασαν ἑαυτούς, Mt. iii. 6. Luke ix. 12. xix. 37. xxiii. 9. Rev. xviii. 4. Mr. iii. 7. and Heupel in loc. ix. 15. (3 Esr. v. 59. 1 Sam. ii. 33. xii. 18. 19. 1 Kings iii. 2. Judg. ii. 20.) comp. Herod. 9, 23. ὡς οἱ τὸ πλῆθος ἐβεβόησαν. Philostr. *Her.* p. 709. ὁ στρατὸς ἀδυμοιῆσαν Plutarch. *Mar.* p. 418. (ὁ στρατὸς — — συνηλάσαν *Ælian. Anim.* 5, 54. Thuc. 1, 29. 4, 128. see Wytttenbach *ad Julian. oratt.* p. 192. Reitz. *ad Lucian.* VI. p. 533. Lehm. Jacobs *ad Achill. Tat.* p. 446. Krüger *ad Dion. Hal.* p. 234. Poppo *ad Thuc.* III. I. p. 529. Ellendt. *ad Arrian. Alex.* I. 105. In the N. T., however, the construction with the sing. verb is much more prevalent. Sing. and plur. predicates are connected in John vi. 2. ἡ κοινὸς ἐστίν — — ὄχλος πολλὸς, ὅτι ἐώρων, Luke i. 21. John xii. 9. Acts xv. 12. comp. *Arrian. Alex.* 1, 10. 5.

Here perhaps also belongs 1 Tim. ii. 15. σωθήσεται (γυνή) διὰ τῆς τεκνογονίας, ἔαν μείνωσιν ἐν πίστει καὶ ἀγάπῃ, as γυνή refers to women in general, see Bengel in loc. It is more difficult, with some interpreters (e. g. Schott, Heydenreich) to refer μείνωσιν τοῖς τέκνοις, which is to be supplied from the word τεκνογονία.

Those passages, where the predicate in plur. is connected with ἑαστος are not quite of this kind, for John xvi. 32. ἵνα σκοπισθῇτε ἑαστος εἰς τὰ ἴδια means properly so that you be scattered, viz. every one etc. ἑαστος for more definiteness being placed after, Acts ii. 6. xi. 29. Rev. xx. 13. Comp. *Ælian. Anim.* 3, 24. Wesseling *ad Diod. Sic.* II. p. 105. Brunk *ad Aristoph. Plut.* 784. Jacobs *ad Achill. Tat.* p. 622. Besides see 1 Cor. iv. 6. ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φουσιούσῃ κατὰ τοῦ ἐτέρου.

A distributive use of the sing. occurs in Acts ii. 3. ὠφθησαν αὐτοῖς διαμεριζόμενοι γλωσσαι ὡς ἐκ πυλῶν, ἐκαστὸς ἐκ τῆς ἑαυτοῦ γλώσσης. The reverse see in Xen. *Cyrop.* 6, 3. 4. and Poppo in loc. The reading ἐκάστησαν is evidently a correction, yet the ancient translators should not be quoted as authorities in its favor, for they were accustomed always to harmonise such incongruities in the style. Heindorf *ad Protag.* p. 499. and Jacobs *ad Ælian. Anim.* II. p. 100. have collected very instructive (although not always analagous) instances of such a transition from the plural to the singular of the verb.

(b) In respect to gender the following would be considered as *constructio ad sensum* Luke x. 13. εἰ ἐν Τύρῳ—ἐγένοντο αἱ δυνάμεις — — πάσαι ὅν ἐν σάκκῳ καὶ σποδῷ παθεῖν οἱ μετενόησαν, if we adopt this reading with ABL and other Codd. On the contrary where the predicate adjective in the neuter is added to a masculine or feminine, the former must be taken rather as independent (*Ast ad Plat. Polit.* p. 413. *Herm. ad Fig.* p. 697.), 2 Cor. ii. 6. ἐκείνους τῶ τοιοῦτο ἢ ἐπιτιμία πᾶσι this correc-

tion is to such a man (something) sufficient, also Mt. vi. 34., where Fritzsche's arrangement does not seem to me natural. *Comp.* Georgi. *Hierocr.* I. p. 51. Wetsten. I. p. 337. Kypke *obs.* I. p. 40. Fischer *ad Well.* III. a. p. 310. Elmsley *ad Eurip. Med.* p. 237. *ed. Lips.* Held *ad Plut. Timol.* p. 367. Kühner *Gr.* II. 45. A few instances from the Greeks may suffice: Herod. 3, 36. σοφὸν δὲ ἡ προμηθεΐη. Plutarch *puer. educ.* 4. ἡ φύσις ἀνεν μαθήσεως τυφλόν. Xen. *Hier.* 6, 9. ὁ πόλεμος φοβερὸν Plutarch. *Caes.* 57. τοῦτο δ' ἦν ὁμολογουμένη μὲν τυραννίς. Plat. *Hipp. maj.* p. 284. A. *Conviv.* p. 176. D. Lucian. *Philops.* 7. Diog. L. 1, 7. 4. Plutarch. *vit. Camill.* p. 521. Ælian. *Anim.* 2, 10. Dio. Chrys. 40. p. 494. In Latin *comp.* Ovid *Amor.* 1, 9. 4. Cic. *off.* 1, 4. Virg. *Æn.* 4, 569. Stat. *Theb.* 2, 399.

Of another kind but worthy of remark is 1 Pet. ii. 19. τοῦτο γὰρ χάρις *comp.* τοῦτό ἐστιν ἀνάμνησις Demosth. and Schäfer *Appar.* V. p. 289. Herm. *ad Lucian. consacr. hist.* p. 305.

When a predicate is connected with two or more subjects, (a) if it begin the clause, it is placed either (α) in the plural (when the writer had already a complete conception of all the subjects) Luke viii. 19. παρ- γίνοντο πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, Acts iv. 27. v. 24. Mr. x. 35. John xxi. 2., or (β) in the singular, if the subjects can be thought of separately 1 Tim. vi. 4. ἐξ ὧν γίγνεται φθόνος, ἰζις etc. (as if it were γίν. φθόνος., γίν. ἰζις etc.), or if only one subject, the principal, was uppermost in the mind of the writer, John ii. 2. ἐκλήθη καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ, John xviii. 15. xx. 3. Philem. ver. 24. (var.) Demosth. c. *Pantæn.* p. 625. A. Thuc. 1, 47. Plat. *Theag.* p. 124. E. Arrian. *Alex.* 3. 26. Pausan. 2, 9. 2. Strabo 10. 436. *see* Viger p. 194. d'Orville *ad Char.* p. 497. Yet another construction in John iv. 12. καὶ αὐτὸς ἐξ αὐτοῦ ἔπει καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ δέματά αὐτοῦ, Mt. xii. 3. John ii. 12. κατίβη εἰς Καπ. αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ etc. Luke vi. 3. ὁπότε ἐπέειπεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες, xxii. 14. viii. 22. Acts xxvi. 30. Rev. xxi. 22. So also in the second person Acts xi. 14. ἐν αἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου. Although this occurs frequently in the Hebrew (Gesén. *Lehrgeb.* 722. Stuart's *Heb. Gr.* §§ 487. 488.), yet this simple construction is by no means a Hebraism; we find it also frequently in the Greek writers, *see* Matthiae *ad Eurip. Iphig.* A. 875. and Fritzsche *conject.* I. p. 25. Mr. p. 70. 420.) *comp.* Plat. *Conviv.* p. 173. A. ἔδυνεν αὐτὸς τε καὶ οἱ (ad χορεύσαι, *Crit.* p. 50. E. δοῦλος, αὐτὸς τε καὶ οἱ σοὶ πρόγονοι, Aristoph. *Av.* 890. ἀπαλ' ἀφ' ἡμῶν καὶ σὺ καὶ τὰ στέμματα, *Alciph.* 1, 24. (b) If the predicate follow, it is in the plural, e. g. Luke ii. 48. ὁ πατήρ σου κήγω ὀδυνώμενοι ἰζητοῦμιν σε, Acts xv. 35. Παῦλος καὶ Βαρνάβας διατρεῖβον ἐν Ἀν-

τιοχείῳ, *comp.* Jud. ver. 7. opposite 2 Pet. iii. 10. With subjects of *different* genders the predicate takes the masculine *comp.* Jas. ii. 15.

A mingling of these two constructions takes place in Luke ii. 33. ἦν ἰωσήφ καὶ μητρὶς αὐτοῦ θαυμάζοντες. Similar Acts v. 29.

The predicate in the singular follows two nouns sing. connected by ἢ (or rather disconnected), in Mr. xii. 25. πᾶσα πόλις ἢ οἰκία — οὐ σταθήσεται, xviii. 8. 1 Cor. xiv. 24. 1 Tim. v. 16., on the contrary *comp.* Jas. ii. 15. τὸν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάγχεωσι. The Greeks in such cases usually employed the plural of the verb, *comp.* Porson *ad Eur. Hecub.* p. 12. Lips. Schäfer *Melct.* p. 24. (just as after ἄλλος, ἄλλω etc. see Jacobs *ad Philostr.* p. 377.) The distinction which Matth. *ad Eurip. Hec.* 84. *Sprachlehre* II. 768. laid down, is at least not to be seen in the N. T.

3. Plural neuters take verbs in the singular (see Bernhardt p. 418. and Kühner *Gram.* II. 49.) Yet plural verbs are connected with neuters, (a) when they denote *animated beings*, especially persons. (in the better authors almost uniformly, Porson *Addend. ad Eurip. Hec.* 1149. Herm. *ad Vig.* p. 711. 737.): Mt. xii. 21. τῷ ὀνόματι αὐτοῦ ἔδνη ἰλπιούσιν (Rev. xi. 18.) Mr. 5. 13. ἐξελθόντα τὰ πνεύματα — ἐσηλθόν, Jas. ii. 19. τὰ θαυμάσια πιστεύουσιν καὶ φρίσσουσιν, Rev. xi. 18. xvi. 14. εἰσὶ γὰρ πνεύματα δαιμονίων, (on the contrary Luke iv. 41. viii. 30. 38. xiii. 19. 1 John iii. 10. iv. 1. Mr. iii. 11. iv. 4. viii. 28., but almost nowhere without variation), John x. 8. οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα (ver. 27. var.) Luke xii. 30. (var.) Jas. ii. 19., *comp.* Xen. *Cyrop.* 2, 3. 9. τὰ ζῶα ἐκίστανται Thuc. 1, 58. Eurip. *Hec.* 1149. Bacch. 674. Arrian. *Alex.* 3, 28. 11. 5, 17. 12. Sing. and plural are connected in John x. 27. τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει — καὶ ἀπολοῦσάι μοι, 1 Cor. x. 11. *comp.* 1 Sam. ix. 12. ἀπεκρίθη τὰ ποτάμια καὶ λέγουσιν, *Iliad* 2, 135. καὶ δὴ δοῦρα οἶσητε νεῶν καὶ σπάργανα λείνεται. The sing. alone stands 1 John iii. 10. ἐν τούτῳ φανερά ἐστι τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου, even with the interposition of a numeral Luke viii. 2. ἀφ' ἧς δαιμόνια ἐπὶ ἐξεληλύθει, *comp.* yet vi. 20. Mr. xiv. 27. (Septuagint). (b) Occasionally, when they denote *inanimate objects* (even although the writer could not well have had in his mind another noun masc. or fem., see Herm. *ad Vig.* 711. *ad Soph. Electr.* p. 67. Poppé *Thucid.* I. I. p. 97. and *ad Cyrop.* p. 116. Stallbaum *ad Plat. rep.* I. p. 82. II. 67. Schneider *ad Plat. rep.* I. p. 93. Yet see Bornemann *ad Xen. Mem.* 2, 2. 7.), if the reference be manifestly to a numerical plurality (Kühner II. 56.) Rev. i. 19. ἃ εἶδες καὶ ἃ εἰσὶ (yet immediately after ἃ μίλλαι γίνεσθαι), Luke xxiv. 11. John xix. 34. The latter occurs in Gr. prose writers, as is generally supposed (although the

Codd. vary considerably), *comp.* Xen. *Mem.* 4, 3. 12. *Cyrop.* 7, 1. 2. (also perhaps 2, 2. 2. according to good Codd.) Palairot p. 357. Reitz. *ad Lucian.* VII. p. 483. Bip. Herm. *ad Soph. Electr.* 430. Ast *ad Plat. Legg.* p. 46. Zell *ad Aristot. Ethic. Nicom.* p. 4. 209. Bremi *exc.* 10. *ad Lys.* p. 448. Jacobs *ad Philostr. Imog.* p. 236. Held *ad Plut. Æm. Paull.* p. 280. Ellendt *præf. ad Arrian.* I. p. 21., but chiefly among the later Greeks (Agath. 4, 5. 9, 15. 26, 9. 28, 1. 32, 6. 39, 10. 42, 6. etc. Thilo *Apocr.* 1. 182.). Jacob's proposal (*ad Athen.* p. 228., *comp.* also Heindorf *ad Cratyl.* p. 137.), to amend such passages by substituting the singular, is probably now recalled even by this learned man, although where Codd. offer the sing., it might be preferred in the better writers, with Boissonnade *ad Eunap.* p. 420. 601. Plur. and sing. occur in close connection in 2 Pet. iii. 10. στοιχεῖα λυθῇσονται — τὰ ἐν αὐτῇ ἔργα κατακαήσονται, *comp.* John xix. 31.

About Luke ix. 28., where some would construe *ἔγινετο* — ὥστε ἡμίσεαι ὄντων (*comp.* Matth. II. 765.) see *append.* § 64. I. 1.

It cannot seem strange, that the imperat. ἄγε, which is almost a mere interjection, is connected with a plural subject, Jas. iv. 13. ἄγε νῦν οἱ λέγοντες, and v. 1. ἄγε νῦν οἱ πλούσιοι. This occurs frequently in Greek prose writers, e. g. Xen. *Cyrop.* 4, 2. 47. 5, 3. 4. Dion. Hal. 7. p. 456. *comp.* Aberti *observatt. on Jas.* iv. 13. Palairot *observatt.* p. 502. Wetsten. N. T. II. 676. Φίε is also so construed, Herm. *oratt.* 17, 6.

NOTE. Instances of the Hebrew *Beth essentix* (Gesen. *Lehrgeb.* p. 838. Stuart's *Heb. Gr.* § 547.) were supposed to be found in Mr. v. 25. γυνή τις οὕσα ἐν ῥύσει αἵματος, Rev. i. 10. ἡγεμόνη ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ (Glass. I. p. 31.), Ephes. v. 9. ὁ πατρις τοῦ φωτός ἐν πάσῃ ἀγαθῶσύνῃ (Hartmann *linguist. Einleit.* p. 394.) and John ix. 30. ἐν τούτῳ θάναστόν ἐστι (Schleusner see under ἐν). But in the first passage εἶναι ἐν is, to be in the (state) of the issue of blood, in the second γίνεσθαι ἐν πνεύματι ἐν to be present somewhere in spirit, in the third εἶναι ἐν is equivalent to *contineri, positum esse in*—(see the interpretation), in the last we can very appropriately translate: *herein this is marvellous* etc. Gesenius has also incorrectly urged this construction upon the Latin and Greek writers; for εἶναι ἐν σοφοῖς, *in magnis viris (habendum) esse*, certainly does not belong here, as the connection is very natural and is to be translated: *to belong to the number of them.* A *Beth essentix* could only express *in* and *in*, if it signified ἐν σοφῷ, *in sapienti viro*, i. e. σοφός. But this is incorrect, and generally the *Beth essentix* is a mere fiction of empiric grammarians,\* see Winer's edition of *Simonis* p. 109. and Fritzsche *ad Mr.* p. 291. The instances quoted by Haab (p. 337.) are evidently inappropriate.

\* *Comp.* Ælian. V. H. 10, 11. ἀποθανῶν ἐν καλῷ ἵστικῳ with the entirely misunderstood קוֹמָה בְּרֵעַ Exod. xxxiii. 22. Can this too stand for καλῶ ἵστικῳ?



## § 48. Apposition.

An apposition refers sometimes not only to single words but also to whole clauses (Erfurdt *ad Soph. Œd. R.* 802. Monk. *ad Eurip. Alcest.* 7. Matth. *ad Eurip. Phoen.* 223. Sprachl. II. 803. Stallbaum *ad Plat. Gorg.* p. 228.), and (a) the nouns, thus in apposition, according to the conformation of the clause in the accusative or nominative, can frequently be resolved, in an independent clause, by the accusative Rom. xii. 1. *κατακαλῶ ὑμᾶς, παραστήσας τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, ἐν ᾗ ζήτετε* etc. (to connect *παραστήσας λατρείαν*, as modern interpreters do, is harsh), 1 Tim. ii. 8. *ὁ δούς ἑαυτὸν ἀντίλογον ὑπὲς πάντων, τὸ μαρτύριον καὶ εἰς ἰδίους* (*comp. Sueton. Calig. 16. decretum est, ut dies, — — Parilia vocaretur, VELUT ARGUMENTUM rursus conditæ urbis*, Cust. 4, 7. 13. *repente abductæ cælo nubes condidere solem, INGENS æstu fastigatis AUXILIUM*), 2 Thess. i. 5. *comp. Eurip. Orest.* 1103. *Androm.* 291. *fur.* 59. 417. Plat. *Gorg.* p. 507. E., about the Latin, see Ramshorn 296. Bengel incorrectly transfers this usage to Ephes. i. 23. *τὸ πλήρωμα* etc. (b) A participle in the nominat. relates to a whole clause, Mr. vii. 19. *καὶ εἰς τὸν ἀφιεζῶνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα* which (*viz. the ἐκπορ. εἰς τ. ἀφ.*) makes all meats pure, see Fritzsche in loc.

On the apposition added to a whole clause in Mr. xii. 40. Phil. iii. 18. see § 62. Also in Rev. xxi. 17. *μέτρον ἀνθρώπου* is a lax apposition to *ἐμέτρησε τὸ τεῖχος* etc.

2. Sometimes the word, which expresses the apposition, is not added to its noun in the same case, but in the genitive: e. g. 2 Cor. v. 5. *τὸν ἄβραβῶνα τοῦ πνεύματος* the spirit as a pledge (Ephes. i. 14.), perhaps also Rom. viii. 23. *τὴν ἀπαρχὴν τοῦ πνεύματος ἔχετε* the spirit as the first fruits, as if of the heavenly harvest, which sometime shall follow, Rom. iv. 11. *σημεῖον ἔλαβε περιστομῆς* (where some authorities as a correction have *περιτομῆν*), Acts iv. 22. 1 Pet. iii. 7. Col. iii. 24. Rom. viii. 21. 2 Cor. v. 1. Heb. vi. 1. xii. 11., perhaps also Ephes. iv. 9. *τὰ κατώτερα (μέρη) τῆς γῆς* (= *ἡ γῆ*) into the lower parts, viz. (to) the earth, or which the earth forms (*comp. Isa. xxxiv. 14. εἰς τὸ ὕψος τοῦ οὐρανοῦ* Acts ii. 19.). This method of expression, which from the nature of the genit. is easily explained, (the sign of the circumcision, which consisted in the circumcision), occurs frequently both in Greek and in Hebrew (Gesen. *Lehrgeb.* 666. Stuart's *Heb. Gr.* § 422.), although most of the instances collected by Bauer *Philol. Thuc. Paull.*

p. 31. may be doubted. In Latin *comp.* besides the similar instances *urbs Romæ, fluvius Euphratis\** (Ramshorn *Gr.* § 103.), also Cic. *off.* 2, 5. *collectis ceteris causis, eluvionis, pestilentia, vastitatis rel.* (i. e. *quæ consistunt in eluv., pestilentia, etc.*).

3. The apposition stands before the (personal) noun Tit. i. 3. *κατ' ἐπιταγήν τοῦ σωτῆρος ἡμῶν θεοῦ*, i. e. *of God, who is our Saviour*, 1 Tim. ii. 3. 2 Tim. i. 10. Luke i. 26. 2 Pet. i. 11. ii. 20. 1 Pet. v. 8. 1 Cor. xi. 3. 2 Cor. xii. 7. *comp.* Lucian. *Somn.* 18. *Alcyphr.* 3, 41. Paus. 1, 10. 5. But here the *office* (of Saviour) is the chief idea in the writer's mind, and the proper noun is added for more distinctness, as frequently in Latin, Suet. *Galb.* 4. *adoptatus a noverca sua Livia*, Liv. 27, 1. *comp.* Suet. *Vitell.* 1. Liv. 10, 35. The position of the words should therefore be retained in the translation.

4. About the grammatical annexion of the apposition, we remark:  
(a) The apposition in the plural is connected with the substantive in singular, 1 John v. 16. *καὶ δάσει αὐτῶν ζωὴν, τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον.* The αὐτῶν, as is clear from εἰ τις in the beginning of the verse, is distributive and hence to be taken as a collective, *comp.* Matth. II. 749.—  
(b) The apposition is separated from the substantive by an intervening clause, Jas. i. 7. *μὴ οἰσθῶ ὁ ἄνθρωπος ἑαυτοῦ, ὅτι λήψεται τι παρὰ τοῦ πνεύματος, ἀλλ' ὡς διψυχός. ἐκτατάστω* etc., we say: *he who is a double-hearted man*, *comp.* also 2 Pet. ii. 6.—(c) The apposition appears in constructions with a relative clause, 1 John ii. 25. *αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτοὶ ἐπαγγέλατο ἡμῖν ἐν τῇ ζωῇ ἐν αἰῶνι*, Phil. iii. 18., *comp.* Plat. *Phæd.* p. 66. τότε — *ἡμῖν ἵσταται οὗ ἐπιθυμοῦμεν* — *φρονησείας*, Hipp. *maj.* p. 281. C. οἱ παλαιοὶ ἱερεῖς; ὧν ὀνόματα μεγάλα λέγεται — Πιττακοῦ καὶ Βιάντος, — φαίνονται ἀπεχόμενοι, *rep.* 3. p. 402. C. Lucian. *Eunuch.* 4. (Gen. xl. 5. Judith vi. 15.) see Wolf *ad Demosth. Lept.* 315. Stallbaum *ad Plat. Apol.* p. 92. *ad Protag.* p. 15. Krüger *Grammat. Unter-such.* III. 203.

An abstract noun can be placed in apposition with a concrete: 1 John iv. 10. *ἀπιστεῖτε τὸν υἱὸν αὐτοῦ ἵλασθαι τὸν ἁμαρτιῶν ἡμῶν*, 2 Cor. viii. 23. Jas. v. 10. The product is placed in apposition with the instrument, Col. iii. 5. The apposition is joined to the subject included in the verb 1 Pet. v. 1. *παρακαλῶ (ἐγὼ) ὁ συμπεσβύτης καὶ μάρτυς* etc. (It is well understood that an apposition can take place with a personal pronoun as well as with a noun, e. g. Ephes. i. 19. *εἰς ἡμᾶς τοὺς πιστεύοντας*, 1 Pet. ii. 7. Bornemann *ad Luc.* p. 114. has gathered instances from the Greeks.)

\* *Comp.* in the later Latin *vocabulum silentium* for *vocabulum silentii*.

A particular clause is chosen instead of an apposition in Jas. iii. 8. τὴν γλῶσσαν οὐδεὶς δύναται ἀρᾶς· δαμάσσει· ἀκατάσχετον κακόν, μετῇ τοῦ θανάτου φόβου. So also Rev. i. 5. ἀπὸ Ἰησοῦ Χρ., ὁ μάρτυς ὁ πιστός etc. 2 Cor. xi. 28. χωρὶς τῶν κατεκτός, ἡ ἐπισύστασις μου ἢ κατ' ἡμέραν, ἡ μερίμνα might perhaps be thus explained. But the harshness can be avoided, if only an anacoluthon be adopted: *independently of that which took place additionally (by which the series ver. 23—27. is broken off,) my daily being overrun* (with ecclesiastical business).

NOTE 1. An apposition must be adopted in many passages, especially in Paul and Luke, where the interpreters have not always recognised it, e. g. Rom. viii. 23. νόθευσις ἀπειχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ὡμῶν for τοῦτ' ἐστὶ τὴν ἀπολ., Ephes. i. 7. ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν — τὴν ἄφεσιν τῶν κακωμάτων, comp. ii. 5. Col. i. 14. Luke ii. 30. 32. Rom. ix. 16. 1 Cor. xi. 10. Heb. xii. 32. Knapp *scripta*. var. II. p. 390. Yet see Mr. viii. 8. ἤσαν περισσεύματα πλομάτων ἐκτὸς σκευίδας they took up of the remnants seven baskets, and 1 Pet. ii. 5. καὶ αὐτοὶ ὡς κδοὶ ζωῆς οἰκοδομεῖσθε οἱ κος πνευμ. built as (for) a spiritual building.—According to the reading which follows, there would be an apposition in the last words of Mt. xvi. 13. τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώπου, see Bornemann *ad Luc.* p. LII. and Olshausen *in loc.* I think it scarcely justifiable to omit the με almost exclusively on the authority of the translations. The Dutch critics particularly have frequently taken offence at such appositions and hastily changed them, see Bornemann *diss. de glossem. N. T. cap. 5. preceding his Schol. in Luc.* (The predicate annexed by means of εἰς is referable to apposition, e. g. Acts vii. 21. ἀνεξέφατο αὐτὸν ταυτὴ εἰς υἱόν, see p. 179. comp. Xen. *Anab.* 4. 5. 24. πάλους εἰς δασμὸν βασιλεὶ τρεφομένος, on the contrary Arrian. *Alex.* 1, 26. 5. τοὺς ἱπποὺς οὓς δασμὸν βασιλεὶ ἔτρεφεν, see Ellendt *in loc.*)

NOTE 2. Conciseness of expression, connected with apposition, is found in 2 Cor. vi. 13.: τὴν αὐτὴν ἀντιμισθίαν πλατύνῃται καὶ ὑμεῖς for τὸ αὐτὸ, ὃ ἐστὶν ἀντιμισθία, see Fritzsche *diss. in 2 Cor.* II. p. 113.

NOTE 3. 1 Pet. iii. 21. is peculiar δι' ὕδατος, δ καὶ ἡμᾶς ἀντίτυπον τὴν σώζει· βάπτισμα, where the ὁ is more precisely defined by ἀντίτ.: the water, but not the same, out of which the Noachites were saved, but an *antitype* of it; the ἀντίτ. however takes βαπτ. as an expletive, viz. the water of baptism. The reading φ is certainly only a corruption of copyists.

#### § 49. Impersonals.

In the N. T., verbs are used *impersonally* in the third person plural: John xv. 6. xx. 2. Mr. x. 13. Mt. vii. 16. Luke xii. 20. 48. see Fischer *ad Weller* II. 1. 347.

The third pers. sing. also in 2 Cor. x. 10. ὅτι αἱ ἐπιστολαί, φησὶ, βαρύναι; the φησὶ (φασι is evidently a corruption) is likewise used impersonally among the Greeks, as in the German: *heisst es, it is said*, see Bos *ad Schäfer* p. 92. Wolf *ad Demosth. Lept.* p. 288. Wytttenbach *ad Plut. Moral.* II. p. 105. Boissonnade *ad Eunap.* p. 418. (similar in Latin *inquit, ait*, see Ramshorn *Gramm.* p. 383.) John vii. 51. μὴ ὁ νόμος κρίνει τὸν ἄνθρωπον, εἰ μὴ ὁ παῖς παρ' αὐτοῦ πρότερον καὶ γινῶσκει is of a different kind. The only subject is here wanting of which ἀκούειν and γινώσκειν in this connection can be predicated, ὁ κριτής, see Rüdiger *ad Demosth. Olynth.* p. 129. and below § 64. In Heb. x. 39. καὶ τὰν ὑποσταίηται etc. is not conceived of impersonally, but from the preceding ὁ δικαίος the general ἄνθρωπος is to be supplied. In none of these passages is there either Hebraism or Aramæism (yet *comp. Gesen. Lehrgeb.* p. 797. Stuart's *Heb. Gr.* § 500. Winer's *Challean Gramm.* p. 102. Haab. p. 288.)

1 John v. 16. ἀτῆσαι καὶ δώσει αὐτῷ ζωὴν must be translated: *let him pray, and he* (God, as chief subject, *comp. ver. 14. ἀκούει ἡμῶν*) *WILL give him life*; unless, although a little harsh, we interpret with Schott and Stolz: and he (he who prays) will thereby acquire for himself eternal life, *comp. Jas. v. 20.* The formula of quotation λέγει Heb. i. 7. 2 Cor. vi. 2. Gal. iii. 16., φησὶ Heb. viii. 5., μαρτυρεῖ Heb. vii. 17. (rabb. מרמז, see Surenhus. β. βλ. πατ. α. λ. p. 11.) is to be taken as originally an ellipsis, λέγει δὲ θεός, τὸ πνεῦμα, ἡ γράφη, 1 Tim. v. 18. John xix. 36.

## CHAPTER V.

### USE OF THE PARTICLES.

#### § 50. *Of the Particles in general.*

1. **ALTHOUGH** simple sentences and compound can be formed by means of the flexions of the noun and verb already syntactically explained (the former particularly by the so extensive use of cases in the Greek, the latter by the infinit., participle etc.), still those flexions with the great variety of the relations, from which sentences simple and compound originate, are not in themselves sufficient. The language has therefore besides a great treasury of *particles*, which render possible the formation of all imaginable sentences and the expression of all their conceivable mutual relations. As is well known, they are divided into prepositions, ad-

verbs and conjunctions, although grammarians have not yet been able to agree as to the precise limits of these three species; *comp.* especially Herm. *de emend. rat.* p. 149.

The *interjections* are no words, but *sounds*, and generally lie beyond the boundaries of syntax and grammar.

2. Without intending to settle the discussion of the grammarians on the distinction between these three species of particles, I remark thus much: (1) that the classification ought not to be made according to the words but their signification, as it has been long since acknowledged that, e. g. prepositions frequently take the nature of adverbs and the reverse (Herm. *de emend. rat.* p. 161.); (2) that all the particles serve either only for the completion of a single clause, and have no influence beyond it, or are intended to connect one clause to another. The latter are justly called *conjunctions*; and if in the grammar we regard rather the language (thought in words) than the (mere) thought, we may reckon here the comparative particles  $\omega\varsigma$  ( $\omega\varsigma\eta\kappa\epsilon\varsigma$ ), the particles of time ( $\iota\pi\alpha\iota$ ,  $\delta\epsilon\tau\iota$ ,  $\delta\pi\omicron\tau\epsilon$  etc.), the negative particles of design  $\mu\eta$  etc., in as much as they are also conjunctions, so that these particles according to their nature belong to two classes, the adverbs and conjunctions. To complete the structure of a simple sentence, the adverbs and prepositions are used, the latter of which express only *relations* (of the substantives), the former *inherent attributes* (of the qualifying words, consequently of the adjectives and verbs, in as much as the latter are equivalent to a copula and an attributive term), see especially Herm. *as above*, 152.

An entirely satisfactory classification of the particles will perhaps never be effected, as empirics in the language do not pursue exactly the same course with those who adopt the rational mode of representation. Various good explanations of the relation of the particles to the formation of sentences are found in Grotefend *Grundzüge einer neuen Satztheorie*. Hannover 1827. 8vo. Krüger *Erörter. der grammat. Eintheil. und grammat. Verhältn. der Sätze*. Frankf. a. M. 1826. 8vo. *Comp.* Werner in *d. neuen Jahrb. für. Philol.* 1834. I. p. 85.

3. The N. T. language partakes only in part of the great riches of the Greek particles, as they exist in the refined Attic language; and that not only because the (later) popular language of the Greek was not so free in the use of the particles, but also because the N. T. authors, transferring the Jewish coloring to their representations (p. 35.), did not feel themselves confined to the nicer shades in the relations of sentences. But in the nature of the thing, they could least dispense with the *prepositions*, most easily with the conjunctions in their variety. The N. T. Grammar,

if it would not encroach on the field of lexicography, must not undertake to develop all the ramified significations of the several particles, but must rather distinctly specify all the forms of thought which the particles are used to designate, and in each case show *how far* the N. T. authors express them by using the abundance of the Greek particles. It will thus endeavor, according to the existing state of the N. T. lexicography and exegesis, to develop in its fundamental traits the organism of the significations in the principal particles, and will powerfully lift its warning voice against the arbitrary adoption of a so called enallage of the particles.

The doctrine of the Greek particles even to the present time has not been exhausted, either empirically (particularly with respect to the different epochs of the language) or rationally. The works of Mt. Devarius (latest edition by Reusmann, Lips. 1798. 8vo.) and H. Hoozeveen (Amsterd. 1769. II. 4., extract by Schütz. Lips. 1806. 8vo.) do not answer any more, especially as they entirely exclude the prepositions. On the other hand I. A. Hartung's *Lehre v. d. Partikeln der griech. Spr.* Erlang. 1832. II. 8. merits approbation. There is yet wanting a lexicon of the particles of the Septuagint and the Apocrypha for the biblical system of particles, as the concordances and Schleusner also in his *thesaur. philol.* have entirely excluded these words. Tittmann's treatise on the N. T. particles *de usu particular. N. T. Cap. 1. 2.* Lips. 1831. II. 4., also in his *Synonym. N. T.* II. p. 42.) has been interrupted by the death of this skillful and learned man.

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§ 51. *Of the Prepositions in general\*, and those construed with the genitive in particular.*

1. The prepositions correspond with the cases of the language. Hence each one, according to its signification, is connected with a certain case, whose fundamental signification is equivalent to the fundamental meaning of the preposition. Prepositions are employed where the cases do not suffice for the designation of a relation (for these relations are very various), and sometimes also where a case would have answered, but on account of the variety of its uses, was in view of the speaker not suffi-

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\* *Comp. Herm. de emend. rat.* p. 161. B. G. Weiske *de preposition. gr. comment.* Gorlic. 1809. K. G. Schmid *quæst. gram. de præposit. gr.* Berol. 1829. 8vo. Bernhardy p. 195. See on the several prepos. Rob. *Gr. and Eng. Lex.* It was not my intention in the above section (as has been supposed by some) to exhaust the subject, but only to show how the principal uses of the prepositions are derived simply and naturally from the primary ones.

ciently definite for his purpose. In the N. T. prepositions are proportionally used more frequently than in the Greek prose writers, because the apostles were not so familiar with the cases in their extended applications, as cultivated native Greeks; and besides the inhabitants of the east prefer the more perspicuous representation, whence the Hebrew Aramean language expresses by prepositions almost all relations denoted in Greek by the case alone.

2. In treating of the prepositions, it is important in the first place clearly and distinctly to apprehend the radical or primary signification, from which the others emanate like beams from a central sun, and to refer these radiated meanings of the prepositions to it, (i. e. to render it manifest how, in the mind of the speaker (writer), the transition to such change of meanings was effected); secondly to point out the case which, from its nature, follows a preposition generally or in a particular circle of significations (Bernhardy *Allg. Sprachl.* I. 164.) and by the aid of this knowledge to circumscribe its derived meanings. The former will set in a proper light the interchange of the prepositions among themselves, which in the N. T. was considered altogether arbitrary; the latter must be done without any fondness for subtleties, and with the prefatory acknowledgment that several different cases can be connected with a preposition according to the individual, and the more or less clear apprehension of a relation (especially psychological) *comp. Herm. emend. rat.* p. 163. In respect to the N. T. language, it remains only to be observed, how far the later, especially the popular language, of the Greeks extended the prepositions, abolished nicer distinctions, and even abused them, and how constant is the reference to the Heb. Aramean, which delights in prepositions, and denotes many relations differently from the Greek (*comp. e. g. ὁρῶσαι ἐν τῷ, ἀποκτείνων ἐν ῥομφαίᾳ*).

On all these points N. T. philology has done very little; indeed the earlier Lexicographers (even Schleusner) and Exegesisists did not even feel the necessity of such investigation of these exceedingly important particles, on which the correct sense of whole passages so often depends, attributed to each preposition almost every signification which might seem desirable in a superficially examined context (*see Tittm. de Script. N. T. diligentia Gram.* p. 12. Synn. I. p. 207.), and referred to the Hebrews for at least the appearance of justification. Alas! that the Heb. prepositions should have been treated so empirically even to the present time, as through the simplicity of the language they admit a more psychological investigation. It has recently been attempted (Ewald *krit. Gr.* 598. *comp. Winer's Exeget. Studien* I. 27. and *d. neu. Simonis und. d. einz. Ausg.*), and thus has this Heb. bulwark of empirical indolence

been removed from N. T. exegesis. And really it is time to relinquish this absurd enallage of prepositions, which has introduced so much arbitrariness into interpretation (*see* among others the interpretations of 2 Pet. i. 17.) and to return to rational philological principles. In respect to the relation of the Gr. and Heb. linguistic elements in the use of the preposition, it must not be overlooked, (1.) That many a term of expression familiar to the N. T. writers from their mother tongue has a parallel in the multiplicity of prepositions in the poets and later prose writers; (2.) That although in the more prominent Hebraizing writers (especially in the Apocalypse) the interpretation is intimately connected with the Hebrew, the Gr. prepositions, with which the Apostles acquired an abundance of special relations to be expressed in language, must not therefore be referred to the Heb. prepositions, without distinction in all the books, since, as close observation will evince, the Apostles had become accustomed to conceive the prepositional relations in the *Greek manner*; (3.) That, especially in Paul (and John), a use of many prepositions foreign to the Greeks (e. g. of *ἐκ*) stands in close relation to the *dogmatical* language, and belongs to the complexion of the Apostolical (Christian) diction.

3. In each preposition, the *proper* and the *derived* significations are to be carefully distinguished. The former always refer immediately to *local* relations (Bernhardi I. 290.), which, if contemplated by a nation in greater multifariousness, must consequently result in a multiplicity of prepositions. There are but two simply local relations, that of rest and that of motion (or also direction, which is contemplated more or less as a motion). The latter is partly motion *towards* (whither), partly motion *out of* (whence). The dative answers to the idea of rest, the acc. to motion *towards*, the genit. to motion *from out of*.

*Local* designations, with correspondent prepositions are, (a) of *rest*: in *ἐν*, with, by, by the side of *παρά*, upon *ἐπὶ*, above, over *ἐνάντιον*, below, under (*ὑπὸ*), among, between (with) *μετά*, before *πρό*, behind *μετά*, around (*ἀμφὶ*) *περί*; (b) of (direction) *motion to a place*: to, into *εἰς*, towards, against *κατά*, unto *πρός*, thereon, upon *ἐπὶ*, near by, along side *παρά*, under, thereunder *ὑπὸ*; (c) of (direction) *motion from a place*: out of *ἐκ*, from *ἀπό*, from under *ὑπό*, down from *κατά*, from near by *παρά*. *Διά* through, relating to place, comes under the last class, instead of which the Hebrew says, like the German sometimes, out, e. g. to go out of the door.

4. Language first treats of the idea of time after the type of local relations, and therefore *temporal* significations are attributed to most of the prepositions. Then follows the transition to internal, purely psychological relations, which every nation conceives of under a more or less external type; and hence arises a great difference of languages in this re-



spect. Thus while the Greek says λαλεῖν περὶ τινος, the Latin *dicere de aliqua re*, the Hebrew דבר, and the German frequently *to speak (über) over something*, (and the Eng. *of, about*, and also *over*, to talk *over*. Trs.). The first conceives of the object as the central point, which the speaker as it were *encompasses* (to speak *around* something); the Latin as a whole, of which the speaker communicates (to the hearer) something (*de* as it were to speak *off* something from the thing); the Hebrew as the basis of the speaking (to speak *on* something); the German as something lying before, *over which* the speech spreads itself (for *über* (over) in this connection governs the accusative. Κατὰ could also be taken thus in the formula λέγειν κατὰ τινος, or as analogous to the Latin *de* (*de aliquo*)).

The idea of the *origin* and hence of the *cause* is that most simply belonging to the prepositions *from, out* (ἀπό, ὦπό, παρὰ, ἐκ), of *the occasion* and hence of the *motive* to πρός, εἰς (e. g. *on the report*), ἐνι with dat. and διὰ with accus. (*on account of*), ἐνι in this case relates to the idea of the basis, *on* which something rests, whence we also say *grund* (*ground*) for *ratio* (*reason*); διὰ is connected with the idea of *means*; this idea, of means, mediation, belongs to διὰ with genit. (*see below*). The *design* and *aim* (or *end*) are expressed by the prepositions, ἐνι with dat., εἰς, πρός with accus.; the *condition* by ἐνι with dat., as we say also with a like transition: *to speak properly (auf upon) for, on condition of a reward*. The *object* which gives rise to an emotion of the mind, is denoted by ἐνι with gen., as we also say: *sich freuen über* (to rejoice *over*), *stolz sein AUF* (to be proud *on*, in Eng. to pride himself *on*). What is said, in respect to the object, is considered either as similar to something resting (hovering) on or over the object, therefore λέγειν ἐνὶ τινι, *loqui super re*, to speak *over* (*see above*), or according to another conception, is expressed by περὶ. The *norm, rule or law* is indicated either by (nach) *after, according to* (πρός, κατὰ) or *out of* (ἐκ): by the former, inasmuch as the rule is thought of as something, *according to* which a thing must be regulated; by the latter, because the law, that which regulates, is contemplated as that from which the thing regulated proceeds.

5. In certain cases prepositions can certainly be used *for each other; those*, however, must not be so regarded, where an internal psychological relation is equally well denoted by several prepositions (*loqui de re and super re*, ζῆν ἐκ and ἀπὸ τινος Xen. Mem. 1, 2. 14., also ἐνὶ τινι; ἀποδύσκειν ὑπὲρ and περὶ τῶν ἀμαρτιῶν, ἐκλέγσθαι ἀπὸ and ἐκ τῶν μαθητῶν).\*

\* The same relation is expressed in different languages even by opposite prepositions, because it was viewed in different aspects, as the Ger. and Eng. say *on* and

Properly speaking, there would in such cases be no enallage of prepositions, if the prepositions most frequently thus used be considered as the type. On the other hand it is possible that, especially in local relations, the more extensive preposition is used for the more contracted one, as it appears not to be always necessary to speak with entire precision (*comp.* he comes *from* the house, he goes *to* the house), and the author through negligence may have used the more indefinite for the more definite. The interchange of the preposition is only apparent, where it is used præganter, i. e. if it includes at the same time a second relation, the antecedent or consequent of that which it properly expresses: e. g. κατοικεῖν εἰς τὴν πόλιν, ἔρχεσθαι ἐν τῇ γῇ, or Luke ix. 61. ἀποτάσσας τοῖς εἰς τὸν οἶκόν μου; εἶναι ὑπὸ νόμον.

An arbitrary interchange of the prepositions one for another (of which the N. T. commentaries are full, and which was sustained in part by the abuse of the parallelism, especially of the evangelists) would never have been thought of, if it had been more customary to consider the languages as *living* means of communication. It is absurd to believe, that any one could have said *he travels to Ægypt* for *he travels in Ægypt* (εἰς for ἐν), or *to him is all*, for *from him is all*. It is even not quite indifferent whether *through*, *by*, is denoted by διὰ or ἐν. The latter is not very suitable before names of persons (ἐν Χριστῷ, ἐν Κυρίῳ, is not exactly the same as διὰ Χρ.), and the Latin language also usually places *per* before names of persons, and uses the ablative of things. Close observation generally proves how correctly the N. T. authors have used the kindred prepositions, and that we should honor them as well as ourselves by acknowledging every where their accuracy.

In cases where two prepositions can be used equally well of the same relation, perhaps the selection of the *one* in the N. T. belongs to the complexion of the Hellenistic language. The philologist at least must reflect on this as possible. But Planck (*articuli nonnulli Lex. nov. in N. T.* Götting. 1824. 4to. p. 14.) errs when he thinks ἐπεὶ καὶ πρὸς τι (Ephes. iv. 29.) not to be as good Greek as εἰς τι. The former construction occurs more frequently, e. g. Theophr. *hist. plant.* 4, 3. 1. 7. 9, 13. 3. Xen. *Mem.* 4, 6. 10. *see* Schneider *ad Plat. rep.* II. 278.

When internal relations are to be expressed two cases (as ἐνί with the genit. or accus.) may with equal correctness follow prepositions, which under different significations govern different cases. In the N. T. this was frequently but incorrectly applied to διὰ, *see below*, § 51. i. (d) *comp.* § 53. (c). On the contrary purely external ideas do not permit such interchange in attentive authors; only the latest writers, viz. the Byzantines, take this liberty, and confound them e. g. μετὰ with the gen. and accus.,

also το, where the Heb., Gr. and Lat. say *à dextra*. The same language also sometimes expresses a relation (especially internal) by opposite prepositions, as we say, *on* condition, and *under* the condition.

see ind. to Malala ed. Bonn. and this word, comp. also Schäfer ind. ad *Æsop.* p. 136.

### *Prepositions with the Genitive.*

(a) ἄντι, locally *towards* (opposite) denotes, when transferred to a different relation, that one object is placed *over against* another, hence is given *for* it, *instead of* it, or takes its place, and consequently governs the genitive, as this is the case of the *going out from and separating*: e. g. 1 Cor. xi. 15. ἡ πόμῃ ἄντι περιβολαίου δίδοται (τῇ γυναικί) *instead of a covering* (to serve her as a covering comp. Lucian. Philops. 22.), Heb. xii. 16. δὲ ἄντι βρῶσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ, Mt. v. 38. ὀφθαλμὸν δντὶ ὀφθαλμοῦ (*eye for eye*), Heb. xii. 2. ἄντι τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινε σταυρὸν (*FOR the joy that was set before him*, placing the death of the cross *against* this). Mt. xx. 28. τοῦ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἄντι πολλῶν, Mt. xvii. 27. ἐπεῖνον (στατήρα) λαβὼν δὸς αὐτοῖς ἄντι ἑμοῦ καὶ σοῦ (to free us from our obligations to the tax-gatherer), ii. 22. Ἀρχέλαος βασιλεύει ἄντι Ἡρώδου, *in the room of Herod*, comp. Herod. 1, 108. Xen. *Anab.* 1, 1. 4. Witsen. *in loc.* Therefore ἄντι is exclusively the preposition of the price, for which something is bought or sold (for which the merchandise is given or received); hence, and indeed from the general signification *OVER against* (comp. the Latin *ob.*) may be explained the transition to a causal relation ἀλλ' ὥν properly (as a recompense) *therefore, that, because* in Luke i. 20. (Wetsten. and Raphael *in loc.*), more general ἄντι τούτου in Ephes. v. 31. (Septuagint) *therefore (for this)* comp. Pausan. 10, 38. 5. With a peculiar construction, but having reference to the fundamental signification, this preposition occurs in John i. 6. ἐλάβομεν — — χάριν δντὶ χάριτος *grace over grace* (Theogn. *Lent.* 344. ἀντ' ἀνιῶν ἀνίας Xen. *Mem.* 1, 2. 64.) comp. Wetsten. *in loc.*, properly *grace against (for) grace*, in the place of grace, grace again, therefore uninterrupted, always renewed grace. Ἐπείγ is kindred.

(b) Ἄπό, ἐκ, παρὰ, ὑπό all express that which the genitive denotes, viz. the idea of *going out* (proceeding) of one object from another, yet with a well-founded difference, in as much as the relation which the two objects are conceived of as sustaining to each other may be nearer or more remote, more intimate or more general. Ἐκ undoubtedly denotes the *most intimate* ἐκ, ὑπό a *less intimate*, and παρὰ (*de chez moi* Dyd) and ἀπό\* a *yet more remote*. The reason of the interchange of these prepositions,

\* The distinction between ἀπό and ἐκ is recognized in Luke ii. 4. and in John xi. 1. (see Lücke *in loc.*) they are connected with equivalent meanings.

at least of ἀπὸ and ἐκ, as also ἀπὸ, ἐπὶ, παρὰ, is that this kind of relation is apprehended sometimes more sometimes less precisely (*see above* 5.).

For the distinction between the prepositions ἀπὸ, παρὰ, ἐπὶ it may further be observed: if the *proceeding from* something is thought of in general, ἀπὸ is used; if distinctly conceived of as from something *personal* παρὰ or ἐπὶ is required. If the personal object is only denoted as active in a general way παρὰ is used, but if it is represented as the properly effective, productive principle, ἐπὶ is selected, and consequently is the regular preposition after passives.

Παρὰ is properly used in relation to such objects as come from the immediate vicinity (*neighborhood*) of another: e. g. Mr. xiv. 43. Ἰουδαίς παραγίνεται, καὶ μετ' αὐτοῦ ὄχλος πολὺς — — παρὰ τῶν ἀρχιερέων *from the high priests* (with whom, around whom they were as servants *comp.* Lucian *Philops.* 5. Demosth. *adv. Polycl.* p. 710.), Mr. xii. 2. ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ a part of the produce (of the vineyard), which was in the *hands of the vintners*, John xvi. 27. ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξήλθον (*comp.* i. 1. ὁ λόγος ἦν πρὸς τὸν θεόν) xv. 26. Ephes. vi. 8. Acts ii. 33. etc. Tropically with verbs signifying *to inquire* Mt. ii. 4. 16. Mr. viii. 11., *to learn* 2 Tim. iii. 14. Acts xxiv. 8. (Xen. *Cyrop.* 1, 3. 15. 2, 2. 2.), in as much as the subject to be learned etc. is conceived of as existing in some one's (mental) power (more lax ἀπὸ Mr. xv. 45. Gal. iii. 2. Col. i. 7., more expressive ἐκ τινος Xen. *Æc.* 13, 6.). Παρὰ is sometimes connected with passives, Acts xxii. 30. παραγορεύεται παρὰ τῶν Ἰουδαίων. So especially in later writers (Bast *ep. crit.* p. 156. 235. Ellendt. *Arrian. Alex.* II. 172.). Luke however could not well in that place say ἐκ τ. Ἰουδ. (they had not yet entered a complaint), as it relates to the occasion of the dissatisfaction of the Jews with Paul, therefore to that of which he was accused *on the part of the Jews*. So also Mt. xxi. 42. παρὰ κυρίου ἐγένετο αὕτη (Septuagint) signifies, *from God (divinitus, by means existing in the power of God) this proceeded*. In John i. 6. ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ the last words do not relate to the fact of the mission (of him whom God had sent), but means: he appeared as one (sent) out from God (and consequently) as being there.

It is a very correct remark (Viger 580.), confirmed also in the N. T., that παρὰ with the genitive in prose is usually connected only with words, which denote animated beings. But in no passage of the N. T. is it used with the genit. expressly for παρὰ with the dat. (Bretshneider II. 210.), as it certainly occurs in the Greek writers (Erfurd *ad Soph. Antig.* 955. Schäfer *ad Dion. comp.* p. 118. Held *ad Plutarch. Timol.* p. 427.) In ἐκίσταειν 2 Tim. i. 18. the idea of *acquiring* is also implied; Mr. v. 26. is evidently attraction (*see append.*), but Mr. iii. 21. the αἰ

παρ' αὐτῶ are probably *his relations* (who descended *from* him) see Fritzsche *in loc.* Luke xii. 48. by no means belongs here, as Wahl was inclined to believe. On a circumlocution of the genitive by παρὰ see § 30. note 5. It is very apparent that τὰ παρ' ὑμῶν in Phil. iv. 18., τὰ παρ' αὐτῶν Luke x. 7. are not merely equivalent to τὰ ὑμῶν (ὑμέτερα) αὐτῶν; in both cases verbs of receiving are connected with this formula (*receiving that which comes from you*, i. e. your presents, eating that which is offered, served up by (from) them).

Ἐκ is used originally in reference to such objects, as come forth out of the *interior* (the circumference, the limits) of another *from within* (the opposite of εἰς Luke x. 7. xvii. 24. Herod. 4, 15. 10. Æschin. *dial.* 3, 11.) Luke vi. 42. ἐλθαὺς τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ (it was *in* τῷ ὀφθ.), Mt. viii. 28. ἐκ τῶν μνημείων ἐξερχόμενοι, Mt. i. 16. ἐξ ἧς (Μαρίας) ἐγεννήθη Ἰησοῦς, *comp.* Mt. i. 18. (where ἐν γαστρὶ ἔχειν ἐκ τοῦ πνεύμ. ἁγ. is an imitation of ἐν γ. ἔχειν ἐξ ἀνδρός), 1 Cor. xi. 8.; concisely in Luke v. 3. ἐδίδασκεν ἐκ τοῦ πλοίου *out of the ship* (speaking from within it). The use of this preposition to denote the *matter* out of which any thing is made is allied to this. Mt. xxvii. 29. Rom. ix. 21. *comp.* Herod. 8, 4. 27. Ellendt *ad Arrian Alex.* I. 150. and also its partitive use: ἀδελφοί ἐκ τῶν Φαρισαίων 1 John iv. 13. 2 John ver. 4. ἐξ αὐτῶν ἀποκτενοῦσι, John xvi. 17. εἶπον ἐκ τῶν μαθητῶν (τινες), Rev. ii. 10. Mt. xxiii. 34. 1 John iv. 13. 2 John ver. 4. (instead of which the genitive alone is mostly used by the Greeks), and finally, its use to express the *condition*, *state* out of which some one comes Acts i. 25. Rev. vii. 14. (or brachyologically of that out of which something is undertaken 2 Cor. ii. 4. ἐκ πολλῆς θλίψεως — — ἔγραψα ὑμῖν).

Sometimes *ἐκ* also stands in a local sense with less accuracy for *de*, *down from*: Acts xxviii. 4. περήμενον ἐκ τῆς χειρὸς, Herod. 4, 10. Xen. *Mem.* 3, 10. 13. Odyss. 8, 67. (unless it there means: *out of the hand*), Acts xxvii. 29. or instead of *from*\* Heb. xiii. 10. θάγειν ἐκ τοῦ θυσιαστηρίου *from* the altar; even of the mere direction *from* Mt. xx. 21. ἵνα καθίσωσιν — εἰς ἐκ δεξιῶν etc., where we say *at (on) the right*, but the Latin also a *dextra* (*comp.* the Hebrew יָמִין). In such designations it is indifferent whether the going out be from the object to be determined (to ourselves), or from ourselves to the object to be determined. The Greeks have chosen the form *ἔκ*, the Germans the latter *comp.* Göller *ad Thuc.* 8, 33. In a *temporal* sense *ἐκ* is used of the beginning of a certain

\* Luke xxi. 18. (Acts xxvii. 34.) xxiii. 7. Mr. xi. 8., where Bretschneider translates *from*, do not belong here. We must not forget that two languages may represent a relation differently and yet both correctly, e. g. Rom. iii. 12. ἐκθεῖναι ἐξ ὕπνου *to arise from (out of) sleep*. In Rev. vi. 14. *ἐκ* was probably chosen designedly, as the mountains stand fast in the earth.

period of time: *since, from* Mt. xix. 20. John vi. 66. Acts ix. 33.\*; the Greek says here *out of*, according to a lively perception, as he does not (as we do) conceive of time as a point *from* which the account begins, but as something *expanded out of* which something grows or extends itself (as ἐξ ἡμέρας, ἐξ ἡμερῶν, etc.). Transferred to internal relations this preposition denotes every *source* and *cause*†, out of which something emanates: Acts xix. 25. Rom. x. 17. 2 Cor. iii. 5., as specimens of which signification the following constructions may be especially remarked: Rev. viii. 11. ἀποθήσκειν ἐκ τῶν ὕδατων, (Dio. Cass. p. 239, 27.) Rev. xv. 2. ἐκ τῶν ἐκ τῶν (victoriam ferre ex aliquo Liv. 8, 8. extr.), Luke xii. 15. οὐκ — — ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων (1 Cor. ix. 14. ἐκ τοῦ εὐαγγελίου ζῆν), Rom. i. 4. ὁρισθέντος νοῦ διου ἐξ ἀναστάσεως νεκρῶν (source of proof and conviction) comp. Jas. ii. 18., Luke xvi. 9. ποιήσατε ταυτοὺς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, with the person‡ 2 Cor. ii. 2. λυπούμενος ἐξ ἐμοῦ, John vii. 22. οὐκ ἐκ τοῦ Μωϋσέως ἐστὶν (δ περιτομή), Rom. xiii. 3. ἔξεις ἵπαινον ἐξ αὐτῆς (ἐξουσίας), John x. 42. πολλὰ καλὰ ἔργα ἰδεῖσα ὅμιν ἐκ τοῦ πατρὸς μου. 1 Cor. vii. 7. John iii. 25. vi. 35. (mostly so of Kings, magistrates etc. Xen. Anab. 1, 1. 6. Herod. 1, 69. 121. 2, 151. Polyb. 15, 4. 7.). Ex is used particularly of the *state of mind, the feeling from* which something originates 1 Tim. i. 5. 1 Thess. ii. 3. Mr. xii. 30. (Xen. Anab. 7, 7. 48. ἐκ τῆς ψυχῆς φίλος ἦν Arrian. Epict. 3, 22. 18. Aristoph. Nub. 86.), then of the *occasion* Rev. xvi. 21. ἐβλασφήμησαν τὸν θῶν ἐκ τῆς πληγῆς (Lucian Asin. 46. Demosth. adv. Conon. p. 727. B.), of that from which a judgment is deduced Mt. xii. (83.) 37. see Kypke in loc. Xen. Cyrop. 2, 3. 6. Æsop. 93, 4. (in German according to another transition: to judge something by, *according to, comp.* 1 John v. 2. iii. 19.) and hence of the rule or law 2 Cor. viii. 11. The *price* is also sometimes denoted by ἐκ Mt. xxvii. 7. ἡγόρασαν ἐξ αὐτῶν (ἀργυρίων) ἀγγέλων (Pakeph. 46, 3.), in as much as the possession results to us from the money (given for it), *comp.* Mt. xx. 2. (where there is conciseness of

\* The passages from the N. T. quoted by Wahl II. 455. in favor of the signification *statim post* do not prove it. Luke xi. 6. is to stop *from his journey*, xii. 36. to return *from the wedding*, John iv. 6. to be wearied *from or by his journey*, 2 Cor. iv. 6. to shine *out of darkness* etc. In many of these passages *statim post* (*immediately after*) would be unsuitable, in others it would specify the point of time, where the writer only thought of the *von her* (wherefrom, whence), *von aus* (out of, out from) of the thing. In Heb. xi. 35. the preposition has no reference to time.

† See Held *ad Plut. Tim.* p. 331. on the affinity between ἐκ and διὰ.

‡ This use of the preposition is very extended, especially in Herod. see Schweigh. hæd. *Lex. Herod.* p. 192. *Comp.* also Æl. V. H. 7, 1. Diog. L. 1, 2. 6. Philostr. Soph. 2, 12. and Sturz *Lex. Xen.* II. p. 88.

expression). On εἰς ἔργων εἶναι and Gal. iii. 10. see Winer's *comment.* in *loc.* The formula εἶναι ἐκ τινος partakes of the entire variety of this preposition, *comp.* e. g. 1 Cor. xii. 15. ὅτι οὐκ εἰμὶ χεὶρ, οὐκ εἰμὶ ἐκ τοῦ σώματος; we say on the contrary: *belong to the body.*

ὑπὸ is originally used in relation to objects which proceed from the *under part* of another object (ὑπὸν): e. g. Herod. *Theog.* 669. Στῆς — ἐπὶ τοῦ χθονὸς ἦκε etc. Pausan. 10, 12. 1. ὑπὸ σπηνῆς περᾶν *under the tent* (see Bernhardt p. 268.); then usually with passives, to designate the subject from which the action proceeds, in whose power it was to do or to omit it, also with neuter verbs of a passive signification, 1 Cor. x. 9. ὑπὸ τῶν ὄφρων ἀπώλοντο, Rev. vi. 8. ἀποκτείναι — ὑπὸ τῶν θηρίων, Mt. xvii. 12. 1 Thess. ii. 14. 2 Cor. xi. 24. *comp.* Lucian. *m. Peregr.* c. 19. Xen. *Cyrop.* 1, 6. 45. Anab. 7, 2. 22. Lysias in *Theomnest.* 4. Pausan. 9, 7. 2. Plat. *Apol.* p. 17. A. Soph. *Philoct.* 334. Philostr. *Apoll.* 1, 28. (Polyæn. 5, 2. 15.) Porson *ad Eur. Med.* p. 97. The powers, which had produced the death and destruction, were considered here as *efficient agents*, equivalent to being put to death by, destroyed by etc.; but if ἀπὸ had been used, they would only have been that, from which a consequence followed. In the former passage, the active construction *the serpents destroyed* etc. might be substituted, in the latter it would be inadmissible. *Comp.* the parallels Mt. xvi. 21. with xvii. 12. and Mr. v. 26., and βλάπτεσθαι ἀπὸ τ. different from ὑπὸ τ. Xen. *Cyrop.* 5, 3. 30. Æschin. *dial.* 2, 12. See Engelhardt *ad Plat. Apol.* p. 174. Lehmann *ad Lucian.* VIII. p. 450. II. p. 23. Schulz *vom Abendmal* p. 218. (Bretschneider should not have translated this ὑπὸ by *per*, as it never denotes the mere means or instrument like διὰ. In scientific definitions the inaccuracy of the popular language must be avoided).\*

Ἀπὸ is related to objects which, having been previously *on, at* (not *in*), *with* another object, are now separated from it (therefore the opposite of ἐκὶ with acc. Diog. L. 1, 1. 3.): e. g. Mt. xxviii. 2. ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας, Mt. xiv. 29. καταβάς ἀπὸ τοῦ πλοίου, as we say: to be *on* (not *in*) the ship, *from on board*, Acts ix. 3. περιήστραψεν αὐτὸν φῶς ἀπὸ τοῦ οὐρανοῦ down *from heaven* (xx. 9. Xen. *Cyrop.* 3, 3. 60. Æschin. *dial.* 1, 4.), Mt. iii. 16. ἀνίσθη ἀπὸ τοῦ ὕδατος up *from the water* (not *out of*), Luke xxii. 45. ἀναστὰς ἀπὸ τῆς προσευχῆς (after the conclusion of the prayer, in which to this time he had been engaged), Luke vi. 13. ἐκλεξάμενος ἀπὸ τῶν μαθητῶν δώδεκα *twelve, who* hitherto had been among the

\* In 2 Pet. i. 17. φων. ἠνχθ. αὐτῷ ται. ὑπὸ τῆς μεγαλ. δοξ. the signification (*under*) *from under, in company with* is unnecessary (Wahl II. 597.). Luther is more correct, whilst a voice came to him *from* (out of) the divine majesty.

μαθῆτε. (more exact *ἐκ* τ. μαθ.), *comp.* Mt. vii. 16. John xxi. 10. Accordingly as this fundamental meaning is applied ἀπὸ is (a) the preposition of *separation* and of *being separated*, Mt. vii. 23. ἀποχωρεῖτε ἀπ' ἐμοῦ, Luke xxiv. 31. ἀφαντος ἔγενετο ἀπ' αὐτῶν, Rev. xviii. 14. (*comp.* also ἀπο-  
 πύπτειν ἀπὸ Mt. xi. 25. Luke ix. 45., ἰσθίειν ἀπὸ Mr. vii. 28. Mt. xv. 27., the prægnaunt formulas Luke vi. 17. Col. ii. 20. Rom. ix. 3. 2 Cor. xi. 3. etc.), and consequently also of *distance* John xxi. 8. (Rev. xii. 14. *comp.* Xen. *Anab.* 3, 3. 9. Soph. *Œd. Col.* 900.).—(b) Of *originating* and *proceeding from* something in any respect, viz. the *source* Acts ix. 13. ἀκήκοα ἀπὸ πολλῶν (1 John i. 3.), the *matter* Mt. iii. 14. *comp.* Lucian. *dial. deor.* 7, 4. (hence also Luke viii. 3. διακονεῖν ἀπὸ τῶν ὑπαρχόντων taking the gift *from* their means, Xen. *Anab.* 5, 1. 12. *comp.* Rev. xviii. 15. and Æschin. *dial.* 2, 36.), the *descent or derivation* (out of a people or country), as of the dwelling-place, of the sect, Mt. xxi. 11. xxvii. 57. Acts ii. 5. John xi. 1. xii. 21. Acts xv. 5. (Polyb. 5, 70. 8. Plut. *Brut.* c. 2. Herod. 8, 114.), concretely of the *author or possessor*, from whom something proceeds Acts xxiii. 21. τὴν ἀπὸ σοῦ ἰσαγγελίαν (*see above* § 30. 5.) Rom. xiii. 1. οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ἀπὸ θεοῦ, 1 John ii. 20. iv. 21.; Mt. xvi. 21. παθεῖν ἀπὸ τῶν πειραστικῶν (Lucian. *dial. deor.* 6, 5. Plat. *Phæd.* p. 83. B.), Mt. xii. 38. Gal. i. 1. 1 Cor. iv. 5. Col. iii. 24. (yet never, where the possessor is to be conceived of as immediately efficient, instead of παρὰ, *see* Schulz v. *Abendmal* p. 215.)\*, seldom and perhaps never, after passive verbs for the more definite ἐκ

\* When ἀπὸ stands after verbs of *receiving, borrowing* etc. it denotes merely and only generally the *whence, wherefrom*: Mt. xvii. 25. ἀπὸ τίν. λαμβ. τίλη; the λαμβάνοντες are *kings*, whilst παρὰ would denote the *immediate going out from* (in this passage, if *publicans* were spoken of). In λαμβ. παρὰ τ., the τις is conceived of as *active* (as giving or offering), in λαμβ. ἀπὸ τ., only as the *possessor*. In 3 John ver. 7. μὴδὲν λαμβ. παρὰ τῶν ἰδν. would be written, if the writer had intended to say that the ἰδν. would have given a thank offering. Col. iii. 24. ἀπὸ κυρίου ἀπολύψ. τ. ἀνταπόδ. it will go out from the Lord, but παρὰ κυρ. the Lord will (immediately) render it to you. On the other hand the παρὰ in John x. 18. ταῦτα τὴν ἑντολὴν ἔλαβ. παρὰ τ. πατρ. is used correctly. So in 1 Cor. xi. 23. παρὰ τοῦ κυρ. is right (*of or from the Lord I have received*, not the Lord himself has imparted it to me), and παρὰ, which some Codd. have, is undoubtedly to be attributed to transcribers, *see* Schulz *as above* 215. *comp.* N. Theol. *Annal.* 1818. II. p. 820.

† The readings of (Rom. xiii. 1.) Mr. viii. 31. differ, and Fritzsche adopts ἐκ. In Gr. authors ἀπὸ and ἐκ are often interchanged by transcribers (Bast. *ad Greg. Cor.* ed. Schäfer p. 794. 833. Schäfer *Melet.* p. 22. 83. Schweigh. *Sez. Polyb.* p. 69. etc.), and so in Luke ix. 22. xvii. 25. ἐκ may be written. 'Απὸ for ἐκ after passives is frequent in the later writers (especially the Byzant. e. g. *Ind. to Malal.* ed. Bonn), with the more ancient rare, *see* Poppo *ad Thuc.* III. I. 158. Bernhardt *Synt.* 224.



Jas. i. 13. Luke vi. 18.\*—and abstractly of *the efficient power*, whence it can be translated *by* or *through* Acts xx. 9. Rev. ix. 18., of the *cause and motive*, Mt. xiv. 26. ἀπὸ τοῦ φόβου ἔκταξαν *from or through fear*, Luke xxi. 26. xxii. 45. xxiv. 41. Acts xii. 14. Plutarch. *Lysand.* 23. Viger. p. 581., of *the (objective) reason* (the *why or wherefore*), Acts xxii. 11. οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός *on account of (for) the glory* (the not seeing had its reason in the glory), Luke xix. 3. xxiv. 41. John xxi. 6. *see* Kypke *in loc.* (according to some, also Heb. v. 7.) *comp.* Held *ad Plutar. Tim.* p. 314. (Judith ii. 20. Gen. xxxvi. 7. Herod. 2, 64.). Acts xvi. 33. is a prægnaans constr. ἵλουσιν ἀπὸ τῶν πληγῶν *he washed and cleansed them from, of the stripes*, i. e. of the blood, with which they were sprinkled in consequence of the stripes (Kypke incorrectly, *propter vuln.*). Mt. vii. 16. is easily interpreted: *from the fruits* (object.) will the knowledge *be derived* (differently Luke xxi. 30. ἀπ' ἰσχυρῶν γνώσεως 2 Cor. x. 7., where the subjective source of the knowledge is denoted). The signification of time, *since* Mt. i. 17. Rom. i. 20. etc. (Wahl l. 112. Rob. *Gr. and Eng. Lex.* at ἀπὸ II.) presents little difficulty, as we also, in such cases say *from (von) see above* i. x.

According to Schleussner and Künöl ἀπὸ also signifies (1.) *in*, Acts xv. 38. τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, who had departed from them *in* Pamphylia. But it is apparent that it means: *who had left them* (going forth) *from Pamphylia*. This is very different from *in* Π. *in Pamph.*, which would mean that Mark remained in Pamphylia, having separated from Paul, *comp.* xiii. 13. It is strange that Schleussner should refer here also the expression ἀπ' ἀρχῆς, ἀπ' οὐρανοῦ!—(2.) *de, concerning*, Acts xvii. 2. διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν, this however is by no means equivalent to περὶ τῶν γραφ., but signifies: setting out (in his discourses) *from* the holy Scriptures, taking occasion from the Scriptures (Schulz *Abendmal* p. 218.), or taking his proofs *out of* them, (as in the Eng. Bible, he reasoned with them *out of* the Scriptures. *Trs.*), *comp.* Epiphan. *Opp.* II. p. 340. D. *see* Acts xxviii. 23. Nor is the signification *de* supported by Herod. 4, 53. 198. (Schweighäuser *Lexic. Herod.* p. 77.).—(3.) *per, through*, Acts xi. 19. διασκαίνετε ἀπὸ τῆς

\* In this passage ἀπὸ θεοῦ πειράζομαι is properly, I am tempted *of* (from) God, and is more general than ἐκ θ. πειρ., i. e. θεὸς πειράζει με. The following words πειράζει δὲ αὐτὸν οὐδὲ only shew that the Apostle at the same time thinks of an immediate temptation by God (*comp.* Herm. *ad Soph.* *Œd.* Col. 1531.). On Mt. xi. 19. *see* Fritzsche *in loc.* and Lohm. *ad Lucian.* VI. 544. 2 Cor. vii. 13. and Heb. xi. 12. (var.) do not belong here. In Rev. xii. 6. ἀπὸ θεοῦ is divinitus (*dei beneficio*). In Acts x. 17. the αἱ ἀποσταλμέναι ἀπὸ τοῦ Καρ. according to the vulg. are *those sent out from him* and consequently those being there (στéλλεσθαι ἀπὸ τινος), whilst ἀπὸ τινος. ἐκ (as some Codd. have) would be: *those whom he had sent*. (These two prepositions are connected in a manifestly different sense Luke v. 15. Rom. xiii. 1., *comp.* Euseb. H. E. 2, 6. p. 115. Heinichen.).

- *οὕτως*, but this is properly, *on account of the persecution*.—(4.) *modo, instar, like*, 2 Tim. i. 3. ἀπὸ γεγονότων. But it is properly *from my ancestors* (Polyb. 5, 55. 9.), with the sentiments inherited from them.—In respect to such passages as John xi. 18. Rev. xiv. 20. see Appendix § 65. 4.

(c) Ἀμφὶ does not occur in the N. T.

(d) Πρὶ before, of place, Acts v. 23. Jas. v. 9. (also Acts xiv. 13. comp. Heliod. *Æthiop.* 1, 11. 30.), oftener of time (also in the expression πρὸ καιροῦ *before* the time Mt. 8. 29.), then also of precedence or præeminence Jas. v. 12. πρὸ πάντων *ante omnia* 1 Pet. iv. 8. (Xen. *Mem.* 2, 5. 3. Herodian. 5, 4. 2.). No one at this day will translate with Schleusner, John x. 8. by *loco, vice, in the room of*, although this meaning naturally belongs to this preposition, Xen. *Cyrop.* 8, 8. 4.

(e) Περι. The fundamental signification is apparent from the construction of this preposition with the dative. There it denotes the idea of *surrounding, enclosing* on several or on all sides (kindred with ἀμφι), hence different from παρὰ, which expresses only, that one thing is near to (at the side of) another. Περι, connected with the genitive, occurs in prose writers almost exclusively in a transferred (tropical) signification (on the contrary comp. Odyss. 5, 68.)\* of the object, which is the *central point* of an action, about or around which as it were an action is executed, *to fight about something, to hear, to know of* (about) something (1 Cor. xii. 1. 1 Thess. iv. 13.), *to speak of*, and corresponds with the Latin *de*. It governs the *genitive*, however, because the action at the same time goes out *from* the central point (hence *to speak of* something).—This primary signification can be recognized, even where it must be translated by: *in respect to, in regard to, on account of (for)*, e. g. John xi. 19. ἵνα παρὰμυθήσονται αὐτὰς περι τοῦ ἀδελφοῦ αὐτῶν Mt. iv. 6. τοῖς ἀγγέλοις ἐντελεῖται περι σου, Mt. i. 44. προσέειπε περι τοῦ παδαρισμοῦ σου, 2, 1 Pet. iii. 18. περι ἁμαρτίας ἵναδαι, Acts viii. 15. προσήνξαντο περι αὐτῶν, John xvii. 9. Col. i. 3. (Porphyr. *de styge* p. 230. ed. Schott).† Brother, purification, sin, are the objects *in respect to, on account of* which there is consolation, sacrifice, suffering. The same signification

\* Locella *ad Xen. Ephes.* shews however that the *local* signification *about* is not without example in the later prose writers. Comp. Schäfer *ad Dion. Hal.* p. 351. And so the περι Acts xxv. 18. (which Heinrichs and Kündl have not noticed) can be connected with σταθίρως.

† In his *Observatt. human.* 5, 20. *To pray* (πει) *for* one is indefinite (ὁ τις more definite), and therefore the precise object of the prayer is sometimes expressed by an additional clause (Acts viii. 15.). This however does not often occur, as περιερχ. περι τ. is usually *to pray for* one (1 Thess. v. 25. Heb. xiii. 18.) in a general sense. Περι and περι are distinguished in Dio. Cass. p. 598. 28.

in Rom. viii. 3. *περὶ ἁμαρτίας*, which should not have been taken as *one idea sin offering*. Hence it is found in the beginning of a period (Hippocr. *Aphor.* 2, 3. Plat. *Phædr.* p. 250. C., *comp.* Stallbaum *ad Plat. rep.* II. 157.) 1 Cor. xvi. 1. *περὶ τῆς λογίας* etc. *quod ad pecunias attinet (as to)*, although these words are grammatically connected with *ὡςπερ ἀίτια*. Sometimes *περὶ* seems to denote *beyond, above, more than*, therefore *præ*, as e. g. in the passage of Homer *περὶ πάντων ἱμμεναι ἀλίων* (Passow *Lexic.* II. 558. Robinson's *Lex.* p. 645. So it is taken 3 John ver. 2. *περὶ πάντων εὐχομαί σε* etc. *above all things* etc. Lücke quotes as proof a passage from Dion. Hal. 6. p. 375., but the impossibility of connecting *περὶ πάντων* with the following infinitives seems to me not very evidently shown, *see Bengel in Loc.*

(f) *Περός*. The original signification, which agrees with the fundamental idea of the genitive, *from something hither*, is evident from instances like *τὸ πωλούμενον πρὸς τῶν Λακεδαιμονίων* Herod. 7, 209., *πάσχομεν πρὸς αὐτῆς* Alciph. 1, 20. (Bernhardy p. 264.) and *εἶναι πρὸς τινος* to be *on the side of some one* (dependent on him), *comp. ad Herenn.* 2, 27. *ab reo facere*. In the N. T. it occurs only in Acts xvii. 34. with the genitive: *τοῦτο γὰρ πρὸς τῆς ἡμετέρας σωτηρίας ἀπάγει* *tends, pertains to our salvation*, properly, like *ex re nostra est*, it goes out *from* our salvation, therefore answering to it, *comp.* Heinichen *ind. ad Euseb.* III. p. 534. and the phrase *πρὸς τινος εἶναι* to be profitable for (to) some one, Plat. *Gorg.* p. 459. C. Lob. *ad Phryn.* p. 10. Ellendt *ad Arrian. Alex.* I. p. 265. Siebelis *ad Pausan.* 8, 50. 5. (In many of its uses this preposition is parallel with the Hebrew *מִן*, and Gesenius might thus have explained many passages misunderstood by him).

(g) *Ἐπί*. The primary signification, which might justify the genitive after this prepos. is in most cases obscure, yet *comp.* Luke iv. 29. *ἄρους, ἐφ' οὗ ἡ πόλις αὐτῶν ἀποδόμητο* *upon which (and out from which) it was built* (Diod. Sic. 3, 47. Dio Cass. p. 1251.). *Ἐπί* usually implies position, *on, upon, above* a place (the object in this position may be conceived of as reposing, or as moving to and fro) Mt. ix. 2. 6. xxiv. 30. Luke xxii. 21. Acts v. 15. viii. 28. xii. 21. (also Luke xxii. 30. *you eat on (at) my table*, i. e. the provisions standing on my table),\* hence particularly of *shores or coasts* John xxi. 1. *ἐπὶ τῆς θαλάσσης* *near the sea, on the sea shore* (Polyd. 1, 44. 4. *comp.* Xen. *Anab.* 4, 3. 28. and the Hebrew *עַל* Septuagint 2 Kings ii. 7. Dan. viii. 2.), then of elevated, high objects, (on the upper part of) which something is, e. g. *upon the cross*

\* Here belongs Mt. xiv. 25. *περιπατεῖν ἐπὶ τῇ θαλ.* *to walk on the sea, comp.* Lucian. *Philops.* 13. *βαδίζειν ἐπ' ὑδατος.*

Acts v. 30. John xix. 19. (*comp.* also vi. 2.). The signification *by, near*, which our N. T. lexicons give, cannot be satisfactorily proved. Luke xx. 40. *τόπος* must be understood of a mountain, Mt. xxi. 19. *ἐπὶ τῆς ὁδοῦ* signifies *on the way*, as we also say, Acts xxi. 9. *ἐπὶ τ. θυρίδος* *on the window*; John vi. 21. *τὸ πλοῖον ἔγινετο ἐπὶ τῆς γῆς* is meant of ship landing, and *ἐπὶ* relates to the rising shore. The transitions (tropical meanings) are very clear. It is used, (a) of government and inspection *over* etc. Mt. ii. 22. *βασιλεύειν ἐπὶ Ἰουδαίας*, Rev. xi. 6. Acts viii. 27. *εἶναι ἐπὶ πάσης τῆς γᾶς*, vi. 3. xii. 20. (*comp.* Polyb. 1, 34. 1. 2, 65. 9. Reitz *ad Lucian.* tom. VI. p. 448. Bip. Held *ad Plutarch. Timol.* p. 388.).—(b) Of the object spoken of or about Gal. iii. 16. *οὐ λίγαι — ὡς ἐπὶ πολλῶν* *as about many*, (speaking of, about many) *comp. scribere, disserere SUPER re* and Sext. Emp. *adv. Matth.* 2, 24. 6, 25. Heindorf *ad Plat. Charm.* p. 62. Ast *ad Plat. Legg.* p. 114. Bernhardt p. 248.—(c) Of the presence: *before* chiefly of judges, councils etc. (where we say: to bring up *before* (a court) *see* § 53. l.) Mt. xxviii. 14. Acts xxiii. 30. xxiv. 20. xxv. 10. (*ἐπὶ τοῦ βήματος*, *comp.* Lysias. 1. in *Theomnest.* 15.) 1 Cor. vi. 1. (*comp.* Ael. V. H. 8, 2. Lucian. *catapl.* 16. Dio. Cass. p. 825.), then in general 1 Tim. v. 19. *ἐπὶ μαρτύρων* *before witnesses* (Xen. *Hell.* 6, 5. 41. *vectig.* 3, 14. Lucian. *Philops.* 22.), also 2 Cor. vii. 14. (*before*, i. e. in the presence of Titus) *see* Wetsten. I. 443. 562. Schäfer *Melet.* p. 105.—(d) Hence with proper names of persons, of the time of the reign of some one Acts xi. 28. *ἐπὶ Κλαυδίου* *under* (during the reign of) Claudius, Mr. ii. 26. (*see* Raphel and Fritzsche *in loc.*) Luke iii. 2. *comp.* Herod. 1, 15. Æschin *dial.* 3, 4. Xen. *Cyrop.* 8, 4. 5. (Bremi *ad Demosth.* p. 165. Schweighäuser *Lexic. Herod.* I. p. 243. Sturz *Lexic. ad Dion. Cass.* p. 148.), also only of the life time (especially of influential persons) Luke ii. 27. *ἐπὶ Ελισσαίου* (*comp.* Alciph. 1, 5. *ἐπὶ τῶν προγόνων*, Æsop. 14, 2.), then with nouns expressing the state of things, and events, Mt. i. 11. *ἐπὶ τῆς μετακίσεως* Βαβ. *at the time of the exile*; finally of time simply 2 Pet. iii. 3. *ἐπ' ἰσχύτου τῶν ἡμερῶν* *on the last of the days* Heb. i. 1. 1 Pet. i. 20. *comp.* Num. xxiv. 14. Gen. xlix. 1. (Polyb. 1, 15. 12. Isocr. *Paneg.* c. 44.), and generally of that to which another thing is joined Rom. i. 20. *ἐπὶ τῶν προσευχῶν μου* *in connection with* (in) *my prayer also mentioning you, including you in my prayer*. A little different is Mr. xii. 26. *ἐπὶ τοῦ βίου* *on* (in connection with) *the bush*, i. e. (concisely) at (in) the passage, where the bush is treated of. 'Επὶ in a local sense is sometimes also connected with verbs of direction or motion towards (*to, thither, towards, upon, to*): Mt. xxvi. 12. *βαλοῦσα τὸ μύρον ἐπὶ τοῦ σώματος* *over, upon the body*, John xxi. 11. *εἵλυσσε τὸ δίκτυον ἐπὶ τῆς γῆς* *towards, to the land*, Acts x. 11. *επεύρετο* —

καθήμενον ἐπὶ τῆς γῆς; *descending to the earth.* *Comp.* Sturz *Lexic. Xen.* p. 258. Ellendt *ad Arrian. Alex.* I. p. 53. 339. About ἐπὶ with accus. *see* Herm. *ad Eurip. Alcest.* p. 85. and Rob. *Lex.* at the word.

(h) *Μετὰ* is properly *in the midst of, among*, hence *with* (*mit*, Ger.), first of the vicinity and accompaniment Mt. xvi. 27. Mr. xiv. 17. (even of lifeless objects, e. g. of weapons Mt. xxvi. 47. John xviii. 3. xix. 40. *comp.* Demosth. c. *Pantan.* p. 628. C. Herodi. 5, 6. 19.), of the society Mt. xxvi. 58.; but then of being together with something, either locally Luke xxiv. 29. or ethically (therefore of the party Mt. xii. 30. and hence of the assistance and the co-operation, εἶναι μετὰ τῶν. Mt. xxviii. 20. Acts vii. 9.), finally of the state of mind with which an action is performed Acts xvii. 11. ἐδίδασκε τὸν λόγον μετὰ πάσης προθυμίας, 2 Cor. vii. 15. Mt. xiii. 20. (Eurip. *Hippol.* 205. Soph. *Ced. Col.* 1632. Alciph. 3, 38. Aristot. *magn. Mor.* 2, 6. Demosth. *adv. Timocr.* p. 467. B. Herodi. 1, 5. 19.). *Μετὰ* does not properly denote the instrument as such (Kypke *observ.* I. 143.) (Mt. xxiv. 31. John xviii. 3., it is used of that which some one carries with him, 1 Tim. iv. 14. μετὰ ἐπιθέσεως τῶν χειρῶν signifies, *with* imposition of hands, together with the doing of the action), yet in Luke xvii. 15. μετὰ φωνῆς μεγάλης δακρύων there is an approach to this signification (certainly not different from φωνῇ μ. or ἐν φωνῇ μ.) and Acts xiii. 17. (*by means of*, Polyb. 1, 49. 1. Hippocr. *de arte* 15. Lucian *Philops.* 8., as σύν, at least in poets, Bernhardt p. 214.). On Mt. xxvii. 66. *see* Fritzsche. It does not signify *after*; μετὰ διωγμῶν in Mr. x. 30. means (in the midst of) in connection with persecutions (the parallel passages from the Septuagint and Pseudepigr. quoted by Bretschneider prove nothing), Mr. ix. 24. μετὰ δακρύων, *with, or amid tears* (Herodi. 1, 16. 10.) *comp.* μετὰ κινδύνων *with or amid dangers* Thuc. 1, 18. Plat. *Apol.* p. 32. B. *Æsop.* 111, 3. Künöl also in Mt. xii. 41. translates μετὰ with the genitive incorrectly by *contra*. The signification *with* is as appropriate here as elsewhere (*see* Bengel *in loc.*): ἄνδρες Νινευίται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινώσιν αὐτήν signifies: *the Ninevites will appear at the last judgment with this generation* (i. e. as true witnesses against them), as Grotius rightly interpreted. The interpretation of Fritzsche: *they will rise with them from the dead*, adds to these words a superfluous thought (which is selfevident). (The genitive with this preposition is very easily explained, as that which is found in some one's company or vicinity, is in a certain respect dependent on him.

(i) Διὰ. The primary signification is *through, throughout* (*comp.* Schwarz *Comment.* p. 323.). It can be easily understood how this preposition governs the *genitive* also, for in a local sense the idea of *the*

*going out from* is always connected with that of *going through* (hence the Hebr. and Arab. *in* is the only prepos. for the local through, *comp.* also Fabric. *Cod. pseudepigr.* I. p. 191. *ἐκφύγειν δι' αἰῶνος* and Mt. iv. 4. from Deut. viii. 3. *comp.* Kühner II. 281.), e. g. Luke iv. 30. *αὐτὸς διελθὼν διὰ μέσου αὐτῶν ἱκαρύνετο* (Herodi. 2, 1. 3.), 1 Cor. iii. 15. *σωθήσεται* — *ὡς διὰ πυρός*; also Rom. xv. 28. *ἀπελεύσομαι δι' ὑμῶν εἰς Σπανίαν*, i. e. *through* your city, and Acts xiii. 49. *διεφίξετο ὁ λόγος δι' ὅλης τῆς χώρας* *from one boundary to the other* (*throughout* Odyss. 12, 335. Plat. *Symp.* p. 220. B.) 2 Cor. viii. 18. There is an easy transition from this primary signification (as in all languages) to that of the (animate or inanimate) instrument, as something *through* which the effect as it were proceeds (*comp.* especially 1 Pet. i. 7.), something which lies between the volition and the effect, e. g. 3 John ver. 13. *οὐ θέλω γράφειν διὰ μέλανος καὶ καλάμου* 2 John ver. 12. (Plut. *vit. Solon.* p. 87.), 1 Cor. vi. 14. *ἡμῶς ἐξεγερθεὶς διὰ τῆς δυνάμεως αὐτοῦ*, Rom. iii. 25. *ἱλαστήριον διὰ τῆς πίστεως*, x. 17. Luke viii. 4. *εἶπε διὰ παραβολῆς*, Rom. ii. 12. 2 Cor. vi. 7. Acts xv. 27. 1 Cor. xiv. 9.; Hebr. xiii. 22. *διὰ βραχίων πίστεως ἐμὴν paucis* (like Alciph. 3, 71. and *διὰ βραχυτάτων* Demosth. c. *Pantan.* p. 624. C. *διὰ μακροτέρων* Isocr. *Paneg.* 39. *comp.* Wetsten. II. 607.); of personal instruments 1 Cor. iii. 5. *διάκονοι δι' ὧν πιστεύσατε*, Hebr. iii. 16. *οἱ ἐξαγγέλλοντες ἐξ Αἰγύπτου διὰ Μοϋσίου*. This construction is found also in 2 Tim. ii. 2. *διὰ πολλῶν μαρτύρων intervenientibus multis testibus*, *through* the mediation of many witnesses, and even Rom. i. 8. *ἐχάρισα τῷ θεῷ διὰ μου διὰ Ἰησοῦ Χρ.* *ὅπως πάντων ὑμῶν*, as also Hebr. vii. 9. *διὰ Ἀβραάμ καὶ Λευὶ διδεδικάτωται through Abraham*, i. e. in the person of Abraham as the representative of the whole Israelitish nation, Levi also was tithed. Διὰ occurs however not frequently in the signification of the primary or first cause, author, 1 Cor. i. 9. Rom. i. 5., and might appear synonymous with ἐκὰς or παρὰ, but even in this case it does not denote the author as such, i. e. as the one *from whom* something proceeds, but rather the person through whose exertion or benevolence etc. something is given to another (where it remains undetermined whether it comes *from* him directly or indirectly).\* Many passages are incorrectly referred hither. John i. 8. 17. the *per* of mediate agency, efficient cause, is justified by the doctrine of the λόγος, *comp.* Orig. on John Tom. 2, 6. (p. 108. *Lommatzsch*), Rom. xi. 36. this meaning is necessary on account of the pre-

\* Even granting that διὰ were identical with ἐκὰς, it would not follow that in *(ὡς) διαταγὰς δι' ἁγγέλων* Gal. iii. 19. the angels are represented as the authors of the Mos. laws (as Shultze constantly maintains). Stronger and different reasons must be given for departing from the simple interpretation: *through angels* (*by the ministry of angels*).

positions *ἐν* and *ἐν*; on Gal. iii. 19. *see* Winer's *comment*. Acts ii. 43. xiii. 38. are self-evident. About 1 Pet. ii. 14. *see* Steiger. The *διὰ* of the state in which something is done can also be referred to the idea of mediation, e. g. *διὰ* ἑπομενῆς Rom. viii. 25. iv. 11. Gal. v. 13. Hebr. xii. 1. 2 Cor. ii. 4., 2 Cor. v. 7. *διὰ* πίστιος περιπατοῦμεν, and with another construction Rom. iv. 11. οἱ πιστευόντες *διὰ* ἀκροβυστίας in the state of uncircumcision, as (although) uncircumcised. In a laxer sense *διὰ* is used of the equipments of some one, and of the circumstances and relations under which he does something, e. g. 1 John v. 6. ἐλθὼν *διὰ* ὕδατος καὶ αἵματος *he appeared by* (through) *water and blood*, Hebr. ix. 12. Rom. ii. 27. οἱ τὸν *διὰ* γράμματος καὶ περιτομῆς παραβάτην ὄντα *by* (with) *letter and circumcision*, i. e. although you were in the possession of a written law etc., xiv. 20. ὁ *διὰ* ἐσσηπόματος ἐσθίων, who eats *with* offence (giving offence) Markland *ad Lys.* p. 329. Reisk. vol. 5.—Used of the time, *διὰ* signifies (a) *during* (i. e. throughout a length of time) Hebr. ii. 15. (Xen. *Cyrop.* 2, 1. 19. *Mem.* 1, 2. 61.), also when a thing is done only sometimes within this period of time Acts i. 3. v. 19. (for the more lax use no instances are found in the written language of the Greeks, Fritzsche *Pragr. in ep. ad Gal.* I. p. 8.). (b) *After*, e. g. *διὰ* ἑτῶν πλείονων Acts xxiv. 17. properly *INTERJECTIS pluribus annis, many years having elapsed*, i. e. after many years have gone by (*see* Herod. 3, 157. *δολιχῶν ἡμέρας δίχα*, Isocr. *perm.* p. 746. Perizon. *ad Ælian.* p. 921. ed. Gronov. Blomfield *ad Æsch. Pers.* 1006. Wetsten. I. 525. 558.) and Gal. ii. 1. *comp.* Herod. 6, 118. Aristot. *anim.* 8, 15. Polyb. 22, 26. 22. Geopon. 14, 26. 2. Lucian. *Icar.* 24. also Septuag. Deut. ix. 11.; Mr. ii. 1. *διὰ* ἡμερῶν *after* (some) *days*, *comp.* *διὰ* χρόνου Plat. *Euthyd.* 6. Xen. *Cyrop.* 1, 4. 28. *Lys. caed.* Eratosth. § 12. Polyb. 1, 66. 8. (Raphel, Kypke and Fritzsche *in loc.*).

As significations incorrectly assigned to *διὰ* we have: (a) *in* with the accusative Acts iii. 16. *πίστις ἡ διὰ* αὐτοῦ, which, because in other passages *πίστις εἰς* αὐτὸν occurs, is not to be interpreted in the same manner (Schleussner translated contrary to the Latin language: *fiducia in ipsum posita*). Schott is correct: *fiducia per eum (in nobis) effusa, cujus auctor et causa est ille*, *comp.* 1 Pet. i. 21.—Hebr. ix. 11. *διὰ* τῆς μεζονας καὶ τελειώσεως σκηνης, which Schleussner translates *intravit præstantius* — *templum* (so also the Syriac). But it means *intravit PER*, viz. *ἐς τὰ ἅγια* ver. 12. This local signification is not to be proved by genuine Greek formulas, like *διὰ* τέλους *to the end* (i. e. perseveringly)—(b) *cum* 1 Cor. xvi. 3. οὓς ἐὰν δοκιμάσητε, *διὰ* ἐπιστολῶν τούτους πύμψω ἀπενεγκτείν etc., where *διὰ* ἐπιστ. must be translated by means of letters, i. e. so that I recommend them by letters (as the Syriac). The Apostle means at the same time, it is true, that they *should take these letters with them*; but the idea of the preposition is properly retained.—(c) *ad*, 2 Pet. καὶ

σαυτοῖς ἡμῶς διὰ δόξης καὶ ἀρετῆς *qui nos ad religionem Christianam adduxit eo consilio, ut consequeremini felicitatem* etc.; more correctly: *by means of glory and power*, so that in this calling the divine power and majesty were manifested (ver. 4. *comp.* 1 Pet. ii. 9.) *see* Alberti in *loc.*—(d) *propter*, on account of for διὰ with the accusative: 2 Cor. ix. 13. διὰ expresses rather the occasion, or by means of which the δόξαζω takes place, on the contrary, the following ἐν τῇ ὑποταγῇ *over*, i. e. *on account of* the obedience. 1 Cor. i. 21. οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν θεόν may very well signify: *by means of their* (applauded ver. 20.) *wisdom*, although the interpretation of others might also be received: *on account of* (mere) *wisdom*, if it be taken thus, by the existence of wisdom (*see above*). Rom. viii. 3. is plain; on Rom. viii. 37. *see* Tholuck. Rom. vii. 4. ἐδυνατώθητε τῷ νόμῳ διὰ τοῦ σώματος Χριστοῦ receives light from ver. 1—3.: *you are dead to the law*, through (by means of) the (crucified) body of Christ (with Christ you are dead to the law). Much less is διὰ τῆς γυναικὸς 1 Cor. xi. 12. used for διὰ τῆς γυναικα (which would introduce a new thought), as it is evidently parallel to ἐκ τοῦ ἀνδρός; the difference of the prepositions ἐκ and διὰ, however, is certainly clear to every reader, who has a *sense* for such things. In 2 Cor. viii. 8. διὰ τῆς ἐξέγ. σπουδῆς belongs to δοκιμάζειν. In Hebr. xiii. 15. only Kühnöl translates δι' αὐτοῦ *propter eum*; Schulz and Böhme are here correct.—(The translation *per* used in oaths Rom. xii. 1. xv. 30. 1 Cor. i. 10. (properly *by* something) is questionable with me, as a proper verb of swearing never seems to be connected with it; παρακαλεῖν διὰ is probably: *to admonish by means of*, i. e. by referring to etc.).

(k) Κατά. Its primary signification is *down*, i. e. *down from, upon* (*de, comp.* κάτω), Xen. *Anab.* 4, 2. 17. ἀλλόμενοι κατὰ τῆς πίστεως, 1, 5. 8. τρέχειν κατὰ πρᾶνους γηλόφους, Herod. 8, 53. Dio Cass. p. 15. 91., so e. g. Mt. viii. 32. ὤρμησε πᾶσα ἡ ἀγία κατὰ τοῦ πνεύματος (Dio Chrys. 6. p. 99. *Ælian.* V. H. 8, 14.), Mr. xiv. 3. πατίχειν αὐτοῦ κατὰ τῆς κεφαλῆς (holding the bottle of nard over the head, *comp.* Apollod. 2, 7. 6.), 1 Cor. xi. 4. Next it is used of the surface, *over* (*through*) which something extends, it is therefore essentially different from the local ἐν (with which it is interchanged by modern writers, *comp.* Ellendt *ad Arrian. Alex.* I. p. 355.), Luke iv. 14. παθ' ὅλης τῆς περιχώρου, Acts ix. 31. 42. *comp.* *Arrian Alex.* 5, 7. 2. *Indic.* 13. 6. Tropically it is used of a *hostile* direction *against* something Mt. x. 35. Acts vi. 13. 1 Cor. xv. 15. Rom. viii. 33. (the opposite of ἐκτὸς Rom. xi. 2. *Coll.* viii. 34.) and from this signification is the usual preposition, but it seems most properly, like the German *gegen*, to express only the *direction* (*towards*), whilst ἐντὶ like *contra* in the local signification includes the hostile. In oaths Mt. xxvi. 63. Hebr. vi. 13. (not 1 Cor. xv. 15.) κατὰ θεοῦ (Schäfer *ad Long.* p. 353. Bernhardt p. 238.) means probably: *down from God*, as if calling down God as witness or avenger. Otherwise Kühnöl II. 284.

(l) Ὑπὲρ signifies in a local sense the being *over* (*über*) a place (pro-



perly without direct contact Xen. *Mem.* 3, 8. 9. ὁ ἥλιος τοῦ θύρου ἐπὶ τῶν καὶ τῶν στεγῶν πορευόμενος, Herodi. 2, 6. 17.), therefore also in geographical language *to lie over* (above) *something*, *imminere urbi* Xen. *Anab.* 1, 10. 12. Thuc. 1, 137. (see Dissen *ad Pind.* p. 431.). It occurs in the N. T. only in a tropical sense:\* (1) mostly nearly related to the local signification 1 Cor. iv. 6. ἵνα μὴ εἰς ἐπὶ τοῦ ἐνδὸς φουσιῶσθε *puffed up one above the other*, so that he elevates himself above the other; also with the local signification, (2) *for the advantage of*, *for* some one (to die, to suffer, to pray, to speak, to exert one's self etc. see Benseler *ad Isocr. Areopag.* p. 164.), John x. 15. xi. 50. Rom. v. 6. Luke xxii. 19. 2 Cor. v. 21. Hebr. v. 1. vii. 25., originally so that we bend *over* him, protecting and warding off (*comp.* μάχεσθαι ἐπὶ τινος Xen. *Cyrop.* 2, 1. 21. Isocr. *Paneg.* 14. ἀποθνήσκειν ἐπὶ τινος *Anab.* 7, 4. 9. Eurip. *Alcest.* 701. 711. ἐπιμελεῖσθαι, λῆγειν ἐπὶ τινος Xen. *Cyrop.* 1, 6. 12. 2, 1. 12. *Æschin. dial.* 1, 8.), also εἶναι ἐπὶ τινος *to be for* some one, properly protecting, Mr. ix. 40. Rom. viii. 31. In most cases one who acts for the good of another, takes his place, hence ἐπὶ is sometimes precisely similar to ἀντὶ *instead, loco* (see especially Eurip. *Alcest.* 700.) Philem. ver. 13. (Thuc. 1, 141. Polyb. 3, 67. 7.—(3) Of the object of, *about* which something is said or written etc., Rom. ix. 27. (see Plutarch. *Brut.* 1. Mar. 3. Plat. *Apol.* p. 39. E. Arrian. *Alex.* 6, 2. 6. Arrian. *Epict.* 1, 19. 26. Polyb. 1, 14. 1. *Ælian. anim.* 11, 20. Buttman *ad Demosth. Mid.* p. 188.), or of which some one boasts 2 Cor. vii. 4. ix. 2. (*comp.* in Latin *super*, in Hebrew *לְ*; kindred is also *ex aliqua re loqui*, (see under *περὶ*); hence in a general sense *in respect to* a thing, e. g. 2 Cor. i. 7. 8. 2 Thess. ii. 1. (*comp.* Xen. *Cyrop.* 7, 1. 17. ἐπὶ τινος θάρσειν *to be of good courage in respect to some one*). Related to this the causal signification, *on account of*, *for the sake of* (Hebrew *לְ*, *comp.* the Latin *gratia*, and even the German *für* (for), which in such passages is frequently suitable, and offers another combination of meanings) 1 Cor. xii. 8. Rom. xv. 8. (Philostr. *Apoll.* 1, 35. Xen. *Anab.* 1, 7. 3.), also John xi. 4. ἐπὶ τῆς δόξης τοῦ θεοῦ *for, for the sake of the glory of God*, GLORIÆ DIVINÆ illustrandæ CAUSSA, 3 John ver. 7., and, in another construction, Philem. ii. 13. δεὸς ἵσται ὁ ἐνεργῶν — ἐπὶ τῆς εὐδοκίας *according to (after) his goodness, properly because he is good.*†—In 2 Cor. v. 20. ἐπὶ τῆς Χριστοῦ πρεσβύου — δεόμεθα ἐπὶ τῆς Χριστοῦ, ἐπὶ τῆς is pro-

\* Unless 1 Cor. xv. 29. βαπτίζεσθαι ἐπὶ τῶν νεκρῶν be translated: to permit themselves to be baptized *over the dead*. The interpretation depends on archology.

† Bretschneider rather strangely translates: *ultra (desiderium nostrum)*, comparing it with Lam. iv. 7. ὑπερ ἀλθους, without any reference to the case: and Markland *ad Eurip. Suppl.* 1125. *propter*.

bably in both cases *for*, i. e. *in the name of Christ* (as in his stead or place), *comp.* Polyb. 21, 14. 9. 28, 16. 4. *see above* 2. at the end.—Others take the second *ἐν* as in formulas of affirmation (Bernhardy p. 244., but he certainly interprets it incorrectly) *by Christ, PER Christum.*

### § 52. Prepositions with the Dative.

(a) *Ἐν*. This preposition in its *local* sense (*see Spohn ad Niceph. Blemmid.* p. 29.) relates (1) To something extended, within the limits of which something takes place, and here signifies under different aspects, (a) *in* or (of surfaces and heights) *on* Mt. xxiv. 40. *ἐν τῷ ἁγρῷ*, xxi. 32. Luke vii. 32. xix. 36. Rev. iii. 21. John iv. 20. (where in many formulas *ἐν* is used with more precision); (β) *among* (which however expresses essentially the same idea) Acts ii. 29. iv. 31. Mt. xi. 11. 1 Cor. v. 1., hence of companionship Luke xiv. 31. *ἐν δέξα χιλιῶν ἀνατῆσαι*, Jude ver. 14. (Neh. xiii. 2. 1 Sam. i. 24. Jas. xxii. 8. 1 Macc. i. 17.) and generally of that with which some one is dressed (clothed, armed) Mt. vii. 15. Mr. xii. 38. John xx. 12. (Ælian. V. H. ix. 34. Herod. 2, 159. Callim. *Dian.* 241. Matth. II. 1340.) or with which he is provided Heb. ix. 25. *εἰσέχεται ἐν αἵματι*, 1 Cor. iv. 21. (1 Kings i. 25. Xen. *Cyrop.* 2, 3. 14.) *comp.* Herm. *ad Vig.* p. 856. Krebs *Obs.* p. 26.—(γ) *in* a more extended sense *by, at, on* (σὰρά), *καθίζειν* or *ἵνα ἐν δεξιᾷ τίνος* *at the right hand*, Heb. i. 3. viii. 1. Dio. Cass. p. 216. 850. (in the Greek writers much more frequently Xen. *Anab.* 1, 4. 6. *ἐν τῇ θαλάττῃ* 4, 5. 22. *Cyrop.* 7, 1. 45. Isocr. *Panath.* p. 646. and *ad Philipp.* p. 216. Diod. Sic. 4, 78. 17, 10. Polyb. 2, 66. 2. *comp.* Lehm. *interpretat.* on *Lucian.* VI. p. 640. Jacob. *ad Lucian. Alex.* p. 123.\*). On the other hand in John x. 23. and Luke ii. 7. *ἐν* certainly means *in*, perhaps also viii. 20., where *γαζοφύλαξ* denotes the treasury as a portion of space, and

\* Wahl incorrectly brings under this head the formula *μῆνεν ἐν τινι* (frequent in John) and Col. iii. 8. Ephes. iii. 9. In Heb. ix. 4. *ἐν* could only be translated *JUXTA quam* by an archaeological expedient. When the *local ἐν* is connected with personal names, it denotes rather *among* than *with* (e. g. accompany a number etc.) In 1 Pet. v. 2. *τὸ ἐν ὑμῖν ποιμνίον* may be translated with Pott: *the flock which is in your place* (*comp. δὲ Rom. xv. 28.*). *Οἱ τὸ ἐν ὑμῖν* may possibly be connected with *ποιμάνετε* (*quantum in vobis est, as much as in you lies, according to your ability*), or *τὸ ἐν ὑμῖν ποιμνίον* might be translated: *the church entrusted to you*, as *αἰνᾷ, κηρύσσει ἐν τινι* means, *to trust, to lean on some one.*

Luke xiii. 4., as we say in Siloam, because the fountains were surrounded with buildings. On Mt. xxvii. 5. (Kypke) see Fritzsche in *loc.*—(8) *coram* in the presence of, before (Isocr. *Archid.* 3, p. 276. Lysias *pro mil.* 11. Arrian. *Epict.* 3, 22. 8. Ast *ad Plat. Legg.* p. 285. Bähr in *Creuzer Melet.* III. p. 46.), which however is not used in 1 Tim. iv. 15. But 1 Cor. ii. 6. xiv. 11. are referable to this sense, see above § 31, 5. (*comp.* Demosth. *adv. Boeot.* p. 636. A. Polyb. 17, 6. 1. 5, 29. 6.), perhaps also 1 Cor. vi. 2. *ἐν ὑμῖν κρίνεται ὁ κόσμος* (*ἐν ὑμῖν* is frequently used by orators for *coram vobis, judicibus*, see Kypke in *loc.*), just as *ἐν ὀφθαλμοῖς τιῶς* before some one's eyes, see Palaiet and Elsner *ad Mt.* xxi. 42., which formula however is used in this passage of the Septuag. in a tropical sense. (2.) The transition to *temporal* relations is simple, where we are accustomed to say either *in* or *on*, Mt. xii. 2. John ii. 33. (of feasts), or *at*, (with the noun denoting an event, 1 Pet. i. 7. Mt. xxii. 28.), also 1 Cor. xv. 52. *ἐν τῇ ἰσχύτι σάλπιγγι* at the last trumpet (as soon as it sounds), and with the infinit. of verbs Luke ix. 36. xvii. 11. Mt. xiii. 25. Where it signifies *within*, (Wex *ad Soph. Antig.* p. 167.) John ii. 19. the Ger. (and to some extent the Eng.) *in* suffices (Herod. 2, 29.) and it is then evidently different from *δια*, for *ἐν τρισὶν ἡμέραις* does not mean, that the duration of three days shall be employed in something, but only that something shall be done within the limits of that time, consequently before these three days transpire. *Comp.* yet *ἐν ᾧ* whilst, during John ii. 7. (Rom. ii. 1?) Thuc. vi. 55., *ἐν οἷς* during which Luke xii. 1. With the *temporal* signification is most directly connected the *ἐν* of assurance, certitude Heb. vi. 18. *ἐν οἷς ἰδύνατον φέρεσθαι δεῖον* wherein, at the taking place of these two assertions etc.; of the condition Luke viii. 43. Rom. iv. 10. Phil. iv. 11. (see Elsner in *loc.* Kühner II. 274.), of the internal state Luke iv. 36. 1 Tim. ii. 2. 2 Cor. viii. 2. especially of the heart (*comp.* formulas like *ἐν ἀγάπῃ, ἐν ἐπαγγελίᾳ* Luke i. 44. Ephes. i. 4.), so also of the occupation 1 Tim. iv. 15. (Xen. *Cyrop.* 3, 1. 1. *Soph. Ed.* R. 570. Plato *Phæd.* p. 59. A. and Stallbaum in *loc.*).

3. The *psychological* relations, or tropical meanings are more various, and here we see the advance of the later language and the Hebrew complexion. *ἐν* is not only used of that *in which* something else is contained and exists intellectually (*consistit*) 1 Pet. iii. 4. Ephes. iv. 3. but especially, (a) of the object *on* which a mental power acts 1 Cor. iv. 6. *μάθητε ἐν ἡμῖν* learn *in* or *by* us (by fixing the mind *on* us, Trs.) John xiii. 35. *ἐν τούτῳ γνώσονται* (Luke xxiv. 35.), 1 John ii. 5. iii. 19. 1 Thess. v. 12. 1 Cor. ix. 15. (Xen. *Cyrop.* 1, 6. 41.) Rom. i. 9. *ᾧ λατρεύω* — *ἐν τῇ ἐπαγγελίᾳ* etc. Acts iv. 2. *καταγγέλλειν ἐν τῷ Ἰησοῦ τῇ δυνάσει* etc., hence

also θαυμάζειν ἐν τῷ Luke i. 21. to wonder as it were *on* something (in Ger., according to another apprehension, *über* (over), in Eng. *at* something) etc. Even 1 John ii. 8. can be reckoned here—(b) of the rule, the measure *to which* something is referred, *according* to which it is judged, *comp.* the Hebrew כִּי 1 Tim. i. 18. ἐν αὐταῖς (προφητεῖαις) τὴν πολλὴν στεγασίαν *according to them, comp.* also Heb. iv. 11. x. 10. (Thuc. 1, 77.); of the judgment Mt. vii. 2. ἐν ᾧ κρίματι κρίναι (Isocr. *paneg.* c. 10.), on the contrary in 1 Cor. xiv. 11. ἐν ἡμοῖ *according to my judgment* properly means: *with me* (in me, in my opinion) *comp.* Wex *ad Antig.* p. 187. Bretshneider and Wahl reckon here too many passages: Ephes. iv. 16. Rom. i. 24. Phil. ii. 7. (in the similitude) ἐν is used of the condition, 1 Thess. iv. 15. can be translated: *this I say to you in the word of the Lord* i. e. as a constituent part of the divine doctrine. Formulas like περιπατεῖν ἐν σοφίᾳ do not represent the σοφία as a norm, *according to which*, but as a spiritual property, in which we walk. (c) Of the external cause or occasion Acts vii. 29. ἐφ' οὗτο ἐν τῷ λόγῳ τούτῳ *on (at) this word (by this word)* Xen. *equest.* 9, 11., hence sometimes of the reason Mt. vi. 7. ἐν τῇ πολλολογίᾳ αὐτῶν εἰσακούσθησαν *for, or because of their much speaking* (properly *with* their much speaking) 2 Cor. ix. 4. *comp.* Ælian. *anim.* 11, 31. Dio. Cass. 25. p. 5. and ἐν τούτῳ John xvi. 30.\*, ἐν ᾧ Heb. ii. 18. (in the Greek usually ἐφ' ᾧ) *therefore whilst*, properly like *quæ cum ita sint*, only denoting that which is obvious and admitted (*comp.* Thuc. 8, 86.). But that which is admitted is in many languages referred to the ground; in the Latin *propter* signifies properly *near*, in German *weil* (*while*) is properly a particle of time (during). 'Εν is never connected with proper names in the signification of *propter* (see Winer's *comment. ad Gal.* i. 24. *comp.* Exod. xiv. 4.)†,

\* In Acts xxiv. 16. ἐν τούτῳ is not to be connected with ἀδικῶ. In Heb. vi. 17. ἐν ᾧ certainly means *qua in re*. Rom. ii. 1. may be translated *dum* or with the vulg. *in quo judicas* etc., in Rom. viii. 3. the latter meaning is appropriate. In 1 Cor. xv. 22. Luke x. 20. ἐν τούτῳ—ἐν τῇ therefore (in this rejoice) *that, comp.* Phil. i. 18. I know of no clear example of ἐν τούτῳ, ἐν ᾧ therefore, because. Those quoted by Sturz *Lex. Xen.* II. p. 162. admit of a different signification. In Xen. *Anab.* 1, 3. 1., a passage reckoned here by Kypke 11. p. 194., the better editors read ἐν τούτῳ. Plat. *rep.* 5. p. 455., where Ast interprets ἐν ᾧ *propterea quod* can be translated otherwise, see Stallbaum *in loc.* In Heb. ii. 18. the signification in *how far* for ἐν ᾧ, which can be proved (see Bernhardt p. 311.) is not inappropriate.

† In 2 Cor. xiii. 4. ἀδελφούμεν ἐν αὐτῷ is to be taken, as often ἐν Χριστῷ, of a communion with Christ, of the relation of *esse in Christo* (*comp.* Phil. iv. 2. Ephes. vi. 1. 1 Cor. xv. 18.). The apostle is not ἀδελφεῖς *for Christ's sake*, but *in Christ* i. e. in the (apostol.) participation with Chr. (who in a certain respect was ἀδελφός.). A state resulting from the *esse in Chr.* is concisely expressed, as also the ζῆν and διατρεῖν *esse* are referable to the communion with Chr. (σύν).

and too many passages are generally numbered here, as Ephes. iii. 13. 1 Cor. xv. 10. John viii. 21. Jas. i. 25. 2 Cor. vi. 12. (*d*) of the instrument and means not only (as in the better Greek prose writers see Buttmann *ad Philoct.* p. 69. Büchh *ad Pind.* III. p. 487. Jacobs *ad Athen.* p. 357. Poppo *ad Cy r p.* p. 195. and the uncritical collections by Schwarz *comment.* p. 476. Georgi *Vind.* 153.), where *in* (or *on*) is also appropriate, as *καίεν ἐν πυρὶ* Rev. xvii. 6. *comp.* 1 Macc. v. 44. vi. 31. (*δῆσαι ἐν δεσμῷ* Xen. *Anab.* 4, 3. 8. Thuc. iv. 113. Judg. xv. 13. xvi. 7. 3 Esr. i. 38. see Heindorf *ad Plat. Cratyl* p. 71., *καλύπτειν ἐν ἱματίῳ* Æl. *anim.* 11, 15.). *μετρεῖν ἐν μέτρῳ* Mt. vii. 2., *ἀλίζειν ἐν ὠλεσι* Mt. v. 13. (Judg. vi. 34.) Rev. vii. 14. Jas. iii. 9., but where in the Greek writers the mere dative would be used, Rev. vi. 8. *ἀποκτείνουσιν ἐν βομφαίῳ* Luke xxii. 49. Rev. xiv. 15. *κράζειν ἐν μεγάλῃ φωνῇ*, 2 Pet. ii. 16. Mt. vii. 6. (*comp.* Judg. iv. 16. xv. 15. xx. 16. 48. 1 Kings xii. 18. 1 Macc. iv. 15. Jos. x. 35. Exod. xiv. 21. xvi. 3. xvii. 5. 13. xix. 13. Gen. xli. 36. xlviii. 22. Neh. i. 10. Judith ii. 17. 19. v. 9. vi. 4. vii. 27. Exod. i. 50.) yet see Aristot. *Probl.* 30. 5. p. 218. Sylb. *Himer.* 4, 16. Hippocr. *Aphor.* 2, 36.\* With names of persons Mt. ix. 34. Acts xvii. 31. and perhaps Heb. iv. 7. (not John xvii. 10. Acts xvii. 28.)† *comp.* Gen. xxxii. 20. Judith xvi. 1. Thuc. 7, 8. Demosth. *Timocr.* p. 466. A. and Matth. II. 1341. The formula *ὀμῶσαι ἐν τῷ* can also be reckoned here Mt. v. 34. see Fritzsche in *loc.*, still it is perhaps more simply (to swear) *by* (*on*) something.—(e) Hebraistically of the price Rev. v. 9. *ἀγοράζειν ἐν τῷ αἵματι* (Lam. v. 4. Eccl. ii. 22.). The value of the thing bought is contained in the price (with which the *ex* of the price corresponds).

\* Many passages which might be reckoned here out of Gr. authors, will also bear a different interpretation, as *ἵεν ἐν ἰφθαλ.* Lucian. *Phalar.* 1, 5. etc.

† *Διδοξασμαι ἐν αὐτοῖς* is certainly more than *ἐν αὐτοῖς*. He would be glorified *through* or *by* them, even if they adopted some plan or other tending to his glory: but *in* them, only in as far as they glorify him with their persons, by immediate personal agency. *So to live in God, to be in God*, seems to me to express the *being in*, the *subsisting with* much more intimately (as if rooted in) than can possibly be done by *διὰ*. Although *διὰ* be interchanged with *ἐν* Col. i. 16., it proves not the perfect identity of these prepositions, but at most only that the more lax can be used for the more precise. Where *ἐν* and *διὰ* are connected in one sentence, *διὰ* refers to external means, whilst *ἐν* relates to that which is effected in or on a person, as if adhering to him Ephes. i. 7. *ἐν ᾧ* (Χρ.) *ἔχουσιν τ. ἀπολυτ. διὰ τ. αἵματ. αὐτοῦ*, iii. 6. Even when impersonal things are spoken of, the distinction between *ἐν* (of an internal, psychological state or power) and *διὰ* (of means) is apparent, as 1 Pet. i. 5. *τοῖς ἐν δυνάμει θεοῦ φρουρουμένοις διὰ πίστεως* see Steiger in *loc.*, 1, 22. *ἐν τῇ ὑπακοῇ τ. ἀληθ. διὰ πνεύματος.* *Comp.* Matth. II. 694.

Yet the most recent lexicographers have extravagantly augmented the signification of these prepositions, or have incorrectly applied to the N. T. their real significations. Thus the signification *in respect to* in Luke xvi. 15. Acts xv. 7. is very shallow, and entirely false in 1 Cor. iii. 18. ix. 15. xiv. 11. In Tit. iii. 5. *ἐν* is not used of the *finis* or *consilium*, but *ἔργα ἐν δικαιοσύνῃ* are works done with the disposition of a *δίκαιος*; 2 Pet. ii. 13. is self-apparent; on Luke i. 17. 1 Cor. vii. 15. *see below*. In Mr. ix. 50. *ἐξηρνεύετε ἐν ἀλλήλοις* *erga* is unnecessary, as we also say: *among (yourselves) one another*. Still more inadmissible are the following significations: (a) *ex*, Heb. xiii. 9. *ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες* UNDE *nilhil commodi perceperunt* (*comp. ὠφελισθαι ἀπὸ Æschin. dial. 2, 11.*) The preposition denotes the advantage, which would have been founded on it or inherited in it, Xen. *Athen. rep. 1, 3.* Demosth. c. *Pantæn.* p. 631. A. In Mt. i. 20. *τὸ ἐν αὐτῇ γεννηθὲν* is, *that which has been conceived in her* (Stolz), *γινώσκειν ἐν* 1 John ii. 5. (Xen. *Cyrop.* 1, 6. 41.) to know something *by* (according to another conception *γιν. ἐκ, ἀπὸ* etc. *see above*)—(b) *post*, Mt. iii. 1. *ἐν ταῖς ἡμέραις ἱκαίαις* *at* about that time (a vague Hebrew designation of time), Mr. xiii. 24. *ἐν ἐκ. τ. ἡμ. μετὰ τὴν θλίψιν* *at that time* (in those days) after etc. *ἡμ.* used not only of the duration of the *θλίψις*, Luke xii. 1. *ἐν οἷς* belongs to *ἐπισυν. τ. μυρ.* *during the time that they were assembling* etc. *comp. ἐν τούτῳ interim* Xen. *Cyrop.* 1, 3. 17. 3, 2. 12. (c) *pro, loco* Rom. xi. 17. *ἐνεκεν τριτοῦ ἐν αὐτοῖς (πλάδοις)* grafted on the branches (which were in part cut off)—(d) *pro, in commodum*, 1 Thess. v. 12. *τοὺς κοπιῶντας ἐν ὑμῖν* who labor on (among) you (your illumination and improvement). (e) *with*, Heinrichs reckons here 1 Tim. ii. 2. *διάγειν ἐν πάσῃ εὐσεβείᾳ*!! Acts xx. 32. does not belong here; *ἐν ἡγιασμένοις* means *among* (with) those who are sanctified. Acts vii. 14. *μετεκαλίσσατο τὸν πατέρα αὐτοῦ Ἰακώβ καὶ πᾶσαν τὴν συγγένειαν ἐν ψυχαῖς ἑβδομ.* (where Bretschneider also interprets *with*) probably means: consisting in (of) *seventy souls*. So *ἐν* is used Deut. x. 22., but I know of no instance in the Greek. Fritzsche's interpretation of these words (*ad Mr.* p. 604.) appears to me too far-fetched. On Luke xiv. 31. *see above* i. 6.; Ephes. vi. 2. *ἡτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ* certainly signifies not only: *annexa, addita promissione*, but: *which is a chief commandment* in the promise, i. e. even on this promise is grounded the *πρώτη*. Gal. iii. 8. (O. T. quotation) needs no explanation, (f) *of, by*, Ephes. iv. 21. *εἰς ἐν αὐτῷ ἰδωχάθητε*, *if indeed you are taught in him*, is clearly connected with the following *ἀποδόξαι* etc., therefore equivalent to, according to the communion with Christ, as those who believe in Christ. Bengel *in loc.* is not very good. Phil. ii. 5. is translated correctly by Stolz. On Rom. xi. 2. *ἐν Ἠλλάδι* *see Reiche*. About *ἐν* for *εἰς* *see* § 54. 4.

(b) *Σὺν with* is distinguished from *μετὰ* properly as it indicates a nearer and closer connection or conjunction (Acts ii. 14.), hence it is especially used of a spiritual (psychological) communion, e. g. of believers with Christ Col. iii. 3. 1 Thess. v. 10., of that spiritually possessed, imported to one 1 Cor. xv. 10. *ὃ χάρις τοῦ θεοῦ ἡ σὺν ἐμοί.* *Comp.* also *οὐν*

δεῖ and Gal. iii. 9. οὖν τῷ πιστῷ Ἀβραάμ, which is incorrectly translated: *like the believing Abraham*. It is *with* the believing Abraham, viz. who first and as the pattern of others received this blessing of God. Σὺν therefore expresses in this case not similarity but communion, Col. ii. 13. It is transferred to a more loose connection in 2 Cor. viii. 19. (*with* the contribution, *comp.* Xen. *Cyrop.* 3, 3. 54. Pausan. 8, 43. 3.) and Luke xxiv. 21. οὖν πᾶσι τοῖτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον as if, *in addition to all this is yet, that etc.*

(c) Ἐνί. The primary meaning is that which Schleussner gives under 17.: *upon, over* (above) in the local sense: Mt. xiv. 11. ἡρίχθη ἡ κεφαλὴ ἐνὶ πύλαι Mr. ii. 4. vi. 39., also John iv. 6. ἐνὶ τῇ πηγῇ, Rev. ix. 14. On Ephes. iv. 26. *see* Harless in *loc.* (Xen. *Anab.* 1, 2. 8. 5, 3. 2. Isocr. *Paneg.* c. 40. Dio. Cass. 177. 30. *see above*, § 51. (g) sometimes *on, at, by* John v. 2. Acts iii. 10. 11. Mt. xxiv. 33. also of persons Acts v. 35. πρᾶσσειν τι ἐνὶ τῷ to do something *on* one (to do *on, to*) *comp.* δεῖν τι ἐνὶ τ. *Æl. anim.* 11, 11., even *with, of place*, (*apud*) Acts xxviii. 14. and of time Heb. ix. 26. ἐπὶ συντελείᾳ τῶν αἰώνων *sub finem mundi*, and in another construction Heb. ix. 26. 15. τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων *with (under) the first dispensation* (during the continuance of the first dispensation), hence of the present time Heb. x. 29. ἐνὶ τρεῶν μαρτυρίαι *with, by (before) three witnesses, adhibitis testibus*. It is used of that which is immediately (*temporally* connected with, in Xen. *Cyrop.* 2, 3. 7. ἀνίστη ἐπ' αὐτῷ Φερσένης *immediately after* (Appian. *Civ.* 5, 3. Pausan. 7. 25. 6. Dio. Cass. p. 325. 519. Themist. 4. p. 66. *comp.* Wurm *ad Dinarch.* p. 39. Ellendt *ad Arrian. Alex.* I. p. 30. and with precaution Lüsner *obs.* p. 76.), according to which Acts xi. 19. ἀπὸ τῆς θλίψεως τῆς γενομένης ἐνὶ Στεφάνῳ is interpreted (*see* Alberti in *loc.*), unless ἐνί rather signify *about* (on account of) or against Matthäi in *loc.*). Tropically ἐνί is used (a) of superintendence Luke xii. 44. *comp.* Xen. *Cyrop.* 6, 3. 28. (as otherwise with the genitive Lob. *ad Phryn.* p. 474.). (b) of addition to something already existing (accumulated) Mt. xxv. 20. ἄλλα πέντε τάλαντα ἐπέθηκεν ἐπ' αὐταῖς, Luke xvi. 26. ἐνὶ πᾶσι τοῖτοις *besides all this* (in addition to all this) Lucian. *conscr. hist.* 31. (*comp.* Wetsten. and Kypke in *loc.*), Ephes. vi. 16.; hence John iv. 27. ἐνὶ τούτῳ ἦλθον οἱ μαθηταί *on this* i. e. when this was done the disciples came, Phil. i. 3. εὐχαριστῶ τῷ θεῷ ἐνὶ πάσῃ τῇ μνηί ὑμῶν i. e. with me gratitude to God is always joined to the μνηία ὑμ. (c) of that, *upon* which some other object rests, as on its basis, not only ζῆν ἐπ' ἄρτι Mt. iv. 4. (as if to base life on bread, *comp. sustentare vitam*) *see* Kypke in *loc.*, and after verbs expressing the affections and emotions δαυμάζειν, ἀγαλλιάειν, λυπεῖσθαι ἐνὶ τῷ Luke i. 47. xix. 41. Mr. iii. 5. xii. 17. Mt. vii. 28. 2 Cor. vii.

13. (Plat. *Mem.* 1 *Sympos.* p. 217. Isocr. *Parag.* 22. Lucian *Philops.*  
 14. *Alciph.* 3, 33. *Palæph.* 1, 8. see § 34. 6., as also *εὐχαριστοῦν ἐπὶ*  
 to give thanks *over* (for) something 1 Cor. i. 4. Polyb. xviii. 26. 4.); but  
 particularly (α) of the supposition and condition (Xen. *Symp.* 1, 5. Diod.  
 Sic. 2, 24. Lucian. *conscr. hist.* 38. see Schwarz. *comment.* p. 528.  
 Bremi *ad Demosth.* p. 205.) *ἐπ' ἐλπίδι upon*, in hope 1 Cor. ix. 10.  
 (*Æsop* 21, 1., *ἐπ' ἐλπίσι* Dio. Cass. p. 1003.), where we speak according  
 to the same view of the subject; in the Latin *sub conditione*, which we  
 also imitate, *under* the condition, *comp.* Heb. ix. 17. *ἐπὶ νεκροῖς upon*,  
*over the dead* i. e. when death has taken place (in case of death). (β) of  
 the motive of action Luke v. 5. *ἐπὶ τῷ ῥηματί σου χαλάσω τὸ δίκτυον upon*  
 (at) thy word, induced by thy word, Acts iii. 16. *ἐπὶ τῇ πίστει, for, for*  
*sake of* the faith, Mt. xix. 9. Heb. xi. 4. 1 Cor. viii. 11., *comp.* Xen.  
*Mem.* 3, 14. 2. *Cyrop.* 1, 3. 16. 4, 5. 14. Herod. 1, 137. Lucian.  
*Hermot.* 80. Dio. Chrys. 29. p. 293.; hence *ἐφ' ᾧ on account of* Phil. iv.  
 10. (Diod. Sic. 19, 98. Diog. L. 2, 12. 5. *ἐφ' ᾧπερ* Dio. Cass. 43, 95.),  
*because* 2 Cor. v. 4. Rom. v. 12. (on this account that as *ἐξ οὗ since*,  
 properly *from the time that*) see Raphael *in loc.* (*ἐφ' οὗ for quam ob rem*  
 in Petr. *Patric.* p. 127. ed. Bonn.). On the other hand 2 Cor. xii. 21. *μετ-*  
*ανοεῖν ἐπὶ τῇ ἀκαθαρσίᾳ* signifies: to repent of the uncleanness i. e.  
 brachyologically, to repent of the uncleanness and to become better.  
 (γ) of the subject of discourse John xii. 16. *ἐν αὐτῷ γεγενημένα*, Rev. xxii.  
 16. x. 11. (Pausan. 3, 13. 3.). On Acts iv. 17. see note. (δ) Of the  
 end, object, and result 1 Thess. iv. 7. *οὐκ ἐκάλειν ἐπὶ ἀκαθαρσία unto un-*  
*cleanness*, Gal. v. 13. (as *καλεῖν ἐπὶ ξενίᾳ* Xen. *Anab.* 7, 6. 3. and simi-  
 larities see Sintenis *ad Plutarch. Them.* p. 147.) 2 Tim. ii. 14. *comp.*  
 Xen. *Anab.* 5, 7. 34. *Mem.* 2, 3. 19. Plat. *rep.* 3. p. 389. B. Diod. Sic.  
 2, 24. Arrian. *Alex.* 1, 26. 6. 2, 18. 9. Diog. L. 1, 7. 2. *comp. ind. ad*  
*Dio. Cass. ed. Sturz.* p. 148., hence *ἐφ' ᾧ for what, wherefore* Mt. xxvi.  
 50.\* (Phil. iii. 12.) see Boissonade *ad Philostr.* p. 370. Bremi *ad De-*  
*mosth.* p. 92. (ε) of the norm, model or standard, Luke i. 59. *καλεῖν ἐπὶ*  
*τῷ ὀνόματι after the name* (Neh. vii. 63.).

Where *ἐπὶ* in the local sense is connected with a verb of direction or  
 motion (Mt. ix. 16. John viii. 7.), the delay to act and the state of rest  
 are indicated at the same time.

(d) *Παρὰ with* i. e. properly *near, near by, at the side of*. Then more  
 generally with or without respect to a local relation (of things and per-

\* The Greeks would say instead of this *ἐφ' ᾧ* (ἐπεὶ) *πότε* *comp.* Achill. *Tht.* 8.  
 Eurip. *Bacch.* 454. Raphael. *in loc.*



sons), Mt. xxii. 25. ἦσαν παρ' ἡμῖν ἀδελφοί, Rev. ii. 13. δὲ ἀπεκράθη παρ' ἡμῖν, especially of the possession, mostly of the properties of the soul, Rom. ii. 11. οὐ γὰρ ἐστὶ προσωπολήψια παρὰ θεῷ (*comp.* Demosth. *cor.* p. 352. A. εἰ ἐστὶ παρ' ἐμοὶ τις ἐμπεψρία), and of the judgment, opinion, Rom. xii. 16. μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς *with yourselves* i. e. in your view, Acts xxvi. 8. 1 Cor. iii. 19. (Herod. 1, 33. 36. Eurip. *Bacch.* 399. *Electr.* 737.). So also in 2 Pet. ii. 11. οὐ φέρονσι κατ' αὐτῶν παρὰ κυρίου (with him, as judge) βλάβημον κρίσιν, where some incorrectly translate *before*. That παρὰ with dative denotes the direction whither, is not proved by Luke ix. 47. and much less by Luke xix. 7. and in the last passage παρὰ ἁμαρτωλῷ ἀνδρὶ must either be connected with καταλῦσαι, or, if it be construed with εἰσῆλθε may be compared with the German *eintreten bei jemand*, to enter, to stop with (at the house) of some one.

(e) Πρὸς has the same primary signification. It is however used more generally: *with, at, in* (immediate) *vicinity*, e. g. John xviii. 16. xx. 12. Mr. v. 11. No proofs are needed from the Greek writers; for Münster's remark *symbol. ad inptat. ev. Joan.* p. 31. is incorrect. So also Rev. i. 13. περιβώσμενος ἑξὺς τοῖς μαστοῖς ζώνην furnished with a girdle *at the breast* (Xen. *Cyrop.* 7, 1. 33.). Luke xix. 37. ἰγγίζοντος ἡδὴ ἑξὺς τῇ καταβάσει τοῦ ὄρους τῶν βλαῶν must be translated: as he was already near *by* (to) etc. (Πρὸς with the dative occurs much more frequently in the Septuagint than in the N. T.).

(f) Περί and ὑπὸ do not occur in the N. T. with the dative.

### § 53. Prepositions with the Accusative.

(a) Εἰς. (a) In the local sense it is not only *in* with the accusative, *into* and *through into* (Luke x. 36. Acts iv. 17. also Mr. xiii. 14. εἰς τὰ ὄρη as we say: *into the mountains*), but also *to, towards* Mr. iii. 7. (Polyb. 2, 28. 1.) Mt. xxi. 1. *comp. ver.* 2. John xi. 38. xx. 1. Luke vi. 20. Rev. x. 5. Acts ix. 2. (of the motion and mere direction *Æschin. dial.* 2, 2.), *upon* (like ἐπὶ) Mt. xxvii. 30. xxviii. 16. Mr. xi. 9. John xi. 32. Acts xxvi. 14. Rev. ix. 3. Where εἰς is connected with names of persons, it cannot well be rendered *to* (εἰς or ὧς) 2 Cor. ix. 5., but *among, into the midst of* Acts xx. 29. xxii. 21. Luke xi. 49. Rom. v. 12. Rev. xvi. 2. (then sometimes nearly equivalent to the dative Luke xxiv. 47. *see above* § 31, 2.), once *to some one* (into his house) Acts xvi. 40. εἰσῆλθον εἰς τὴν Αὐδίας (according to many Codd.) *comp. Lys. orat.* 2. in Strabo 17. p.

796. Fischer *ad Well.* III. II. p. 150. and Valckenaer *in loc.* (b) In relation to time it expresses partly the term of time, *to, up to* which Acts iv. 3. (Herodian 3, 5: 2.) or *until* which John xiii. 1. 2 Tim. i. 12., partly duration of time (*for, like* *ἐπὶ*) Luke xii. 19. *εἰς πολλὰ ἔτη* (Xen. *Mem.* 3, 6. 13.).—(c) *Εἰς* transferred to *internal* relations (or in a tropical sense) is used of every object, aim, hence (a) of the measure (Bernhardy p. 219.), to which something rises 2 Cor. x. 13. *εἰς τὰ ἄμειντα*, iv. 17.—(β) of the state into which something passes Acts ii. 20. Rev. xi. 16. Heb. vi. 6.—(γ) of the result Rom. x. 10. (xiii. 14.) 1 Cor. xi. 16. *εἰς τὸ κρεῖττον συνέχουσι*.—(δ) of the direction of the affections 1 Pet. iv. 9. *φιλιξένοι εἰς ἀλλήλους*, Rom. xii. 16. Mt. xvi. 10. 3 John ver. 5. 2 Cor. x. 1. (*erga*), Luke xii. 10. (*contra*), to which also Col. i. 20. *ἀποκαταλάττειν τε εἰς αὐτὸν* is reduced (*comp.* *διαλλάττειν πρὸς τινα* Demosth. *ep.* 3. p. 114.); of the direction of the intellect (the thoughts *Æl.* 2, 25. *Δαβὶθ λέγει εἰς αὐτὸν aiming at him (dicere in ul'qum comp. Kypke in loc.)*, Ephes. v. 32. Heb. vii. 14.\* of the desire Phil. i. 23., of the will in general, hence of the occasion Mt. xii. 41. *εἰς τὸ κηρύγμα Ἰωῆ α'* (on occasion of) *the preaching* xviii. 20., of the aim and purpose Luke v. 4. Acts ii. 38. vii. 5. Rom. v. 21. ix. 21. Heb. x. 21. (*εἰς ὃ* wherefore Col. i. 29. *comp.* 1 Pet. ii. 8., *εἰς τί* Mt. xxvi. 8.). Hence the following phrases can be explained *ἐκρίνειν, πιστεύειν εἰς τινα* as also the passages, where *εἰς*, connected with personal words, signifies *for* Rom. x. 12. xv. 16. 2 Cor. viii. 6. 1 Cor. xvi. 1. etc. (also allied to the dative *σεῖς*) and finally the looser connections, in which *εἰς* is translated *in reference to, in respect to* (Bernhardy p. 220) Acts xxv. 20. Rom. iv. 20. (of things Xen. *Mem.* 3, 5. 1.), Luke xii. 21. Ephes. iv. 15. 2 Cor. xi. 10. (of persons). The objective and subjective determination sometimes cannot be separated Heb. iv. 16. Luke ii. 34. The following significations must be dispensed with: *sub* (Rom. xi. 32., *εἰς* retains the signification *into, unto*, as *συγκρατεῖν εἰς* can be said just as well as *πρὸς* Gal. iii. 22.), *with* (of the instrument), Acts xix. 3. *εἰς τὸ Ἰωάννου βάπτισμα (ἱβαπτίσθημεν)* is a direct answer to the question: *εἰς τί οὖν ἱβαπτίσθητε;* the answer properly should have been *into that, in which John bapt'zed*. Therefore the expression is concise or rather not precise. Nor does this preposition properly signify *co-am* Acts xxii. 30. (*see* Künzl) *comp.* Heindorf *ad Plat. Protag.* 471. Stallbaum *ad Plat. Symp.* p. 43. but *ἵστησαν (αὐτὸν) εἰς αὐτοὺς* means: they placed him *among them* (*εἰς μέσον*). That *εἰς* ever signifies as much as *διὰ* is a mere fiction, and *εἰς διαταγὰς*

\* *Ὁμοίως εἰς ἱερὸν τόπον* Mt. v. 35. is referable essentially to the same signification. See Fritzsche *in loc.*

ἀγγέλων in Acts vii. 53. signifies most simply: *into, at the disposition of angels*, which indeed ultimately means: in consequence of, conformably to such arrangements, unless the interpretation given in § 32, 4. be preferred. On εἰς for ἐν (and consequently also on Ephes. iii. 16.) see § 54.

(b) Ἀνὰ occurs in the N. T. only in the phrases ἀνὰ μίσην, ἀνὰ μίσος, and presents no difficulties.

(c) Διὰ with the accus. is the preposition of the *ground* or *reason* (*ratio*), not of the design (not even in 1 Cor. vii. 2., as Wahl affirms), and corresponds with *for, on account of* (also John vii. 43. x. 19. xv. 3.) or, where the internal motive of action is meant, *out of, through*, Mt. xxvii. 18. διὰ φθόρον *out of envy* (Diod. Sic. 19. 54. διὰ τὴν πρὸς τοὺς ἡγευχότας ἔλπον, Aristot. *Rhet.* 2, 13. Demosth. *adv. Conon.* p. 730. C.). On Rom. iii. 25., which passage Reiche has misunderstood, see Bengel. Hebr. v. 12. διὰ τὸν χρόνον *is for the time, according to the time* (during which you have enjoyed Christian instruction), not as Shulz translates: *after so long time*. Sometimes διὰ with the accus. is used of the means (reason or motive and means are very nearly related, and διὰ even in a local sense is by poets sometimes connected with the accus., see Bernhardt p. 236.), John vi. 57. πᾶν ζῶ διὰ τὸν πατέρα, just as Longi Pastor. 2. p. 62. Schäfer διὰ τὰς νύμφας ἰζηος Aristoph. *Plut.* 470. Thuc. 6, 57. Æschin. *dial.* 1, 2. comp. Wytttenbach *ad Plut. Mor.* II. p. 2. Lips. Sinenis *ad Plutarch Themist.* p. 121. Hebr. v. 14. vi. 7. does not belong here, and perhaps not Rev. xii. 11. ἐνέκησαν διὰ τὸ αἷμα, comp. vii. 14. and the immediately following καὶ οὐκ ἠγάπησαν τὴν ψυχὴν etc. On Rom. viii. 11. (where the reading vacillates but little) see Bengel and Reiche *in loc.* (comp. iv. 25.). Bretschneider reckons here too many passages Rom. xv. 15. Hebr. ii. 9. v. 12. Rev. iv. 11., where, with a more precise view, *on account of, for sake of*, will be found very appropriate. Also in Rom. viii. 20. this might be the case; 1 John ii. 12. is correctly translated by Lücke. Gal. iv. 13. διὰ δυνείαν τῆς σαρκὸς is not exactly to be taken of the condition (διὰ δυνείας), but signifies *because of a weakness, on occasion of a weakness*, see Flatt *in loc.*

(d) Κατὰ. The primary local signification is (a) *down upon* (down, comp. Æschin *dial.* 3, 19.) *down by, through, over*, Xen. *Cyrop.* 6, 2. 22.; Luke viii. 39. ἀπῆλθε κατὰ ὅλην τὴν πόλιν, Luke xv. 14. μὲν κατὰ τὴν χώραν *throughout the land* (over the whole land) viii. 39. Acts v. 15. ἐκφέρειν κατὰ τὰς πλατείας, *through the streets, along the streets*, viii. 36. (Xen. *Anab.* 4, 6. 11.) Luke xiii. 22. ix. 6. Acts xxvii. 2. (Raphel *in loc.*)\* Also Acts xxvi. 3. τὰ κατὰ τοὺς Ἰουδαίους ἰδεῖν καὶ ζητήματα *the*

\* Κατὰ in a local sense is not synonymous with ἐν, as Künob *ad Acts* xi. 1. and

*customs prevailing throughout (among) the Jews.\** (b) *On thither, forward* Phil. iii. 14., *towards, to* Luke x. 32. (Æsop. 88, 4. Xen. *Cyrop.* 8, 5. 17.) x. 3. Acts xvi. 7., also of the mere direction (geographical situation) Acts xxvii. 12. (ii. 10.) Xen. *Anab.* 7, 2. 1. Κατὰ πρόσωπόν τινος means towards the face of some one, i. e. *before* some one's eyes Luke ii. 31. Also Rom. viii. 27. κατὰ θεὸν ἐντυγχάνειν signifies not (as to the place) *apud deum*, but properly towards God (*over*), before God (others according to the mind of God, *see below*). The use of this preposition in regard to time is connected with this, as in Acts xvi. 25. κατὰ τὸ μεσονύκτιον *towards midnight*, and in Mt. i. 20. κατ' ὄναξ *during the dream* (Herodian. 2, 7. 6. Alciph. 3, 59., κατὰ φῶς *by day, daylight* Xen. *Cyrop.* 3, 3. 25.) Hebr. ix. 9.; iii. 8. (Septuag.) κατὰ τὴν ἡμέραν τοῦ πικρασμοῦ *in the day* etc. Accordingly it is used of place and time in a distributive sense (originally perhaps with the plur. as κατὰ φύλα *by tribes*, in the way of tribes Mt. xxiv. 7., κατὰ τόπους Acts xxii. 19., κατὰ δύο *two by two, by pairs* 1 Cor. xiv. 27.), then very often with nouns sing. Acts xv. 21. κατὰ πόλιν *from city to city* (Diod. Sic. 19, 77. Plutarch. *Cleom.* 25. *Palaeph.* 52, 7. Heliod. *Æth.* 10, 1.), κατ' ἑαυτὸν yearly Heb. ix. 25. (Xen. *Cyrop.* 8, 6. 16., κατὰ μῆνα Xen. *Anab.* 1, 9. 17. Dio Cass. 750. 74.), κατ' ἡμέραν *daily*, Acts ii. 46. (Herm. *ad Vig.* p. 860.† Κατὰ tropically is used of every thing towards which something is directed, partly in a general sense, *in respect to* Rom. ix. 5. (τὰ κατὰ σάρα) 1 Pet. iv. 14. Acts iii. 22. (κατὰ πάντα *in every respect*), also Rom. xi. 28., partly in a particular sense, (a) Of the norm, model and measure or standard Luke ii. 22. κατὰ νόμον *according to the law* (Acts xxvi. 5. Luke ii. 29. perhaps also John ii. 6.) Mt. ix. 29. κατὰ τὴν πίστιν ὑμῶν *according to your faith*, as you deserve Mt. ii. 16. κατὰ χρόνον, *according to the time*, hence of similarity Hebr. viii. 3. συγγενεῖς — διαθήκην καινὴν, οὐ κατὰ τὴν διαθήκην, ἣν ἐποιήσα etc.; also with names of persons κατὰ τινα *according to (after) the mind of some one* Col. ii. 8.

Wahl I. 800. affirm: κατὰ τὸν πόντον means *through the city*, καθ' ἵδμεν *along the road*, on the road, as on a line. Even κατ' οἶκον is used as ἐν τῷ οἴκῳ according to a different representation (as *at* the house differs from *in* the house). Κατὰ has usurped the place of ἐν in many phrases where the latter might have stood.

\* Hence flows the signification *with, among*, as Acts xvii. 28. εἰ καθ' ὑμᾶς ποιεῖται. Κατὰ with a pers. pron. especially in the later writers became a circumlocution for the possess. pron. See Hase *ad Leon. Diac.* p. 230.

† καθ' ἑαυτὸν of one's self is usually referred to this usage (*see Passow*), but improperly, as the formula is not distributive. It properly means *in respect to, as to one's self*, whereby something is limited to a single object, therefore of one's self, *adv. seorsim*.

Rom. xv. 5. Ephes. ii. 2., and of the will 2 Cor. xi. 17. *comp.* Stallbaum *ad Plat. Gorg.* p. 91., or according to his example Gal. iv. 28. *κατὰ Ἰσαάκ* after the manner of Isaac, *ad exemplum Isaaci*, 1 Pet. i. 15. (Lucian. *Pisc.* 6, 12. *Eunuch.* 13. Dio Cass. 376. 59. *comp.* Kypke and Wetst. *on Gal.* as above). Of writers: τὸ κατὰ Ματθαίου εὐαγγέλιον the gospel (the evangelical history) as Matth. wrote it down (according to the apprehension and representation of Mt.). On εἶναι κατὰ σῶκα, κατὰ πνεῦμα Rom. viii. 5. *see* Rückert *in loc.* More common is the (Pauline) formula κατ' ἀνθρώπου after, according to the manner of man (in different contexts) Gal. iii. 15. 1 Cor. ix. 8. Rom. iii. 5. Gal. i. 11. (Winer's *comment.*). *Comp.* Rom. iv. 4. κατὰ χάριν according to the manner of grace. (b) Of the occasion, which is very nearly related to the former, Mt. xix. 3. ἀπολύσαι τὴν γυναῖκα κατὰ πᾶσαν αἰτίαν for every cause (Kypke *in loc.*, *comp.* Pausan. 5, 10. 26, 18. 27, 1. 3, 8. 43, 1.), Acts. iii. 17. κατὰ ἀγνοίαν ἐπαύσατε in consequence of ignorance (Raphel *in loc.*), Phil. iv. 11. οὐχ ὅτι κατ' ἐστίτησιν λίγα out of want (because that I suffer want) *comp.* Diog. L. 6, 1. 4. Arrian. *Al.* 1, 17. 13. (c) Of the destination, purpose, 2 Tim. i. 1. Tit. i. 1. (*for, to*) and the (necessary) consequence 2 Cor. xi. 21. κατ' ἀτιμίαν λίγω to abate (Herod. 2, 152. Thuc. 6, 31.). The signification *cum* must be dispensed with, although κατὰ may sometimes be translated *with*. Rom. x. 2. ζήλος θεοῦ ἀλλ' οὐ κατ' ἐπίγνωσιν *zeal but not according to knowledge*, i. e. as it shows itself in consequence of knowledge, Hebr. xi. 13. κατὰ πίστιν ἀπέθανον etc. signifies: it was according to faith (the nature of faith) that they died, without receiving etc. (for before μὴ λαβόντες the comma must be omitted).

(e) Ὡς with the accus. signifies, *over, beyond* (Herod. 4, 188.) and does not occur in the N. T. in the *local* signification, but always tropically: Acts xxvi. 13. ὥς περιέλαμψαν — ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου, Mt. x. 24. οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, x. 37. Luke xvi. 8. (*Æschin. dial.* 3, 6. *Isocr. paneg.* 47.), 2 Cor. i. 8. (*Epict.* 31. 37.). In 2 Cor. xii. 13. τί γὰρ ἐστίν, ὃ ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, the ὑπὲρ only apparently means *infra*, the conception here is just of the reverse (as the verb ἡττᾶσθαι expresses that): *beyond, more than*. *Comp.* Philem. ver. 16. οὐκ ἐτι ὡς δούλον, ἀλλ' ὑπὲρ δούλον, *more than a servant*.

(f) Μετὰ with the accus. indicates motion *into the midst of* something (towards the middle) *Iliad.* 2, 376., then motion *after*, but signifies yet more frequently (of a state of repose) *behind (past)* Heb. ix. 3. In the N. T. it occurs besides only relating to time, *after*, even Mt. xxvii. 63., where the popular expression can present no difficulty, *see* Krebs *observ.* p. 87.; the well known formula μετ' ἡμῶν *interdium* must not be referred

hither for interpretation, see Bernhardt p. 254. See Fritzsche in *loc.* against Kühn, who translates Mt. i. 12. *μετὰ τὴν μετοικεσίαν Βαβ. tem-pore exilii.*

(g) Παρά. The primary meaning is: *near, along* a line, space, e. g. *πλοῦς δὲ παρὰ γῆν, near the land, along the shore* (Xen. *Anab.* 6, 2. 1. *Cyrop.* 1, 6. 43. Plutarch. II. p. 621. D.) Mt. 4. 18. *περιπατῶν παρὰ τὴν θάλασσαν* — — *ἰδε* etc. *walking along the sea shore, by the sea* (Xen. *Anab.* 1, 2. 24. 6, 2. 18.) Mt. xiii. 4., then of a point (of space) Acts iv. 35. *ἰσίδουν παρὰ τοὺς πόδας τῶν ἀποστόλ. near by their feet, at their feet*, Mt. xv. 30.; Mt. xv. 29. *ἦλθε παρὰ τὴν θαλ. he came near to the sea* (to the shore of the sea) Acts xvi. 13. *comp.* Held *ad Plut. Timol.* p. 356. Hence with verbs of resting *near, by*, Mt. xiii. 1. xx. 30. Luke v. 1. xviii. 35. Acts x. 6. 32. *comp.* Heb. xi. 11. (Alciph. 3, 27. Xen. *Anab.* 7, 2. 11. 3, 5. 1. Pausan. 1, 38. 9. Æsop. 44, 1.) Hartung on the *canus* p. 83. Again *παρὰ* denotes that something is not thrown to the mark, but *near by it*, hence (according to the words subjoined, sometimes *beyond* Rom. xii. 3. sometimes *beside* (*except, save*) 2 Cor. xi. 24. *πεντάκις τοσσαύτα παρὰ μίαν* (*comp.* Heb. ii. 7. Septuag.), and tropically in the former sense, (a) Luke xiii. 2. *ἄμαρτωλοι παρὰ πάντας* (*beyond, more than all, see ὅτις*), Heb. i. 9. Luke iii. 13. (Dio Cass. 152. 16.) Rom. xiv. 5. (so also ἄλλος παρὰ 1 Cor. iii. 11. *comp.* Stallbaum *ad Philéb.* p. 51.). (b) *Against* Acts xviii. 13. *παρὰ νόμον*, Rom. i. 26. *παρὰ φύσιν* (*præter naturam*), Rom. xvi. 17. Hebr. xi. 11. as we say: *to transgress the law* (*comp.* Xen. *Mem.* 1, 1. 18. *Anab.* 6, 6. 28. 2, 5. 41. Lycias 1. Theomnest. 4. Polyb. 9, 16. 2. Lucian. *Demon.* 49. Philostr. *Apoll.* 1, 38.). (c) Rom. i. 25. *παρὰ τὸν πτίσαντα* *with a passing by of the creator* (instead of the creator). *Παρὰ* occurs once of the reason 1 Cor. xii. 15. *παρὰ τοῦτο, therefore, properly with all this, as this is so* (Plutarch. *Camill.* 28. Dio Cass. p. 171. 96. Liban. *orait.* p. 119. 1). Lucian. *Paras.* 12.). In Latin *propter* (from *prope, comp. propter flumen*) became the usual causal preposition (Vig. p. 862. V. Fritzsche *quest. Lucian.* p. 124.).

(h) Πρὸς *to, towards* with verbs of motion or mere direction (Acts ix. 40. Ephes. iii. 14.). Sometimes the signification of the accusative is not very clear and *πρὸς* means *by* Mr. iv. 1. (*πρὸς τὴν θάλασσαν ἦν*) xi. 4. especially with names of persons Mt. xxvi. 55. John i. 1. 1 Cor. xvi. 6. see Fritzsche *ad Mr.* p. 201. (Rom. iv. 2. it means *towards, before*, and in Acts v. 10. xiii. 31. xxii. 15. the signification of the direction is very apparent). The Lat. *ad* unites both significations. The phrases relating to time are vindicated on the first glance, e. g. *πρὸς καιρὸν αἰ, for a season*, Luke viii. 13. Hebr. xii. 10. and *πρὸς ἑσπέραν towards evening* Luke xxiv.

29. Wetst. I. p. 826. (*comp. above* ἐπι): *Transferred* (tropically) πρὸς denotes the end, or mark, to which something (consciously or unconsciously) tends 2 Pet. iii. 16. ἀ -- στρεβλοῦσιν -- πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν, Hebr. ix. 12. John xi. 4., but especially the direction of the mind to something, xi. 4. e. g. Hebr. i. 7. πρὸς τοὺς ἀγγέλους λέγει *in reference to* (in speaking to refer to them), Luke xx. 19. Rom. xx. 21. (as *dicere in aliquem*, *comp.* Plutarch. *de si ap. Delph.* c. 21. Xen. *Mem.* 4, 2. 15.), also Ephes. iii. 4., particularly (a) the disposition *towards* some one, *erga* and *contra* Luke xxiii. 12. 1 Thess. v. 14. 2 Cor. iv. 2. vii. 12. — (b) the design (direction of the will) 1 Cor. x. 11. Mt. vi. 1. Hebr. vi. 11. and the purpose Acts iii. 10. xxvii. 12. 2 Cor. xi. 8. 1 Pet. iv. 12., hence πρὸς εἰ *for what* (*quo consilio*) John xiii. 28. *comp.* Soph. *Ajac.* 40. — (c) the reason (direction of the judgment) *on account of which* Mt. xix. 8. (Polyb. 5, 27. 4. 38, 3. 10.) — (d) the rule or model *after* which some one regulates himself, *according to* Luke xii. 47. Gal. ii. 14. 2 Cor. v. 10. Lucian. *conscr. hist.* 38. Plat. *Apol.* p. 40. E. *Æschin. dial.* 3, 17., and hence also the measure, standard *by* (*according to*) which a comparison is made Rom. viii. 18. οὐκ ἀξία τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι compared *with*, as if laid on, applied to the standard (Thuc. 6, 31. Plat. *Hipp. maj.* 281. D. Isocr. *de big.* p. 842. Demosth. *ep.* 4. p. 119. A. *comp.* Wolf *ad Leptin.* p. 251. Jacobs *ad Ælian. Anim.* II. 340.).

It is acknowledged by Bretschneider and Wahl that in formulas like διατίθεσθαι διαθήκην πρὸς τινα, διακρίνεισθαι πρὸς τινα, εἰζήνην ἔχειν πρὸς τ. (Rom. v. 1.) etc. the signification *cum* cannot be adopted (*comp.* Alberti *observ.* p. 303.) but the simple *towards*, *with*. Schleussner's interpretation of the formula εὐχεσθαι πρὸς θεὸν *precari a deo* only merits notice as a striking instance of the most unlimited empiricism. Also in Hebr. iv. 13. πρὸς δὲ ἡμῖν ὁ λόγος, the preposition expresses the direction, and Kühnöl's remark: πρὸς signifies *cum* is without value (*comp.* Elsner *in loc.*).

(i) Περί around, about first of place Mr. iii. 4. οἱ περὶ αὐτὸν παθήμενοι, *who were sitting around him*, iii. 8. Mt. iii. 4. Luke xiii. 8. and of time Mr. vi. 48. περὶ τετάρτην φυλακὴν *about the fourth watch* (*circa* in Latin), Acts xxii. 6., then also of the object, *about* which an action is exerted Acts xix. 25. οἱ περὶ τὰ τοιαῦτα ἐργάται (Xen. *vettig.* 4, 28.), also Luke x. 40. (Lucian. *ado. indoct.* 6.), therefore it signifies sometimes *in respect to*. Tit. ii. 7. 1 Tim. i. 19. 2 Tim. iii. 8. (Xen. *Mem.* 4, 3. 2. Isocr. *Evag.* 4. *errorem, circa literas habuit*, etc. by Plin. and Quintil.). *Comp.* above p. 156. and Ast *ad Plat. legg.* p. 37., but especially the *Glossar. Theodoret.* p. 317. The phrase

οἱ περὶ τὸν Παῦλον *Paul and his companions* Acts xiii. 13\*, as οἱ περὶ Ξενοφῶντα Xen. *Anab.* 7, 4. 16. οἱ περὶ Κίχρονα Xen. *Mem.* 3, 5. 10, a construction which in the later writers denotes also the principal person alone (Herm. *ad Vig.* p. 698.) is worthy of remark. So according to most of the interpreters John xi. 19. οἱ περὶ Μάρκον κ. Μαρίαν, comp. Lücke *in loc.* See Matth. II. 1364. Bernhardy 263. Instances (but without a minute distinction) are also given by Palaioret p. 253. Wetsten. I. 915. Schwarz *Comment.* p. 1074. Schweighäuser *Lexic. Polyb.* p. 463.

(k) ὑπὲρ originally of place, *under* (with motion) Mt. v. 15. τὰ δέντρα ὑπὸ τὸν μόδιον, viii. 8. (Plutarch. *Thes.* 3.), with verbs of rest, especially of a surface *under* which something extends itself, Luke xvii. 24. Acts ii. 5. 1 Cor. x. 1. (Herod. 2, 127. Lucian. *d. deor.* 8, 2. Plut. *Themist.* 26. *Æsop.* 36, 3. Plutarch. II. p. 225.); tropically, of the power, to which some one is subjected (Boissonade *ad Nic.* p. 56. Xen. *Cyrop.* 8, 8. 5.) Rom. vii. 14. περπατῶν ὑπὸ τὴν ἀμαρτίαν, also with εἶναι (to be *given under*) Mt. viii. 9. Gal. iv. 2. iii. 10. 1 Cor. x. 1. It is used of *time* in Acts v. 21. ὑπὸ τὸν ὄρθρον (*under, at, near, towards*) as often among the Greeks (e. g. ὑπὸ νύκτα, ὑπὸ τὴν ἑω, ὑπὸ τὴν ἐσπέραν, ὕψ' ἡμέραν see Alberti *observ.* p. 224. Ellendt *ad Arrian. Alex.* I. p. 146. Schweighäuser *Lexic. Polyb.* p. 633.) and among the Romans *sub*.

(l) ἐπὶ of place, *over, throughout* (over a surface) Mt. xxvii. 45. σκοτός ἐγένετο ἐπὶ πάσαν τὴν γῆν, xiv. 19. ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, xiv. 26. Acts vii. 11. xvii. 26; *over, towards* (coming from above or below Xen. *Cyrop.* 3, 1. 4.), *over, upon* Mt. xxiv. 16. ἐπὶ τὰ ὄρη, Acts x. 9., *down upon* Mt. x. 29., *upon* John xiii. 25. ἐπιπίπτειν ἐπὶ τὸ στήθος *on the bosom* (John xxi. 20.), *unto, up before* (a high tribunal) Mt. x. 18. Luke xii. 11., *unto* (to go, to strive, etc.) Mr. v. 21. (see Fritzsche *in loc.*) Luke xv. 4. Xen. *Cyrop.* 1, 6. 39. Kypke *in loc.*†, rarely the mere *to* Acts i. 21. By this primary signification the following constructions are easily explained: Acts x. 10. ἔπαιον ἐν αὐτὸν ἰσχυαίαις, Acts v. 28. παραγγεῖν ἐπὶ τινὶ τὸ αἷμα ἀνδραπόου τ., i. 26. ἔπαιον ὁ πλῆθος ἐπὶ Μαρίαν etc. The Ger. *auf* is very similar in its almost universal application (only in Mt. xxvii. 29. ἐπὶ δὲ τὴν πόλιν ἐπὶ τὴν δεξιάν we would say *into the hand*, but better Codd. read here ἐν τῇ δεξ., and the vulgate cannot be justified by Rev. xx. 1.). Ἐπὶ is only apparently connected with verbs

\* Ἄμφι is also thus used by the Greeks, but περὶ in prose more frequently. That δ περὶ τὸν Παῦλον denotes not only the companions of Paul, but includes also himself, arises from the comprehensiveness of the preposition; περὶ expresses *that which encompasses*, therefore embraces Paul as surrounded, enclosed by his friends. In Mr. iv. 10. Luke xxii. 49. δ περὶ has its local signification.

† Ἐρχεσθαι ἐπὶ τινι is peculiar (*after something*) i. e. *to go out to catch something*.



of *resting* Mt. xiii. 2. ὁ ὄχλος ἐπὶ τὸν ἀγιαλὸν εἰσέηται *stood* (had placed themselves) *on the shore*, xviii. 12. *comp.* Odyss. 11, 577. Of Mt. xix. 29. καθίστομαι ἐπὶ δώδεκα θρόνους, Acts x. 17. xi. 11. we explain in the same way as εἰς in similar cases, *see* § 54, 4. Ellendt *ad Arrian. Alex.* II. p. 91.\*—(2) of time, *for during* which something extends Luke iv. 25. ἐπὶ τρεῖς ἔτη *for three years*, Acts xiii. 31. xix. 10. (Hebr. xi. 30.) *comp.* Herod. 6, 101. 3, 59. Xen. *Cyrop.* 6, 2. 34. Strabo 9. p. 401. Dio Cass. p. 252., of the point of time, *upon, at* which, *about* which something is done Acts iii. 1. *see* Alberti *in loc.*—(3) Tropically it means (a) of the number, *up to* which something amounts, Rev. xxi. 16. ἐπὶ σταδίου δώδεκα χιλιάδων, where we can also say to (Herod. 4. 108. Xen. *Cyrop.* 7, 5. 8. Polyb. 4, 39. 4.)—(b) of superintendence and power *over* Rev. xiii. 7. ἐξουσία ἐπὶ πᾶσαν φυλὴν, Heb. ii. 7. x. 21. *comp.* Luke ii. 8. xii. 14. (and βασιλεύω ἐπὶ τοῦτο Luke i. 33. *comp.* Malal. 5. p. 143.)—(c) of the direction of the mind, heart, hence, *towards, against, erga* and *contra*, Luke vi. 35. Mt. x. 21. 2 Cor. x. 2. Sturz *ind. to Dio Cass.* p. 151. (in this relation we say sometimes *over*, Mt. xiv. 14. Rom. ix. 23. 1 Cor. vii. 36. 1 Pet. iii. 12.); hence to confide, to hope *in* Mt. xxvii. 43. 2 Cor. ii. 3. 1 Pet. i. 13.—(d) of the direction of thought and speech (Mr. ix. 12.) Hebr. vii. 13., of the will, hence of the design and purpose Luke xxiii. 48. Mt. iii. 7. Xen. *Mem.* 2, 3. 13. (Fischer *ind. ad Palaeoph. under ἐπὶ*), also where purpose and consequence are connected Hebr. xii. 10. On πύσσει ἐπὶ τῇ Mt. xxv. 21. *see* Fritzsche *in loc.*

#### § 54. Interchange, accumulation and repetition of the Prepositions.

1. The same preposition stands in the same leading clause or in parallel passages (especially of synopsis) with different cases in different relations: Heb. ii. 10. δι' οὗ τὰ πάντα καὶ δι' οὗ τὰ πάντα, Rev. xiv. 6. More remotely belongs here Heb. xi. 29. διέβησαν τὴν ἐρυθρὰν θάλασσαν ὡς διὰ τῆς ᾤ, where the acc. depends on the διὰ in compos., but out of composition is followed by the genit. (*comp.* Jos. xxiv. 17. οὗς παζήλαμεν δι' αὐτῶν). This nice distinction of different cases sometimes almost

\* Jas. v. 14. προσεύχεσθαι ἐπ' αὐτὸν may mean: *let them pray* (über ihm, implying motion) *over him* (folding the hands over him in the attitude of prayer) *comp.* Acts xix. 13. or *down upon him* (blessings), or even (über ihm, as a state of rest) *over him* (being in that position), as ἐπὶ with acc. often occurs where a dative or genit. would be proper.

entirely disappears in practice: Mt. xxiv. 2. οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθον, Mr. xiii. 2. οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθον (comp. Jos. v. 15. in *one* sentence ἐφ' ᾧ νῦν ἱστῆκας ἐπ' αὐτοῦ, Gen. xxxix. 5.). So the Greeks say ἀναβαίνειν ἐπὶ τοὺς ἱπ. and ἐπὶ τῶν ἱππων (see Bornemann *ad Xen. Symp.* p. 272.) quite as frequently (Septuag. even with the dat. Joel ii. 9.). In Rev. xiv. 9. we find λαμβάνει τὸ χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τῇ χειρὶ αὐτοῦ (xiii. 1. John iv. 13.). Comp. also Polyb. 6, 7. 2. τραφεύτας ὑπο τοιοούτοις, then in 10, 25. 1. τραφεύς καὶ παιδευθεὶς ὑπὸ Κλεάνδρον. See Jacobs *ad Anthol.* III. p. 194. 286. Bernhardt p. 200. Such apparent indifference as to the case occurs most frequently with ἐπὶ, Mt. xix. 28. ὅταν καθίσῃ — ἐπὶ θρόνον τοῦ δόξης αὐτοῦ, καθίσαισθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνων, comp. ἐπιζέτω ἐπὶ τινι and τινι 1 Pet. i. 13., πεισθῆναι ἐπὶ τινι and τινά 2 Cor. ii. 3. Mt. xxvii. 43., κόπτεσθαι ἐπὶ τινι Rev. i. 7. and ἐπὶ τινι xviii. 9.; εὐφραίν. ἐπὶ τινι Rev. xviii. 20., then χαίρειν ἐπὶ τινι, ὁ ἐπὶ τοῦ ποιῶνος Acts xii. 20. and ὁ ἐπὶ ταῖς ἀγκυραῖς Xen. *Cyrop.* 2, 4. 25. See Lob. *ad Phryn.* p. 474., καταστῆσαι ἐπὶ τῆς θεαματίας Luke xii. 42. and ver. 44. ἐπὶ τοῖς ὑπάρχουσιν. Further about ἐπὶ of aim with the genit. see Bremi *ad Æschin.* p. 412., with dat. and acc. Stallbaum *ad Plat. Gorg.* p. 59., about παρὰ with genit. instead of dat. Schäfer *ad Dion.* p. 118., on ἐπὶ with dat. and acc. Schneider *ad Plat.* I. p. 74., on περὶ with genit. and dat. in the sense of *for, on account of*, Schäfer *ad Long.* p. 337. It is therefore not correct to pronounce the construction inaccordant with the Greek, in some cases which cannot be referred to exact Gr. parallels (Luke i. 59. John xii. 16. etc.). At least all these constructions are of such a nature that the cases used can be very well conceived of in connection with prepositions; yet the N. T. authors never write ἐπὶ Κλαυδίῳ or Κλαύδιον for ἐπὶ Κλαυδίου, nor connect ἐπὶ of condition with genit. and acc. (comp. Exod viii. 3. xii. 7. Gen. xlix. 26. Diog. L. 2, 8. 4.).

2. The two different prepositions in *one* sentence Philem. ver. 5. ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν, ἣν ἔχεις πρὸς τὸν κύριον Ἰησ. καὶ εἰς πάντας τοὺς ἁγίους can be readily explained, when we reflect that the words πρὸς τ. κύ. according to the sense are to be referred to πίστιν, and εἰς π. ἁγ. to ἀγάπην, which chiasmus should seem strange to no one, comp. Plat. *Legg.* 9. p. 868. B. (see Ast *Animadv.* p. 16.), Horat. *Serm.* 1, 3. 51. and interpreters on the passage. If some Codd. have εἰς in the first place, it is only a correction, occasioned by the effort to render the expression consistent, and from having observed that πίστις ἢ εἰς Χριστὸν always occurs in the N. T. But πίστιν ἔχειν πρὸς τινι is an unquestionable reading and is found at least in Epiphanius. *Opp.* II. p. 335. D.

No remark is necessary on 2 Cor. x. 3. and Rom. iv. 18. Billroth has recently expressed the truth as to 2 Cor. iii. 11. and 2 Cor. xiii. 3. On the other hand in 1 Thess. ii. 6. οὐτε ζητοῦντες ἐξ ἀνθρώπων δόξαν οὐτε ἀφ' ἑμῶν οὐτε ἀπ' ἄλλων the two prepositions are entirely synonymous, *comp.* Pausan. 7, 7. 1. αἱ ἐκ πολέμων καὶ ἀπὸ τῆς νόσου συμφοραί, Isocr. *Evag.* p. 207. and *permut.* 738. Arrian. *Alex.* 2, 18. Diod. Sic. 5, 30. Schäfer *ad Gnom.* p. 203. and *ad Soph.* I. 248. Bornemann *ad Xen. Mem.* p. 45. Kühner *Gr.* II. 319. Nor is there any more difference between the two prepositions in 2 John. 2. τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν καὶ μεθ' ἡμῶν ἵσταται, John xi. 1. Rom. iii. 25. 26. and Exod. vi. 4. ἐν ᾗ (γῇ) καὶ παρῴκησαν ἐπ' αὐτῆς. And in John xi. 1. the preposit. ἀπὸ might also have been used with τῆς κώμης. *Comp.* yet 1 John iii. 24.

3. Prepositions of kindred meaning are interchanged in the evangelists, and likewise in parallel passages generally; e. g. Mt. xxvi. 28. (Mr. xiv. 24.) αἶμα τὸ πρὸς πολλῶν ἐκχυνόμενον, then in Luke xxii. 20. τὸ ἐπὶ πολλ. ἐκχ., Mt. xxiv. 16. φεγγίτωσαν ἐπὶ τὰ ὄρη (*up, upon* the mount.) *comp.* Palæph. 1, 10., but Mr. xiii. 14. φεγγ. εἰς τὰ ὄρη (*into* the mount.), John x. 32. δὲ ἀποκλόν αὐτῶν ἔργον λιθάξετέ με; *ver.* 33. πρὸς καλοῦ ἔργου οὐ λιθάζομιν σε, Heb. vii. 2. φ καὶ δεκάτην ἀπὸ πάντων ἐμίξειςιν Ἀβραάμ, *ver.* 4. φ καὶ δεκάτην Ἀβρ. ἰδωκεν ἐκ τῶν ἀπερδιωγμένων. Here belongs also Heb. xi. 2. ἐν ταύτῃ (τῇ πίστει) ἐμαρτυρήθησαν οἱ περισβύτεροι, *ver.* 39. πάντες μαρτυρηθέντες δὲ ἀπὸ τῆς πίστεως (*in faith* i. e. *ut instructi fide*), the formula πορεύεσθαι περὶ or ὑπὲρ τινος, the phrases *to suffer* or *die* περὶ or ὑπὲρ ἁμαρτίων (the former *on account of*, the latter *for sin*), which the apostles used interchangeably *comp.* Winer's *comment. on Gal.* p. 32. Pott interprets 1 Pet. iii. 18. περὶ ἁμαρτιῶν (which is not altogether established on critical grounds) rather strangely by ὑπὲρ ἁμαρτ.\* (Modern interpreters would correct Eurip. *Alcest.* 180. where οὐ δαήσκειτο πρὸς occurs instead of the more usual ὑπὲρ, *see* Monk *in loc.*, but there is no sufficient reason for it).

In parallel phrases we find the preposition now inserted then omitted, e. g. 1 Pet. iv. 1. παθόντος ὑπὲρ ἡμῶν σαρκί and immediately after δ παθὼν ἐν σαρκί Acts i. 5. xi. 16. βαπτίζων ἐν ὕδατι, in the gospels βαπτ. ἐν ὕδατι, Mt. iii. 11. Mr. i. 8. The sense is not affected here by this difference, but the two were originally conceived of differently, πάσχω. ἐν σαρκί means, *to suffer in the flesh*, (body, *πασχ. σαρκ.* *to suffer by means of the body*, βαπτ. ἐν ὕδατι *to baptize in water* (immersing), βαπτ. ἐν. *to baptize with water*. There is no difference in sense here

\* Sometimes the reading vacillates between *ὕπὲρ* and *περὶ*, as Gal. i. 4., and often in Gr. writers *see* Schäfer *ad Demosth.* III. 373. 333. Bornem. *ad Xen. Mem.* p. 281.

or in most other passages, yet we must not suppose the one to be put for the other, as Pott explains *σαςκι* in 1 Pet. by *ἐν σαςκι*, as if the dative of itself were not entirely correct. *Comp.* Ephes. ii. 1. *νεκροὶ τοῖς παραπτώμασι*, but Col. ii. 13. *νεκροὶ ἐν τοῖς παραπτώμασι*, where one is not to be explained by the other, but each is in itself right.

The same preposition with the same case in immediate succession, yet in a *different* relation is not uncommon in Paul's style: Col. ii. 7. *περὶ σκεπτικῶν ἐν αὐτῇ (πίστει) ἐν εὐχαριστίᾳ*, 1 Thess. iii. 7. *παρακληθῆμεν ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ θλίψει* etc. *comp.* Ephes. vi. 19. 1 Pet. v. 12. 1 Cor. i. v.

4. The prepositions *ἐν* and *εἰς* especially (*see Sturz Lex. Xen.* II. p. 69. 166.) were believed to be interchanged in the N. T. without any distinction (*Glossil Philol. Sacra* ed. Dathe I. 412.). The *former* in conformity with Heb. usage, when connected with verbs of motion or direction, was supposed to denote *in* with acc., as Mt. x. 16. *ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων*, John v. 4. *ἄγγελος κατέβαινεν ἐν τῇ κορυμβήσῃ*, Luke vii. 17. *ἐξῆλθεν ὁ λόγος ἐν ὅλῃ τῇ Ἰουδαίᾳ*, Mr. v. 30. *ἐν τῷ ὄχλῳ ἐπιστράφεις*, Rom. v. 5. *ἡ ἀγάπη τοῦ Θεοῦ ἐκπύχεται ἐν ταῖς καρδίαις ἡμῶν* (Mt. vi. 4. Rev. i. 9. belongs not here, and in Rev. xi. 11. the reading is uncertain); the *latter*, with verbs of rest, *in* with abl. e. g. Mt. ii. 23. *κατέκνησεν εἰς πόλιν Ναζαρέτ*, Mr. ii. 1. *εἰς οἶκον Ἰστί*, John i. 18. *ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς*, John ix. 7. *νύχαι εἰς τὴν κορυμβήσῃ*.—In respect (a) to *ἐν*, the Greeks also (even Homer) are accustomed to construe it with verbs of motion; the better writers so that with the motion, they at the same time conceive of the result, *the rest* (so with the Heb. *ב*), and expressed it by a conciseness peculiar to this people, e. g. Thuc. iv. 42. *ἐν Ἀμφικρίᾳ* — *ἀπήγαγον*, Ælian. V. H. 4, 18. *κατῆλθε Ἰθάκῃ ἐν Σικελίᾳ*, i. e. *he came and remained* in Sicily, Pausan. 3, 15. 3. *ἐλθόντα ἀντὶν ἐν Σπάρτῃ*, 6, 20. 4. 7, 4. 3. Demosth. *Androt.* § 17. Alciph. 2, 3. p. 324. Bergl., Xen. *Ephes.* 2, 12. Arrian. *Epict.* 1, 11. 32. 2, 20. 23. Lucian. *Sacris.* 1. Dio. Cass. 1288. 23. *comp.* Heindorf *ad Plat. Soph.* p. 427. Poppo *ad Thuc.* I. I. 178. Schäfer *ad Demosth.* III. p. 505. To this use of *ἐν* may be applied Mt. x. 16. Luke xxiii. 42. and perhaps to John v. 4. Yet here we can also translate: *in the bath*, especially if it was built over and around (but the words are certainly spurious). The interchange of *εἰς* with *ἐν* in all the other passages, is only apparent; Luke vii. 17. means: it went out, spread itself *over throughout the whole* country, Mr. v. 30. he turned himself about *in the crowd*, Mt. xiv. 3. *ἐθεῖναι ἐν φυλακῇ* is exactly conceived as the Latin *ponere in loco* (instead of which we say *ponere in locum* according to different, but at the same time correct apprehension). *Comp.* John iii. 35. *πάντα δίδωκεν ἐν τῇ χειρὶ αὐτοῦ* 2 Cor. viii. 16. So Mt. xxvi. 23. *ὁ ἐμ-*

πάτας ἐν τῷ τραβλίῳ *he who dips in the dish*, which is as correct as our *into the dish comp.* Æsop 124, 1. As other passages like Mt. xvii. 5. Luke v. 16. are easily explained *see* Bornemann in *Rosenm. Repertor.* II. 237.\* (b) More strange still are the passages adduced in favor of *eis* for *ἐν*. But *eis* with verbs of rest also occurs frequently among the Greeks, and then the idea of the (preceding) *motion* is originally included according to the above mentioned breviloquence (Heindorf *ad Plat. Protag.* p. 467. *Acta Monac.* I. p. 64. II. p. 47. Schäfer *ad Demosth.* I. p. 194. Bernhardy p. 215. Herm. *ad Soph. Ajac.* 80. Hartung *on the cases* p. 68.), e. g. *Iliad* 15. 275. *καὶ ἐφάμην εἰς ὄδόν*, Xen. *Cyrop.* 1, 2. 4. *νόμος εἰς τὰς ἑαυτῶν χώρας ἵκαστο τοῦτων πάριον*, Ælian. V. H. 7, 8. *Ἡρακλείων εἰς Ἐξβάρανα ἀνέδρα* (Acts xxi. 13.), Diod. Sic. 5, 84. *διὰ τριβῶν εἰς τὰς νήσους*. (The connection of *eis* with verbs like *ἵζευ*, *παρί- ζευ*, of which Georgi alone *Hierocrit.* I. p. 35. quotes instances *comp.* 1 Pet. v. 12. 2 Cor. iii. 15. John xix. 13. is of a different kind, *see* Buttmann *ad Demosth. Mid.* p. 175. Schweighäuser *Lexic. Herod.* I. p. 282. Valckenaer *ad Herod.* 8, 71. Poppo *ad Thuc.* III. I. p. 659. Fritzsche *ad Mr.* p. 558.). According to this the following passages are to be explained: Mr. ii. 1., where we also say: *he has gone into the house* i. e. *he has gone into the house and is now there* (Herod. 1, 21. Arrian. *Alex.* 4, 22. 3. Pausan. 10. 4. and Siebelis *in loc.* Liv. 37, 18. Petron. *Sat.* 36.), xii. 16. Luke xi. 7.; Acts viii. 40. *Φίλιπποι εἰς Ἄζωτον Philip was found carried to Azotus (comp. ver. 39. πνεῦμα πύριον ἦεν καὶ τὸν Φιλ.)* Diod. Sic. II. p. 581. *comp.* Eoth. 1, 5. Thilo *Apocr.* I. p. 634., vii. 4. *εἰς ἣν ἡμεῖς τὴν κατοικοῦμεν* (Lucian. T. VI. p. 131. Xen. *Anab.* 1, 2. 24. Xen. *Ephes.* 2, 12. Theodoret. *Opp.* I. 594.), also perhaps Acts xviii. 21. *δεῖ με τὴν ἐστένη τῶν ἐρχομένων ποιῆσαι εἰς Ἱερσό.*, yet there is occasion to suspect the genuineness of this word, *see* Kühnöl *in loc.* Acts xii. 19. is correctly apprehended by Stolz Acts xx. 14. and viii. 20. need no remark. Acts xix. 22. *ἵστασε χρόνον εἰς τὴν Ἀσίαν* is perhaps not to be taken merely in the local sense: *he remained in Asia*, but *he remained for the sake of Asia*, in order to labour there. In Mt. ii. 23. *εἰς πόλιν* belongs to *ἐλθὼν* (*see* Fritzsche *in loc. comp.* Gen. xxxi. 33.). In Acts iv. 5. *συναχθῆναι αὐτῶν τοὺς ἀρχοντας* — — *εἰς Ἱερσό.* Beza's interpretation is the only admissible one. And, as Jerusalem is the scene of the whole narration, and each reader knew that the Synedrium sat in Jerusalem, what a thought would it be to say: *the Synedrium was assembled in Jerusalem* ! ! John i. 18. *ὁ ὢν εἰς τὸν κόσμον* is referable to

\* Ellendt *ad Arrian. Alex.* I. p. 247. has correctly explained these passages where *in* has been taken for *eis*.

the external (local) signification: who is found (lying) *on the bosom, against the bosom* (comp. in Lat. *in aurem, oculum dormire* Terent.). Mr. xiii. 9. καὶ εἰς σπῶγ. might perhaps be connected with the preceding παρὰ. unless we rather prefer to read with Fritzache καὶ ἐν ταῖς σπῶγ. In John ix. 7. εἰς τὴν πολυβήδρον as to the sense, is connected with *σπῶγ* comp. ver. 11. *go down into the pool, wash thyself in it* (comp. Luke xxi. 37.) see Lücke in *loc.*, although *νίπτουσαι εἰς ὕδαρ* in itself considered is as correct as Alciph. 3, 43. *νοθεύμενοι εἰς τὸ βάλανιον* and Cato R. R. 156, 5. *in aquam macerare*. According to this Mr. ii. 9. is also clear (Fritzache in *loc.*). See Beyer *de præpos. ἐν et εἰς* in *N. T. permutatione*. Lips. 834. 4to.

5. If we now turn to some passages of the N. T. epistles, where these prepositions, especially *ἐν* for *εἰς*, are supposed to be interchanged in a tropical signification (comp. also Rückert on *Gal.* i. 6.), no one will doubt with Bretschneider, as to 2 Tim. iii. 16. Heb. iii. 12. 2 Pet. ii. 13. In Phil. i. 9. *ἵνα ἀγάπῃ — — περισσότη ἐν ἐκγνώσει* the signification is: *in cognitione*, but the end is first expressed by *εἰς τὸ δοκιμάζειν*. So also Philem. ver. 6. *ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς γένηται ἐν ἐκγνώσει*, where *εἰς* could be expected neither on general grounds, nor according to Paul's doctrine of faith becoming *efficacious*. In 1 Cor. vii. 15. *ἐν εὐερίᾳ μένητε ἡμῶς ὁ δεὸς* there is the same breviloquence (comp. Col. iii. 15.), as above with verbs of *material motion* (the *εἰς* is the permanent state, in which the *μενέτω* shall persevere; the *perfect* here must not be overlooked) comp. 1 Thess. iv. 7\*, Ephes. iv. 4. (unless *ἐν μίᾳ ἐλπίδι* here means: *in one hope*). Rom. ii. 5. *δησανεῖς σεαυτὸν ὀργῇ ἐν ἡμέρᾳ ὀργῆς* *wrath*, which will show itself in the day of wrath. On the other hand Jas. v. 5. *ἐν ἡμέρᾳ σφαγῆς* may very well signify: *in the day of slaughter* i. e. yet in the last moments, which are allowed to you). In Rom. i. 24. *εἰς ἀκαθάρσιον* belongs to *παρίδωκεν* and *ἐν ταῖς ἐπιθυμίαις* is: *in their lusts*. In Rom. v. 5. we must have respect to the signification of the perfect (Bernhardy 208. Kühner II. 316.). In 1 Thess. iii. 13. *ἐν τῇ παρουσίᾳ*, like the preceding *ἡμετέροισιν τοῦ θ.*, according to the sense, must rather be connected with *ἀμέμπτους* than with *συνεχίζα* instead of *εἰς τὸ συνεχ.* ὁ μ. τὰς κατὰ, ὥστε εἶναι ἀμέμπτους. — *ἐν τῇ παρ.* 1 John iv. 9. can be translated *therein the love of God manifested itself in us; I should not make ἐν ἡμῖν immediately dependent on ἀγάπῃ, as in that case ἡ ἐν ἡμῖν*

\* Yet *ἐν* might here be used of the condition, and *ἐκ* of the state: *he has not called you (to the heavenly inheritance) on condition of uncleanness, but in sanctification*, i. e. as those who should live in the state of sanctification.

would be used. Differently 2 Cor. viii. 7. *τῇ ἐξ ὁμῶν ἐν ἡμῖν ἀγάπῃ* see Bengel *in loc.* No remark is needed on 2 Cor. i. 22. *διδόναι ἐν ταῖς καρδίαις*. Finally *εἰς* is not used for *ἐν* in Rom. vi. 22. *ἔχετε τὸν καρπὸν ὁμῶν εἰς ἁγιασμόν*, as the better interpreters have already acknowledged. In Ephes. iii. 16. *κραταιοῦσθαι εἰς τὸν ἰσὺ ἀδραστικόν* signifies *to become strong for*, in relation to the inner man. It is on the whole improbable, that the apostles, with a clear conception of doctrinal relations, to confuse the reader, should have used *ἐν* for *εἰς* or vice versa, thus producing confusion in the reader's mind. They at least could write *εἰς* as easily as those interpreters, who wish to introduce this preposition.

The arbitrary interchange of these prepositions is not sustained by an appeal to Suidas or because *εἰς* and *ἐν* are sometimes interchanged in parallel passages, as in Mt. xxi. 8. *comp.* Mr. xi. 8.; Mr. i. 6. *ἀμφιβάλλοντες ἀμφίβληττον ἐν τῇ θαλάσσῃ*, Mt. iv. 18. *βαλλ. ἀμφίβλ. εἰς τὴν θάλασσαν*; the former means: *they threw the net around in the sea*, the latter: *they threw it into the sea*; different periods, or parts of the occupation are expressed. In Rom. v. 21. *ἡ βασιλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ* means *in death*, which actually befel the man; on the other hand *ἡ χάρις βασιλεύσῃ εἰς ζωὴν αἰώνιον* signifies *unto life*, which is yet to come, as a result which is to follow is here denoted. It seems ridiculous to use *ἐπιζῆεν ἐν τῷ* for *εἰς τῷ*. It cannot however be denied, that the rule according to which *εἰς* is connected with verbs of rest, as vice versa *ἐν* with verbs of motion, is overlooked by the more careless writers of the later period, and hence *ἐν* and *εἰς* are used promiscuously, and even the use of *ἐν* with verbs of motion begins to prevail see Leo Diac. *ed* Hase p. XII. Niebuhr *ind. ad Agath.*, also the *indic. on Malal. and Menandr. hist. ed.* Bonn.; and the modern Greeks have retained but one of these prepositions. *Comp.* (Rev. xi. 11. var.) Fabric. *Pseudepigr.* l. 629. II. 598. Cod. *Apocr.* I. p. 125. Theodoret. *opp.* II. 466. 804. II. 869. Epiphan. *haer.* 46, 5. *Pseudepiph. vit. proph.* p. 241. 248. 332. 334. 340. 341. Basilic. I. p. 150. III. p. 496. *Act. Tom.* § 32. and the Septuag. in many passages. In the N. T. there are no instances more striking than those which occur in the ancient writers of the *κονή*.

6. It is peculiar to Paul, to use different prepositions in reference to one object, so that connected they shall define the idea in all its aspects e. g. Gal. i. 1. *Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς* etc. i. e. in no respect an apostle called by human authority (not *from* men as the ultimate authority, not *by* a man as mediator) Rom. iii. 22. *δικαιοσύνη θεοῦ διὰ πίστεως Ἰησοῦ Χρ. εἰς πάντας καὶ ἐπὶ πάντας* i. e. it is fully communicated to all believers (it is manifested *unto all* and *over all*), see the Syriac (Bengel *in loc.* after the old interpreters is rather forced in his exegesis; Rückert unadvised) xi. 36. *ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα*, i. e. the world in every respect stands related to God, it is *out of* him, because he has created it, *through* him, as he sustains it in being, *to* him, because he is the central

point, to which every thing in the world is referable, Col. i. 16. *ἐν αὐτῷ ἐκτίσθη τὰ πάντα* — — *τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται* i. e. the world stands in necessary and manifold relation to Christ (in him and through him as the mediating λόγος, for him as the σωτὴρ and κύριος in the most extensive sense), Ephes. iv. 6. *εἰς θεὸς καὶ πατὴρ πάντων ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν ἡμῖν*, i. e. God is the father and God of all in every possible relation, over all (ruling, protecting), through all (acting), in all (dwelling, filling all with his spirit), 2 Pet. iii. 5. *γῆ ἡ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα ἐφ' ὧν λόγῳ* out of water (as the matter in which it was enclosed) and through water i. e. by the effect of the water, which partly retired into the lower places, partly constituted the heaven of clouds. Differently Semler. Somewhat different 1 Cor. viii. 6. Rom. i. 17. 2 Cor. iii. 11. where the different prepositions connected refer to different subjects, and their signification in the several places must be derived from the context. We only observe, that in 1 Cor. viii. 6. the *εἰς αὐτὸν* is explained very arbitrarily by Pott, who takes the *εἰς* for the Hebrew *ל*, this possibly for *διὰ* and then obtains in *εἰς αὐτὸν* a synonymism of *ἐξ αὐτοῦ*. This instance may teach us whither this presumptuous Hebraism in the N. T. and the unprecise apprehension of the particles leads. In this way any thing can be made out of any thing. *Comp.* 1 Cor. xii. 8. *ὃ μὲν διὰ τοῦ πνεύματος δίδεται λόγος σοφίας, ἄλλω δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα, ἐτέρῳ δὲ πίστις ἐν τῷ αὐτῷ πνεύμ.* etc. and Bengel *in loc.* The following parallels from the Greeks may be remarked: Heliod. 2, 25. *πρὸς πάντων καὶ ἐπὶ πᾶσιν*, Philostr. *Apoll.* 3, 25. *τοὺς ἐπὶ θαλάττῃ τε καὶ ἐν θαλάττῃ*, *Acta Ignat.* p. 368. *δι' οὗ καὶ μεθ' οὗ τῷ πατρὶ ἡ δόξα*, Isocr. *de big.* p. 846. *τὰ μὲν ἐφ' ὁμῶν, τὰ δὲ μεθ' ὁμῶν, τὰ δὲ δι' ὁμῶν, τὰ δ' ἐπὶ ὁμῶν*. Other passages see Wetsten. II. p. 77.

7. If two or more nouns follow in immediate succession, which are dependent on one preposition, it must be repeated, when the nouns denote things, which must be conceived of as severally independent (for the Latin, see Kritz *ad Salust.* I. p. 226. Zumpt. *Gramm.* p. 601.), as in Luke xxiv. 27. *ἀρετὰς ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφητῶν*, 1 Thess. i. 5. *καὶ ἐν δυνάμει, καὶ ἐν πνεύματι ἀγίῳ, καὶ ἐν πληροφορίᾳ πολλῇ* (according to most authorities), Luke xiii. 29. *ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀπὸ βορρᾶ καὶ νότου* (where the four regions of the heavens are divided into two corresponding parts, the Codd. however vacillate much in the latter passage), John xx. 2\*, hence almost always, where two nouns are connected by *καὶ καὶ*

\* On this passage Bengel remarks: *ex praeposit. repetita colligi potest, non una fuisse utrumque discipulum.*



(Bremi *ad Lys.* p. 3.) or *τε καὶ* (in such case) Acts xxvi. 29. *καὶ ἐν δόγῳ καὶ ἐν πᾶσι* (which could not both occur at the same time), *comp.* Xen. *Hier.* 1, 5. (Soph. *Trach.* 379.), Phil. i. 7. *ἐν τε τοῖς διαμαρτυρίαις μου καὶ ἐν τῇ ἀπολογία* etc. (*comp.* Diod. Sic. 19, 86. 20, 15. Pausan. 4, 8. 2.)\*, or where they are separated by *ἢ, ἀλλὰ, καὶ οὐ, Rom.* iv. 10. *οὐκ ἐν περιστομῇ, ἀλλ' ἐν ἀκροβυσσῷ*, Acts viii. 34. 1 Cor. vi. 1. xiv. 6. 2 Cor. ix. 7. 1 Thess. i. 8. Ephes. vi. 12. *comp.* Pausan. 7, 10. 1. Alciph. 1, 31. Demosth. *adv. Timocr.* p. 483. A. On the contrary, John iv. 23. *ἐν πνεύματι καὶ ὡς θεός* (one principal idea), Luke xxi. 26. *ἀπὸ φόβου καὶ ἀγέλης τῶν ἰσχυρῶν*, Acts xv. 22. xvi. 2. xvii. 9. 15. (*comp.* Xen. *Cyrop.* 1, 2. 7. Aristot. *Eth. Nic.* 7, 11. in *Thuc.* 3, 72. 2, 83. Pausan. 10, 20. 2.), Acts xxviii. 23. *ἀπὸ τε τοῦ νόμου Μουσείας καὶ τῶν προφητῶν*, xxv. 23. Xen. *Hell.* 1, 1. 3. Here however it mostly depends on the subjective view of the author; and strict attention to this point is found in but few. The omission of the preposition prevails generally in the Gr. prose (Bernhardy p. 201.), also in the N. T., especially in Luke; but the Greeks carry it farther than the N. T. writers, as they frequently or usually omit the prepos. not only before substantives simply connected (Bornemann *ad Xen. conviv.* p. 159.), but also before *ἀλλὰ* or *ἢ* (Schäfer *ad Demosth.* V. 569. 760. *ad Plutarch.* IV. 391.), before appositions (Stallbaum *ad Plat. Gorg.* p. 112. 247. *comp.* Bornemann *Schol. in Luc.* p. 173.), in comparative clauses (*see* immediately below), and in answers (Stallbaum *ad Plat. Sympos.* p. 104. *ad Gorg.* p. 38. *ad rep.* I. 237.). In the N. T. on the other hand, the following passages are striking, Acts xxvi. 18. *ἰστορίαις ἀπὸ σφόδρας εἰς φῶς καὶ τῆς ἰστορίας τοῦ καταρτίζοντος τὸν θεόν* (without variation) and Acts vii. 37. Hebr. vii. 27., but *comp.* Aristot. *Eth. Nicom.* 10, 9. 1. *περὶ τε τούτων καὶ τῶν ἀρετῶν, ἵτι δὲ καὶ φιλίας* etc. (*see* Zell *ad Aristot. Eth.* p. 442.) Lysias 1. in *Theomnest.* 7. Thuc. 1, 141. Dion. Hal. IV. p. 2223, 1. Diog. Laert. *proem.* 6. Strabo 16, 778. Diod. Sic. 5, 31. Dio Chrys. 23. p. 277.

The repetition of the prepos. before each of a series of nouns, as Eph. vi. 12. *ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τοὺς ἐξουσίαις, πρὸς τοὺς κοσμοκράταις, πρὸς τὰ πνεύματα* etc., 1 Thess. i. 5., is of a rhetorical nature, serves to render the several ideas more prominent, and constitutes a species of *polysyndeton*. *See* Bauer *Rhetor. Paul.* I. p. 484. *comp.* Disson *ad Pind.* p. 519.

The preposition connected with the immediately preceding noun, is not usually repeated before the relative by the Greeks, Plat. *legg.* 10. p. 909. *ἀπὸ τῆς ἡμέρας, ἧς ἂν δ πατὴρ αὐτῶν ὄραγῃ τὴν δίκην*, 12. p. 955. *ἐν ἰσχυρί*

\* *See* Sommer in *d. Jahrb. f. Philol.* 1831. p. 408. on the different cases in which the prepos. is repeated after *τε καὶ*. *Comp.* Stallbaum *ad Philol.* p. 156.

— οἱς ἀνὶ ἰσθμῷ, 2. p. 659. ἐκ τὰντοῦ στόματος, οὐ πὲρ τοῦ θεοῦ ἐκπα-  
 λίσσας etc. Plat. *Phæd.* 21. *Apol.* 27. *Gorg.* p. 453. E. Thuc. 1, 28.  
 Pausan. 9, 39. 4. Dion. Hal. 1, 69. Xen. *conviv.* 4. 1. *Anab.* 5, 7. 17.  
 Hiero. 1, 11. *comp.* Bremi *ad Lys.* p. 201. Schäfer *ad Soph.* III. p.  
 817. *ad Dion. comp.* p. 425. Melet. p. 124. *ad Demosth.* II. p. 200.  
 Heller *ad Soph. Cæd.* C. p. 420. Ast *ad Plut. Legg.* p. 108. Wurm. *ad*  
*Dinarch.* p. 93. Frankhänel *ad Demosth. Androt.* p. 77. Bernhardy p.  
 203. So in the N. T. Acts xiii. 38. ἀπὸ πάντων, ὧν οὐκ ἠδυνήθητε —  
 δικαιωθῆναι, δικαιούται, xiii. 2. ἀφορίσατε — εἰς τὸ ἔργον, ὁ προσκέκλημαι αὐ-  
 τοῦς, Luke i. 25., on the contrary in John iv. 53. ἐν ἰκτινῇ τῇ ὥρᾳ, ἐν ᾗ  
 εἶπεν, Acts vii. 4. *comp.* Demosth. *adv. Timoth.* p. 705. B. ἐν τοῖς χρόνοις,  
 ἐν οἷς γίνεσθαι τὴν τιμὴν τῶν φιλοῦν ὀφείλων, Aristot. *Anim.* 5, 30. Plat.  
*Soph.* p. 257. D. Diog. L. 8, 2. 11. Heinichen *ad Euseb.* II. 252. On  
 the Latin, see Ramshorn p. 378. Beier *ad Cic. offic.* I. p. 123. (If the  
 principal nouns and relatives are separated by several words, the Greeks  
 prefer to repeat the preposit. Herod. 1, 47. Xen. *Vectig.* 4, 13. Dio  
 Chrys. 17, 247. Lucian *Necyom.* 9.). The preposition of the parallel  
 sentence is seldom repeated by the Greeks before the comparative ὥςπερ,  
 see Schäfer *ad Julian. or.* p. 19. Engelhardt *ad Plat. Euthyphr.* p. 91.  
 Stallbaum *ad Plat. Phæd.* p. 58. *ad Plat. Protag.* p. 102. Held *ad Plu-*  
*tarch. A. Paull.* p. 124. Yet in the N. T. it is always repeated in com-  
 parative sentences, Acts xi. 15. Heb. iv. 10. Rom. v. 19. 2 Cor. viii. 7.  
 Philem. 14. (Gal. iii. 16.).

In Gr. writers, especially poets, a preposition belonging to two nouns  
 occurs only before the second, Herm. *ad Vig.* p. 852. Schäfer *ad Soph.*  
 II. p. 318. Monk *ad Eurip. Alcest.* 114. Wex *ad Antig.* I. 158. his in-  
 terpret. of Anac. 9, 22. Kühner *Gr.* II. 320. An instance of this was  
 believed to exist in Phil. ii. 22. (*comp.* Heinichen *ad Euseb.* II. 252.)  
 ὅτι, ὡς πατρὶ τέκνον, σὺν ἡμοὶ ἰδοῦλευσεν etc., but this is rather a change  
 of structure, and Paul says σὺν ἡμοί, recollecting that he could not well  
 say ἡμοὶ ἰδοῦλ., as a child serving his father, he has served with me etc.  
 See the counter remarks of Bernhardy p. 202.

NOTE 1. It belongs especially to the later Greek to connect preposit.  
 with adverbs of time and place, either so that the preposition modifies  
 the signification of the adverb, as ἀπὸ πρῶτῃ Acts xxviii. 23., ἀπὸ πένθαι  
 2 Cor. viii. 10. ix. 2., ἀπ' ἄρτι Mt. xxvi. 29., ἀπὸ τότε Mt. iv. 17. xxvi.  
 16. ἱκαναί 2 Pet. ii. 3. iii. 5., also ἡμπεροσθεν, — or so that the preposi-  
 tion retained its full force, but, because weakened by frequent use, as-  
 sumed the adverb to give additional strength (*comp.* in Ger. *oben auf*  
*dem Dache*, and in Eng. *up on the roof*, *down under the water*. *Trs.*),  
 as ὑποκάτω, ἐπεξάνω. Under the former description come ὑπερίαν (2  
 Cor. xi. 5. xii. 11., as ὑπὲρ μάλλον in Suid.) and numerals, as ἑφάπαξ  
 Rom. vi. 10. (analog. to ἑάπαξ, πρὸς ἀπαξ Malal. *Chron.* 7. p. 178.),  
 ἐπὶ τρις Acts x. 16. xi. 10. (Polyb. 3. 28.; but in the passages quoted by  
 Kypke II. 49. the similar ἐν τρις, which Herod. 1, 86. Xenoph. *Cyrop.*  
 7, 1. 4. also have). Many of these compounds are found only in writers  
 subsequent to Alexander's time, and then only in Scholiasts, Lob. *ad*  
*Phryn.* p. 46. *comp.* Kühner *Gr.* II. 315., some, as ἀπὸ πένθαι (for which

προπίρυνσι or ἐκπίρυνσι), do not occur even there. *Comp. Septuag. ἀπό ὀπισθεν* (ῥῖπκδ) 1 Sam. xii. 20. and Thilo *ad Act. Thom.* p. 25.

NOTE 2. The ancient use of the (single) prepositions without a case for *adverbs*, with some limitation, has been retained in the prose of all times, see Bernhardt p. 196. But a single instance of it is found in the N. T. in 2 Cor. xi. 23. *διάκονοι Χριστοῦ εἰσὶ*; — ὅτι ἐγὼ *I yet more.* What Kypke *in loc.* quotes is not all similar. Such prepositions in prose are commonly supported by *δε, γε* (*μετά δε* is particularly frequent). The *πρός* *thereto*, e. g. Demosth. 1. *in Aphob.* p. 556. A. may be best compared with this passage. (Bengel supposes *ἐπί* in Eph. iii. 20. to be so used, where however the position of the words would be too artificial for Paul, and would become tautological.

### § 55. Use of the Prepositions for Circumlocutions.

1. Where prepositions with nouns serve for a circumlocution of adverbs or adjectives, the possibility of such a use must be shown from the primary meaning of the preposition, lest a mere empirical treatment lead to error. It may therefore be remarked (a) *διά* with a genitive, where it is equivalent to an adverb, usually denotes a frame of mind, which is considered as somewhat intermediate, Heb. xii. 1. *δεῖ ὑπομονῆς* (*enduringly, assiduously*) *τρέχωμεν τὸν προκειμένον ἡμῖν ἀγῶνα*, Rom. viii. 25. *δεῖ ὑπομενῆς ἀπεκδεχόμεθα* etc., *comp. Xen. Cyrop.* 3, 1. 18. *δεῖ ἀφροσύνης imprudently*, *δεῖ εὐλαβείας timidly, cautiously*, Dion. Hal. 1360. 8. see Pflugk *ad Eurip. Hel.* p. 41. Otherwise Heb. xiii. 22. *διὰ βραχείων ἐπίστευσα ὑμῖν briefly* (but properly, by means of few words, *paucis*), see above § 51. (i). *Διὰ βραχείας* also occurs, see Sturz *ind. ad Dion. Cass.* p. 90.—(b) *Εἰς* expresses a degree or grade, up to which something rises, Luke xii. 11. *εἰς τὸ παντελές to the full, to perfection* (Ælian. V. H. 7, 2. 12, 2.); yet this can scarcely be called a periphrasis of the adverb.—(c) *Ἐκ* is used especially of the *scale, standard or rule (secundum)*, as in *ἐκ τῶν νόμων secundum leges, legibus convenienter* (as if observing the precept), thence *ἐξ ἰσότητος according to equality, equally*, 2 Cor. viii. 13. *ἐκ μετρου proportionately* John iii. 34. *comp. ἐξ ἀδίκου unjustly*, Xen. *Cyrop.* 8, 8. 18. *ἐξ ἴσου Herod.* 7. 135. *ἐκ προσηχόντων Thuc.* 3. 67. see Ast *ad Plat. Legg.* p. 267. Bernhardt p. 230. It is connected also with the *source or origin ἐξ ἀνάγκης Heb.* vii. 12. *comp. Dio Cass.* p. 316. (proceeding from necessity, i. e. *a necessary way*). In the formulas *οἱ ἐκ πίστει Gal.* iii. 7., *οἱ ἐκ περιτομῆς Acts* x. 45., *ὁ ἐξ ἀναρχίας Tit.* ii. 8.,

οὐ ἐξ ἐξουσίας Rom. ii. 8. and similar ones, ἐκ expresses *dependence* and consequently *possession*: *those of faith*, those belonging to or possessing faith, equivalent to *standing on the side of the faith*, *comp.* Polyb. 10, 16. Thuc. 8. 92. Mr. xi. 20. ἐκ ριζῶν *from the roots*, *radicitus*, expresses altogether a material relation. More difficult is the temporal ἐκ τρίτου Mt. xxvi. 44. and similar expressions (*see* Wahl I. 455. Robinson p. 242.) We say on the contrary, *to the third*. Perhaps the Greek formula is connected with the public races: *from the third* (the third time entered) *starting place*.—(d) ἔν. The cases in which ἐν with a substantive can be apprehended as an adverb, like ἐν ἀληθείᾳ, ἐν ἐκτενείᾳ Mt. xxii. 16. Mr. xiv. 1. Col. iv. 5. Rev. xviii. 2. (ἐν δίκῃ Plat. *Crat.* 32., ἐν τάξει Thuc. 1, 90., ἐν χάριτι Diod. Sic. 3, 28. 3.) are the more easily explained, as we also can generally say *in* with the corresponding noun; the nouns mostly denote abstract ideas, especially properties, with which the possessor effects something. The use of this preposition with a noun for an adjective, like ἔγρα τὰ ἐν δικαιοσύνῃ etc. is just as easily understood.

2. (e) ἐπὶ is often connected with the genit. of abstracts, which denote either a property, *with* which some one acts thus or so (ἐπ' ἀδείας *with fearlessness*), or an objective idea, with which something corresponds, Mr. xii. 32. ἐπ' ἀληθείας, *consistently with the truth, truly* (Dio. Cass. p. 699. 727.). This preposition with the dative expresses the basis on which something as it were rests, Acts ii. 26. ἡ σάξ μου κατασκηνώσει ἐπ' ἑλπίδι *with, in confidence* (in God), therefore *securely, quietly*. The formulas ἐπὶ τὸ αὐτὸ, ἐφ' ὅσον, ἐπὶ πολὺ present no difficulties. (f) Κατὰ. The formula in 2 Cor. viii. 2. ἡ κατὰ βάθους πτωχεία is to be translated *poverty reaching to the depths*, the deepest poverty, (*comp.* Strabo 9, 419.); the parallel passage Xen. *Cyrop.* 4, 6. 5. quoted by Wahl I. p. 797. is not applicable, ὁ κατὰ γῆς *terra conditus*. The adverbial idea κατ' ὅλου is rather properly, *throughout the whole (in universum), on the whole*, as κατὰ with the genitive is sometimes so used. Where κατὰ with the accus. of a noun, like κατ' ἐξουσίαν, κατὰ γνώσιν, is a circumlocution for an adverb, it is self-evident, *see* Schäfer *ad Long.* p. 330. (*comp.* κατὰ κράτος Xen. *Cyrop.* 4, 2. 15. κατὰ τάχος Dio. Cass. p. 84. 310., κατὰ τὸ ἰσχυρόν Herod. 7, 76., κατὰ τὸ ἀνειπιστήμον Æschin. *dial.* 3, 16., κατὰ τὸ ὀργθόν Herod. 7, 143.). *See* Bernhardt p. 241. (c) Πρὸς with accus. e. g. Jas. iv. 5. πρὸς φθόνον *invidiose, comp. πρὸς ὀργήν Soph. El.* 372. (properly *according to envy, according to wrath*).

On the circumlocution of certain cases, especially of the genit., by prepositions, as ἐκ, κατὰ, *see above*, p. 155.

### § 56. Construction of Verbs compounded with Prepositions.

1. Here we can certainly speak only of those compound verbs, in which the signification of the preposition is neither obscured (e. g. ἀποδέχουσαι, ἀποκρίνουσαι, ἀποδύσκειν), nor constitutes, with the signification of the verb, one general idea (μεταδιδόναι to communicate, ἀγοάγειν τινὰ πρᾶξαι aliquem, to precede some one, ἀποδεξατοῖν τι to tithe something), or in adverbial way imparts intensity to it (ἐπιζητεῖν, διατελεῖν, συντελεῖν), but where it retains its independence as a preposition, so that, besides the objective case of the transitive verb, it takes another noun dependent on itself, as ἐκβάλλειν, to throw out, ἀναφέρειν, to carry up, etc.

The full import of compound verbs in the N. T., and the extent to which they can assume place of simple verbs, has not yet been sufficiently investigated on rational principles, yet comp. C. F. Fritzsche, *Fischer's and Paulus remarks on the importance of the Greek prepositions in compound verbs* etc. Lips. 1809. 8vo. Tittmann *de vi præpositionum in verbis compos.* in N. T. recte dijudicandis. Lips. 1814. 4to., also in *Synonym.* N. T. I. p. 217., J. Von Voorst *de usu verborum cum præpositionibus compositorum* in N. T. Leid. 1818. 2 Spec. 8., *Theol. Anal.* 1809. II. 474. (Brunck *ad Aristoph. Nub.* 987. Zell *ad Aristotel. Ethic.* p. 383.) Stallbaum *ad Plat. Gorg.* p. 154.). Translators and interpreters of the N. T. seem to emulate each other in depreciating the compound verbs, (comp. e. g. Seyffarth *de indole ep. ad Hebr.* p. 92. In order to limit this arbitrariness I have offered a new investigation of the subject: *de verbor. c. præpos. compositor. in N. T. usu* Part I. II. Lips. 1834-35. 4to. (As to the Greek comp. Cattier *Gazophylac.* § 10. p. 60. (ed. Abresch) C. F. Hachenberg *de significat. præpositionum Græcarum in compositis.* Trai. a. Rh. 1771. 8vo.).

2. In this case, the method of constructing the noun with the verb is threefold: (a) The preposition, with which the verb is compounded, is repeated before the noun, e. g. Mt. vii. 23. ἀποχωρεῖτε ἀπ' ἑμοῦ, Hebr. iii. 16. οἱ ἐξελαθόντες ἐξ Ἀγίου πνεύματος see Bornemann *ad Xen. Conviv.* p. 219. and Winer's *second progr. de verb. comp.* p. 7.; (b) Another preposition essentially equivalent is used: e. g. Mt. xiv. 19. ἀναβλέψας εἰς τὸν οὐρανόν, Mr. xv. 46. προσεκύλισε λιθὸν ἐπὶ τὴν θύραν; (c) That case is connected with the verb, without the interposition of a preposition, which according to its signification is adapted to the verb, and which therefore the preposition usually governs, e. g. Mr. iii. 10. ἐπιπίπτειν αὐτῷ, Luke xv. 2. συνεδίζει αὐτοῖς etc. So the genitive with compounds of ἀπὸ, κατὰ (towards), πρὸς the accus. with compounds of περὶ (Mt. iv. 23. Acts ix. 3).

3. Observation of the *usus loquendi* must teach, which of the methods of construction is the most regular; sometimes two or all three occur

together (*comp.* ἐπιβάλλειν, also parallel passages like Mt. xxvii. 60. Mr. xv. 46. John ix. 8. 11. Acts xv. 20. 29.). It must not however be overlooked, that in this case a distinction has often become established in the usage of the language. No one will account it indifferent, whether with the compounds of εἰς the noun be construed by the interposition of the preposition εἰς or πρὸς\*; so ἐκπύπτειν in its proper meaning is connected with ἐκ, but in a tropical one (like *spe excidere*) with the genitive alone (Gal. v. 4. 2 Pet. iii. 17. Philostr. *Apoll.* 1, 36., yet see Diod. Sic. 17, 47.)†; so προσφέρειν of persons, means: *offerre alicui aliquid*, but προσφέρειν ἐπὶ τὰς συναγωγὰς, *to bring before the authority of the synagogue* Luke xii. 11.‡ *Comp.* προσεύχασθαι τινὶ *adire aliquem* and προσέχ. πρὸς τὸν Χριστόν 1 Pet. ii. 4., ἐπιστάναι τινὶ Acts iv. 1., but ἐπὶ τὴν οἰκίαν xi. 11. *Comp.* Winer's 2 *Progr. de verb. comp.* p. 10.

4. The particulars as to the *usus loquendi* of the N. T. are the following: (1) After verbs compounded with ἀπό, (a) ἀπό is mostly repeated (*comp.* Erfurdt *ad Soph. Œd. R.* p. 225): so after ἀπέχρισθαι (where a personal noun follows) Mr. i. 42. Luke i. 38. ii. 15. Rev. xviii. 14. (Lucian. *salt.* 81.), after ἀποκρίπτειν Acts ix. 18. (in an external sense, *comp.* Herod. 3, 130. Polyb. 11, 21. 3. Schweighäuser; in the tropical signification it occurs not in the N. T.), ἀπίστημι *desistere a* Acts v. 38. Luke ii. 37. xiii. 27. 2 Cor. xii. 8. (Polyb. 1, 16. 3.) on the contrary 1 Tim. iv. 1. ἀποφρανίζεσθαι 1 Thess. ii. 17., ἀποσπᾶσθαι Luke xxii. 41. Acts xxi. 1. (Polyb. 1, 84. 1. Dion. Hal. *Judic. Thuc.* 28, 5.), after ἀφορίζειν Mt. xxv. 32., ἀποβαίνειν Luke v. 2. (Polyb. 23, 11. 4.), ἀποχωρεῖν Mt. vii. 23. Luke ix. 39., ἀφαιρέσθαι Luke x. 42., ἀπαίρεσθαι Mt. ix. 15. ἀπαλλάττεσθαι Luke xii. 58. Acts xix. 12., ἀποκρύπτειν Ephes. iii. 9. Col. i. 26. (Herod. 3, 130.), once also after the tropical ἀποδύσκειν Col. ii. 20., which otherwise, conceived as *one* idea, *to die off*, is construed with the dative, see below.—(b) Παρὰ (with personal nouns) follows ἀπολαμβάνειν Luke vi. 34. *comp.* Diod. Sic. 13, 31. Lucian. *Pisc.* 7. (ἀπὸ with the signification *to decrease in power* Polyb. 22, 26. 8.—(c) The genitive is connected with ἀποφεύγειν 2 Pet. i. 4. (*comp.* on the other hand 2 Pet. ii. 18. 20.), ἀπαλλοτρίων Ephes. ii. 12. iv. 18. (Polyb. 3, 77. 7.), ἀπίστημι (*deficere a*) 1 Tim. iv. 1. (Polyb. 2, 39. 7. 14, 12. 3.).—(d) The dative

\* Ἐπὶ εἰς in prose is commonly used in a local sense, εἰς τινὰ or τινὶ of *desires, thoughts* etc. Demosth. *Aristocr.* p. 446. Dio Cass. I. p. 56. Herodi. 8, 8. 4. On εἰςχέσθαι see Winer's 2. *Progr. de verb. comp.* p. 11.

† In Gr. writers ἀπέχεσθαι *abstinere* usually takes the genitive after it; but in the N. T. ἀπὸ is sometimes found connected with it Acts xv. 20. 1 Thess. iv. 3. v. 22.

‡ *Comp.* Polyb. 8, 6. 5. 3, 46. 8. πρὸς τοῖς ἰσχυροῖς τροχ. *προσέκρυπτε*, but (tropically) 9, 20. 5. *προσέκρυπτε* πάλ. τιν. τῇ στρατηγίᾳ.

with ἀποδνήσκειν *to die away from a thing* Gal ii. 19. Rom. vi. 2. (the dative in Rom. vi. 10. must be differently apprehended); similar ἀπογίνεσθαι ταις ἁμαρτίαις. 1 Pet. ii. 24.—(2) The compounds with ἀνὰ, where this preposition expresses the local *up to* (a) are construed with εἰς, where the local point is denoted (whither) to which the action is directed, e. g. ἀναβαίνειν *to travel up* Luke xix. 28. Mr. x. 32. (Herod. 9, 113.) or *to ascend, to go up* (on a mountain etc.) Mt. v. 1. xiv. 13. Mr. iii. 13. (Herodi. 1, 12. 16. Dio Cass. p. 914., ἀναβλέπειν Mt. xiv. 19. (Mr. vii. 34. Luke ix. 16.) Acts xxii. 13., ἀνάγειν Mt. iv. 1. Luke ii. 22. Acts xx. 3. (Herodi. vii. 10. 15.), ἀναλαμβάνεσθαι Mr. xvi. 19., ἀναπίπτειν Luke xiv. 10., ἀναφίξειν Mt. xvii. 1. Luke xxiv. 51., ἀναχωρεῖν Mt. ii. 14. iv. 12. etc., ἀνίσχεται John vi. 3. Gal. i. 18.—(b) πρὸς follows if the object of the motion is a person, as ἀναβαίνειν πρὸς τὸν πατέρα John xi. 17., ἀνακρίπτειν Mt. ii. 12., ἀνακρίπτειν Luke xxiii. 7. also. ἐπὶ Luke x. 6. (ἀνακρίπτειν, *comp.* Diod. Sic. 3. 17.), or the dative alone Luke xxii. 11. ἀνακρίπτειν τινί.—(c) Where the object of the action is an eminence or surface, on which the motion terminates, ἐπὶ is connected with these verbs (Polyb. 8, 31. 1. ἀναφίξειν ἐπὶ τὴν ἀγορὰν *to the market*, the reverse ἀναβαίνειν ἐπὶ τὴν οἰκίαν (*home*) according to the Latin *ascendere* Polyb. 10. 4. 6.); so ἀναβιβάζειν ἐπὶ τὸν αἰγιαλόν Mt. xiii. 48. (Xen. *Cyrop.* 4, 2. 28. Polyb. 7, 17. 9.), ἐπὶ τὸ ἴδιον πτῆνος Luke x. 34. (Palæph. 1, 9. Xen. *Cyrop.* 4, 5. 16.) ἀνακλίνεσθαι ἐπὶ τοὺς χόρτους Mt. xiv. 19. ἀνακρίπτειν ἐπὶ τὴν γῆν Mt. xv. 35. or ἐπὶ τῆς γῆς Mr. viii. 6., ἀναβαίνειν ἐπὶ τὸ δῶμα Luke v. 19., ἐπὶ συκομορίαν xix. 4. (*comp.* Xen. *Cyrop.* 4, 1. 7. 6, 4. 4. Herod. 4, 62. Lys. *accus. Alcib.* 10. Pausan. 6, 4. 6.), ἀναφίξειν ἐπὶ τὸ ξύλον *up to the wood* (cross) 1 Pet. ii. 24.\*—(3) The verbs compounded with ἀντί govern regularly the dative Luke xiii. 17. John xix. 12. Mt. vii. 2. etc., yet see Heb. xii. 4. ἀνταγωνίζεσθαι πρὸς τι (*comp.* ver. 13. ἡ εἰς αὐτὸν ἀντιλογία); similar ἀντικεισθαι πρὸς πάν Polyb. 2, 66. 3. Dio Cass. p. 204. and 777.—(4) Verbs with ἐκ are sometimes construed with *this* preposition itself (where the *coming out* is to be precisely denoted), sometimes only with ἀπὸ or παρὰ (where the direction whence or out of the vicinity is to be expressed), so ἐκβάλλειν ἐκ Mt. xiii. 52. John ii. 15. 3 John ver. 3. etc. and ἀπὸ Mt. vii. 4., ἐκκλίνειν ἀπὸ 1 Pet. iii. 11. Rom. vi. 17., ἐκπόπτειν ἐκ Rom. xi. 24. (Diod. Sic. 16, 24.), ἐκλέγεσθαι John xv. 19. ἐκπορεύεσθαι ἐκ Mt. xv. 11. 18. Rev. ix. 18. (Polyb. 6, 58. 4.) and ἀπὸ Mr. vii. 15. or παρὰ John xv. 26., ἐκφενύγειν ἐκ Acts xix. 16., ἐξάγειν and ἐξαίρειν ἐκ 1 Cor. v. 2. Acts xxvi. 17., ἐξέρχεται ἐκ Mt. ii. 6. Acts vii. 3. etc. (Herod. 9, 12.) or παρὰ Luke ii. 1. The connection with the geni-

\* Without a preposit. ἀναβαίνειν ἔσω Dion. Hal. 2252, 7. Pausan. 10, 19.

tive alone is rare, locally only with ἐξέρχεσθαι Mt. x. 14. (and even there not very well established, see the variations, *comp.* however ἐκβαίνειν τινός Jacobs *ad Philostr.* p. 718.), but tropically constantly with ἐκπίπτειν (as *spe excidere*) Gal. v. 4. 2 Pet. iii. 17. (with ἐκ Herod. 3, 14. Dio Cass. p. 1041. 1104.). Finally, ἐκφεύγειν even in a physical sense is connected with the accusative, 2 Cor. xi. 33. ἐκφεύγειν τὰς χειρὰς-τινος, *comp.* Herod. 6, 40.—(5) The verbs compared with ἐν have a very simple construction. Where they denote a direction *to* (towards) something, they are connected with εἰς; where they express a rest *in* or *on* a place, with ἐν, e. g. ἐμβαίνειν εἰς Mt. viii. 23. xiv. 22. John vi. 17. (Herod. 2, 29.), ἐμβάλλειν εἰς Luke xii. 5. (Dio Cass. p. 288.), ἐμβάπτειν εἰς Mr. xiv. 20. (with ἐν *to dip in the dish*, Mt. xxvi. 23.), ἐμβλέπειν εἰς Mt. vi. 26. Acts i. 11., ἐμπίπτειν εἰς Luke x. 36. (Herod. 7, 43. Lucian. *Herm.* 59.) 1 Tim. iii. 6., ἐμπτύειν εἰς Mt. xxvi. 67. xxvii. 30., on the contrary ἐνδημεῖν ἐν 2 Cor. v. 6., ἐνοικεῖν ἐν 2 Cor. vi. 16. Col. iii. 16. (with accus. Herod. 2, 178.), ἐνέργειν ἐν Phil. ii. 13. Ephes. i. 20. etc., ἐμμένειν ἐν Heb. viii. 9., ἐγγράφειν ἐν 2 Cor. iii. 2. (like ἐγγλύφειν ἐν Herod. 2, 4.), ἐγενετρίζειν ἐν Rom. xi. 17. (εἰς xi. 24.). The construction with the dative in both significations is not very rare, *comp.* ἐμβλέπειν τινί (person) Mr. x. 21. 27. Luke xxii. 61. John i. 36. (Polyb. 15, 29. 3.), ἐμπτύειν τινί Mr. x. 34. xiv. 65. xv. 19., ἐγενετρίζειν τινί Rom. xi. 24.; ἐντροφεῖν *to riot in something*, by the Greeks is connected only with the dative (e. g. Diod Sic. 19, 71.), but in 2 Pet. ii. 13. ἐν is repeated.—(6) The compounds with εἰς are connected still more simply, as εἰσάγειν, εἰσπορεύεσθαι, εἰσφέρειν, εἰσερχεσθαι, viz. in all cases with a repetition of εἰς, *comp.* Herm. *on Eurip. Jo.* p. 98. and Winer's 2. *Progr. de verbis comp.* p. 13.—(7) Verbs compounded with ἐπὶ are divided between the construction with a repetition of ἐπὶ (more rarely with εἰς) and that with the dative alone, yet many of them have both modes of expression at the same time: ἐπιβάλλειν εἰς (*into* something) or ἐπὶ τι (*on, at* something) Mr. iv. 37. xiv. 46. Luke v. 36., with the dat. of the person also in 1 Cor. vii. 35. Mr. xi. 7. Acts iv. 3. (Polyb. 3, 2. 8. 3, 5. 5.),\* ἐπιβαίνειν ἐπὶ or εἰς Acts xxi. 6. xx. 18. (Mt. xxi. 5.), also with a local dative Acts xxvii. 2. (Polyb. 1, 5. 2. Diod. Sic. 16, 66.), ἐπιβλέπειν ἐπὶ Luke i. 48. Jas. ii. 13., ἐπιχειρεῖν ἐπὶ τινί John xi. 38., with dat. of pers. also in 1 Cor. ix. 16. ἐπιμαίεται ἐπὶ τι Luke i. 12. Acts x. 10., or ἐπὶ τινί Acts xiii. 16., or with dat. of pers. Mt. iii. 10. Acts xx. 10. (Polyb. 1, 24. 4.), ἐπιβρίπτειν ἐπὶ τι 1 Pet. v. 7., ἐπιτιθέναι ἐπὶ τι Mr. iv. 21. Mt.

\* On ἐπιβάλλειν τὴν χεῖρα ἐπὶ τινά and τινί, see Fritzsche *ad Mr.* p. 637. In a material sense Polyas. 5, 2. 12. πολλὰ πάλαι βούλντο ἐπιπλῦσαι.



xxiii. 4. Acts ix. 17. etc., or with the dat. mostly of the person Luke xxiii. 36. Mr. vii. 32. Acts ix. 12. 1 Tim. v. 22. etc., seldom of the thing John xix. 2.; *ἐπέρχεται ἐπὶ τὴν* Luke i. 35. Acts viii. 24. xiii. 40. or with dat. of the thing Luke xxi. 26., *ἐπαίρειν ἐπὶ* or *εἰς τὴν* John xiii. 18. Luke xviii. 13., *ἐποικοδομεῖν ἐπὶ τὴν* 1 Cor. iii. 13. or *τὴν* Eph. ii. 20., but also *ἐν* Col. ii. 7., *ἐπιδείν ἐπὶ τὴν* Acts iv. 29., *ἐπιφέρειν* with dat. of thing Phil. i. 17. *ἐφικνεῖσθαι εἰς τινὰ* 2 Cor. x. 14., *ἐφάλλεσθαι ἐπὶ τινὰ* Acts xix. 16. On the contrary with *ἐν* are construed: *ἐκγυῶφειν* 2 Cor. iij. 2. *comp.* Palæph. 47, 5. (differently Num. xvii. 2. Prov. vii. 3.), with dat. alone *ἐκφαίνειν* and *ἐκφαύειν*, when followed by a personal noun or pronoun Ephes. v. 14. Luke i. 79. (*comp.* Gen. xxxv. 7.), as also *ἐκπιάζειν* in the signification *to add one thing to another* Phil. i. 17.; *ἐκσικιάζειν* governs sometimes the dative of the person Acts v. 15. and probably Mr. ix. 7. (*to become to some one a protecting shade, comp.* Ps. xc. 4.), sometimes the accus. Mt. xvii. 5. Luke ix. 34. (*to overshadow, to envelop as a transitive*). In the Septuag. Ps. cxxxix. 8. Exod. xl. 32. is also found *ἐκσικ.* *ἐπὶ τινὰ*.—(8) There are only a few compounds with *διὰ*, in which the preposition is especially prominent: in the N. T. *comp.* Luke vi. 1. *διαπορεύεσθαι διὰ σπογμῶν* (but also in Acts xvi. 14. *διαπορ.* πόλεις, still in the sense of *abire*) and the prægnaunt *διασώζειν δι' ὕδατος* 1 Pet. iii. 20.—(9) The compounds with *κατὰ*, which denote an action tending down to a local point, take *ἀπὸ* or *ἐκ* where the *terminus a quo* is to be expressed, e. g. *καταβαίνειν ἀπὸ τοῦ οὐρανοῦ* Luke ix. 54. 1 Thess. iv. 16., *καταβ.* *ἐκ τ. οὐρ.* John iii. 13. vi. 41. but *ἐκί*, *εἰς* or *πρός* according to the different contents, where the *terminus ad quem* is to be denoted Luke xxii. 44. Acts vii. 15. xiv. 11.; on the contrary *καθῆσθαι*, *καθίζειν*, *κατακλίνειν ἐν τινι* means *to put down on a place* etc.; *κατηγορεῖν* *τοῦ κατὰ τινος* is usually construed with the genit. of the person, inasmuch as the signification of *κατὰ* is before the mind; once occurs *κατηγορεῖν τὴν κατὰ τινος* Luke xxiii. 14. and in a similar manner *ἐγκαλεῖν κατὰ τινος*, Rom. viii. 33. *comp.* Soph. *Philoct.* 328.—(10) Verbs compounded with *παρὰ* take *ἀπὸ* or *παρὰ* before the object, *from* which they proceed (yet see § 51. p. 295.), e. g. *παράλαμβάνειν ἀπὸ τινος* 1 Cor. xi. 23. and *παρὰ τ.* 2 Thess. iii. 6.—(11) Of the compounds with *πρὸς* only *προπορεύεσθαι* in Luke i. 76. occurs with a repetition of the preposition: *προπορεύεσθαι πρὸς προσώπου κυρίου* (Deut. ix. 3. Ps. lxxxviii. 35.), in the Septuag. also with *ἐναντ.* Ps. lxxxiv. 14. xcvi. 3. and *ἐμπροσθεν* Gen. xxxii. 16. Isa. lviii. 8. See above 2.—(12) The compounds with *πρός* repeat this preposition, where the local *to, at, before* is to be expressed, e. g. *προσπίπτειν πρὸς τοὺς πόδας τινος* Mt. vii. 25. *comp.* Dio Cass. p. 932. and 1275. (also *προσπίπτει τοῖς γόνασι* in Diod. Sic. 17, 13.) *προσετίθεσθαι πρὸς τοὺς πατέρας* Acts xiii. 36., also

*προσκολλᾶσθαι πρὸς τὴν γυναῖκα* to attach one's self to Mr. x. 7. Ephes. v. 31. Then again they occur with *ἐπὶ*: *προστίδεναι ἐπὶ τὴν ἡλικίαν* Mt. vi. 27. The dative occurs thus less frequently, e. g. *προσέρχεσθαι* Heb. xii. 22., *προσπίπτειν οἰκίᾳ* Mt. vii. 25. (Xen. *eq.* 7, 6. Philostr. *Apoll.* 5, 21.); this case, on the other hand, is always used where the object approached is a person, e. g. *προσπίπτειν τινί* (to fall down before some one) Mr. iii. 11. v. 33. Acts xvi. 29., *προσφίγειν τινί* (Philostr. *Apoll.* 5, 22.), *προσέρχεσθαι τινί* to approach some one, or where the approach must be taken even in a tropical sense, e. g. *προσάγειν τῷ θεῷ* to lead to God 1 Pet. iii. 18., *προσκολλᾶσθαι τινί* to become attached to, Acts v. 36. (Mt. ix. 5.), *comp.* *προσέχεν τινί* Heb. vii. 13. Acts xvi. 14. *προσεύχεσθαι τινί* Mt. vi. 6. 1 Cor. xi. 13. *προστίδεναι λόγον τινί* Heb. xii. 19. *προστίδουσαι τῇ ἐκκλησίᾳ* Acts ii. 41. If the idea of rest (*πρὸς τινί*) is implied in the verb, then either the dative is connected with it, as *προσμένειν τινί* Acts xi. 23. 1 Tim. v. 5., *προσεδρεύειν* 1 Cor. ix. 13. (Polyb. 8, 9. 11. 36, 5. 9.), *προσκαστρεῖν* Mr. iii. 9. Col. iv. 2. Rom. xii. 12. *comp.* Polyb. 1, 55. 4. 1, 59. 12. Diod. Sic. 20, 49., or (with reference only to place) the preposition *ἐν*, e. g. *προσμένειν ἐν Ἐφέσῳ* 1 Tim. i. 3.—(13) The compounds with *σύν* but seldom repeat this preposition Col. ii. 13. (*συν-οισμεῖν*) or instead of it *μετά* Mt. xxv. 19. (*συναίγειν*), 2 Cor. viii. 18. (*συνμίσμειν*) Mt. xx. 2. (*συμφωνεῖν*), xvii. 3. (*συναλαβείν*), Acts i. 26. (*συναποφθερίζειν*); they are most frequently construed with the dative, instances of which occur on almost every page, and among the Greeks this construction is almost the exclusive one.

### § 57. Conjunctions.

1. In all languages sentences are placed either in near relation and connected by means of the simple copula, or are linked together according to their appropriate logical relations by a special lingual bond, as relative, participial constructions, or still more evidently, special *conjunctions*. The former takes place, and indeed necessarily, not only when two sentences are to be designated as of equal force and equally independent (*God is wise and loves the good*), but is frequently adopted in sentences which are to be conceived of in an immediately opposite relation (of dependence), and whose intimate connection could or should be effected by one of the above mentioned modes. It is a peculiarity of the

Heb. language to string together like sentences merely by a copula, not only in historical style (Mt. xii. 1.), where the chronological relation of the several facts (principal and subordinate) is mostly denoted by the mere succession of the events, but even where a properly logical relation of the sentences exists, (*they speak in my name and I have not sent them*, i. e. *although I have not etc.*; *who hath first given to him, and he hath recompensed again*, i. e. *that he might etc.* Rom. xi. 35. from Job xli. 2. Mt. xxvi. 53.; Heb. xii. 9. *shall we not submit ourselves and live*, i. e. in order to live, *comp.* Malala *Chronogs.* 2. p. 39. ὅστις ἐπέσας καὶ ἑαυτὴν ἢ μυστὰ κεφαλὴν ἐξ ἑσθλότητος), and the Heb. lang. has but few special conjunctions. This all pervading complexion of the linguical expression so deeply rooted in the genius of a people is easily transferred to the foreign language which they undertake to speak or write. We cannot therefore wonder that the use of the copula καὶ is more frequent and extended in the N. T. than in Gr. prose writers, although by no means so often used as in the O. T. It is also more apparent in the native Palestine Apostles (Matthew, Peter, etc.) than in the Hellenistic writers (Paul, James, Luke and John). Nor must it be forgotten that the ancient poetical language of the Greeks is in many respects allied in its simplicity to the oriental mode of expression (see marg. note \* p. 24.), and had many ways of using καὶ similar to the Hebrew (Hellenistic).

2. As καὶ in *historical* style appears as a simple copula (although, when merely relating facts in connection, we (the Germans) would use *da, darauf*, and we, in *Eng. as, then, afterwards* etc.\*), it is only necessary to speak of the substitution of καὶ for more definite conjunctions denoting a logical relation of dependence. It must be remembered however that the particle, although employed in many ways, yet (a) has but *two* primary ideas even in the N. T. viz. *and* and *also* (both included in the Lat. *et*), the latter of which is equivalent to the Ger. *sogar selbst, even so, even* (the Lat. *vel*), Luke ix. 5. Heb. vii. 4. see Fritzsche *ad Mt.* p. 422. Jacob. *ad Lucian. Alex.* p. 50. (b) In most cases, where

\* Where καὶ does not connect a subsequent to a precedent fact, but annexes to the specification of time the fact which occurred in that time (Mr. xv. 25. ὅτε ἐγένετο καὶ ἑταίρεισιν αὐτοῦ, Acts v. 7. Luke xix. 43.), and therefore seems to supply the place of ὅτε, it is not to be considered a decided Hebraism (*comp.* Plat. *Symp.* p. 290 C. ὅτε ἡ μεσημβρία καὶ ἄνθρωποι ἡδονῶντες, Arrian. *Alex.* 6, 9. 8. Xen. *Anab.* 1, 8. 8. Thuc. 1, 50. see Stallb. *ad Plat. Symp.* p. 155. Ellendt *ad Arrian. Alex.* I. p. 299. Palaiet *Obs.* p. 211. Kypke I. 311. Elsner I. 218.) but belongs in general to the simple style, see Schäfer *ad Plut.* IV. p. 367. *comp.* Herm. *ad Eurip. Iphig. Taur.* p. 31. Hoogveen *doctr. partic.* I. 535.

*καὶ* according to our apprehension is more than a simple copula, *und* (and) is sufficient, without any obscurity of the sense, and the *translator* who would not injure the complexion of the language must retain *this* particle, whilst the *interpreter* exchanges it for a special conjunction, in accordance with the genius of the cultivated languages. (c) The use of *καὶ* in these cases is not attributable to an entire misapprehension of the proper relation of sentences; it is rather to be supposed that the *accent* or *tone* in the old (especially simple) languages rendered many things clear, which we (having the reader in view while writing) express by the structure of the sentence. We too enunciate the sentence: *I have saved thee from death, and thou hast betrayed me*, differently from this: *I come to thee and bring my friend with me* (John iii. 14. 32. viii. 20. 49. xi. 8. Mt. vi. 26. x. 29. 1 Cor. v. 2. Heb. iii. 9. Septuag. Rev. ii. 2. *comp.* Eurip. *Herc. fur.* 508.). So the voice must certainly be raised on *καὶ*, where it signifies *et quidem* 1 Cor. ii. 2. *only Christ and him as crucified* (Matth. II. 1481.). (d) Sometimes the copula itself has more power than a special conjunction. *Do this and thou shalt live* (Mt. vii. 7. viii. 8. ix. 18. Luke vi. 37. *comp.* Fritzsche *ad Mt.* p. 187.); *the trumpet will sound and the dead rise*, is a more concentrated and powerful expression than, *if thou doest this, thou shalt live, when the trumpet shall sound, the dead will arise*. Rhetorical reasons (which however ought not to be unnecessarily observed) have often been unnoticed in respect to the N. T.

This is not the place fully to unfold the use of *καὶ* in the N. T. Our lexicons have not satisfactorily solved the problem, and even the latest of them have exhibited by far too many significations of this particle. We only remark, (a) *καὶ* in *questions* (Mr. x. 26. xii. 37. Luke x. 29. see Stallbaum *ad Plat. Entyphr.* p. 13. *ad Plat. Gorg.* p. 54. Kypke *observ.* 1. 263. Elsner I. 154. Lösner *observ.* p. 80.) and *answers* (Xen. *Mem.* 3, 8. 4.) is reduced to the signification *and*. *And what did he?* we also say in an abrupt, concise (Mr. x. 26.) or indignant question (*comp.* Mr. iv. 13. 1 Cor. v. 2.). The same occurs in (hasty) exultations Mr. ix. 5. On the contrary in the N. T. *καὶ* does not stand before imperatives in an inciting signification (Hoogeveen *as above* I. 539.). All the passages quoted by Wahl I. 776. and Britschneider I. 611. are of a different kind. On Mt. xxiii. 32. see Fritzsche. In Luke xii. 29. *καὶ* signifies *also* or *and* (therefore), xx. 31. simply *and*; so also Mr. xi. 29. Ephes. iv. 26. 1 Cor. xi. 6. it is *also*. (b) *Καὶ* for the adversative *but* is found almost confined to the lucid historical style John vii. 20. Mr. xii. 12. (*καὶ οὐ* does not belong here, as by the negative just the opposite is expressed). Most of the examples out of the epistles are inadmissible. (Rom. i. 13. 1 Thess. ii. 18. 1 Cor. xvi. 9. 1 John iii. 2.). Acts x. 28. John viii. 40. are of a rhetorical nature. (c) The epexegetical or expletive *καὶ* namely (see Herm. *ad Philoct.* 1408. Bremi *ad Demosth.*

p. 179. *Comp.* Fritzsche *quæst. Lucian.* p. 9. Jacob. *ad Lucian. Alex.* p. 33.) is best expressed by only *and* (*und indeed*), John i. 16. *out of his fulness we have all received, namely* (and indeed) *grace upon grace*, 1-Cor. iii. 5. But this signification has been assigned in too many passages (even by Wahl. I. 773.). Stolz translates *καὶ* in Mt. xiii. 41. correctly by *and*. On Mt. xxi. 5. see Fritzsche, on Acts xxiii. 6. Rom. i. 5. see Winer's *Progr. de Hypollage* etc. p. 22. 28.; in Mr. xi. 28. the reading is not fixed; Fritzsche prefers *καὶ*; in Mt. xvii. 2. *καὶ ἔπαυσε* is *and* (in consequence of it), *comp.* also Luke xvi. 19.; in Mt. iii. 5. the two names geographically considered certainly denote different things. In the formulas *θεὸς καὶ πατὴρ* (Knapp *Script.* I. 470.) *καὶ* is simple *and* (*at the same time*), not *namely*. We cannot however attribute to the N. T. the more widely extended poetical usage (Herm. *ad Vig.* p. 836.)—(d) The signification *especially* may be questioned, even where, to a general expression something special is added, which was already embraced in the former, see Fritzsche *ad Mr.* p. 11. Bornemann *ad Luc.* p. 78. Yet on the other hand, where species precede, *καὶ* is sometimes placed immediately before the generic word, which includes the former Mt. xxvi. 59. *οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον* *and* (to express it in a word) *the whole sanhedrim* (not so Mt. xiii. 8.) See Fritzsche *ad Matt.* p. 786. *ad Mr.* p. 562. *comp.* Fritzsche *quæst. Lucian.* p. 67. Stallbaum *ad Plat. Gorg.* p. 83. and *ad rep.* II. 212. It is also found at the conclusion of an entire exposition 1 Cor. v. 13. Heb. iii. 19.—(e) Where *καὶ* means *also* it is sometimes translated *even*, *yea*, Heb. vii. 26. *τοιοῦτος γὰρ ἦμιν καὶ ἱερεὺς ἀρχιερεὺς, ὅσιος* etc. (if the particle is genuine) *for such a high priest was proper even for us*, 1 Pet. ii. 8. John viii. 25. Heb. vi. 7. 2 Tim. i. 12. Herm. *ad Vig.* p. 835. (*καὶ γὰρ nam etiam* Rom. xi. 1. *comp.* Sintonis *præf. ad Philarch. Themistocl.* p. 55.).

3. The connection of co-ordinate sentences is effected by *καὶ* (*et*), and the disjunction (mutual exclusion) by *ἢ*. Both these relations can be expressed not only by means of a simple connection, but also in the form of correlation (*καὶ—καὶ, ἢ—ἢ*). The latter appears most intimately related to comparative clauses. (*ὡς [ὥστε, καθὼς]—οὕτως [καὶ]*).

The connection by *et* in the N. T. is almost exclusively limited to Luke, Paul, and the author of the epistle to the Hebrews; this particle is only found twice in Mt., in John but once, and in Mr. in the received text not at all. On the distinction between *et* and *καὶ* see the different views of philologists Herm. *ad Vig.* p. 833. *ad Eurip. Med.* p. 331. *Hand de particula et*, Jena 1823. 2 *Progr.* 4. Bernhardt p. 482. Sommer in *den neuen Jahrbüchern für Philol.* 1831. III. p. 400., to which our modern lexicographers have paid almost no attention. It seems in general to be evident that, in the more refined prose, *καὶ* was chosen, where the idea and clauses were conceived of as tending the same way and therefore were simply to be connected, but that *et* was used where this was not the case, but something *additional* was to be expressed, so

that *καὶ* was connective, *καί* annexive. It does not follow however that the latter annexes an idea of *less weight*, *comp.* Iliad. 1, 5. (it depends rather on the nature of the ideas themselves, whether they are of more or less weight; yet according to its nature, *καί*, like *que*, will generally add something inferior), nor is this the case in the prose of the N. T., for that which is added by *καί* is often the more prominent. See Zumpt *Lat. Gramm.* § 333. A. Grotefend *ausführl. Lat. Gramm.* II. 168. [The immediate connection of *καί* *καὶ* (in one clause) Acts xix. 27. xxi. 28. is doubtful, see Bornemann in *Rosenm. Rep.* II. 239. We might read *καί*, which frequently is interchanged with *καί* (see Elmsley *ind. ad Eurip. Med.* under *καί* p. 415. *ad Eurip. Bacch.* 457. Schäfer *ad Dionys.* p. 228.), notwithstanding I do not consider it necessary; *καί* *καὶ* may in both passages signify *ecce etiam*. In Acts xix. 27. the first *καὶ* (*ἀλλὰ καὶ*) is also *etiam*, and *καί* merely adds the clause *μάλιστα καὶ θαυάζ.*, which, however, as it contains something more important, is made prominent by *etiam*, *adeo*. Acts xxi. 28. must be translated: *and yet (besides) he leads also (even) Greeks into the temple*. The better prose writers may have avoided such a concurrence of these particles, but in the N. T. there is no sufficient reason for rejecting them, as they are in themselves considered not impossible. On *καί* and *καί* as correspondent particles, where the latter introduces an antithesis, e. g. Acts xxii. 28. *and the Chiliarch answered* — *Paul on the other hand said*, see Stallbaum *ad Plat. Phileb.* p. 36. and *rep.* II. 350. Herm. *ad Eurip. Med.* p. 362. Bornemann *ad Xen. Mem.* p. 42. *Τὸ γὰρ* Rom. vii. 7. is: *for—indeed* see Herm. *ad Soph. Trach.* p. 176.]

*καί* is not used in the N. T. for *καὶ*, nor *καὶ* for *καί*, but cases occur where both particles can be used with equal correctness (Poppo *ad Thuc.* III. II. 146.). Where dissimilar things are connected by *καὶ*, they are connected together only as several things and not specifically as different or opposite. In Mt. vii. 10. *καὶ ἰδὲ* introduces a second case to which the speaker proceeds. Luke xii. 2. is to be completed thus: *καὶ οὐδὲν κενύτον*. Mt. xii. 27. Schott correctly translates *porro*. In Mt. xii. 37. *οἱ* in such a structure of the sentence would not be appropriate, nor in Rom. xiv. 7. — *καί* for *καὶ* was urged on dogmatical grounds in 1 Cor. xi. 27. *ὅς ἐστιν ἐξ ἑκαστοῦ τὸν ἄρτον τοῦτον ἢ πίνῃ τὸ ποτήριον τοῦ κυρίου*, but not to mention that there some good Codd. have *καὶ*, *καί* can be very well explained, without giving any support to the catholic dogma of the *communio sub una*, see Bengel and Baumgarten *in loc.*\* But if they would refer *καί* to a real distinction in the administration of the sacrament, the consequence (the subject linguistically considered) would be such as the catholic interpreters would scarcely be willing to admit, namely, the possibility of communion even with the *cup only*! In Mt. v. 17. Ephes. v. 3. Acts i. 7. *καί* is evidently taken for *καὶ* only because the genuine signification would appear not to be required. If finally *καί* and *καὶ* appear in parallel passages (Mt. xxi. 23. Mt. xi. 28. Luke xx. 2.), the relation is differ-

\* Even in our mode of communion it is conceivable that one may receive the bread with devotion, but the wine with sensual, perhaps sinful distraction. We might also say: *whoever receives the bread on the wine unworthily*.

ently conceived of by different writers. It would be a manifest abuse of the parallelism thus to attempt to prove the two particles as synonymous. Besides they are frequently interchanged by transcribers (John viii. 14. 1 Cor. xi. 27. xiii. 1.) *Comp.* Fritzsche *ad Mr.* p. 275. Jacob. *ad Lucian. Alex.* p. 11. Where ἢ occurs twice in succession, the second (in Luke and Paul) is sometimes followed by καὶ Luke xviii. 11. Rom. ii. 15. 2 Cor. i. 13. (Xen. *Cyrop.* 3, 1. 11.), *either—or also*.

Instead of ὧς (καθὼς) — οὕτως, ὧς — καὶ also occurs: Mt. vi. 10. ὧς ἐν οὐρανῷ, καὶ ἐν τῇ γῇ, *as in heaven, also on the earth*, John x. 15. xiii. 33. Acts vii. 51. *see* Fritzsche *ad Mt.* p. 266. and Bornemann *schol. in Luc.* p. 71. On the other hand, no one will expect οὕτως in Mr. vi. 43. with Bretschneider.

4. Contrasted sentences are most similar to the co-ordinate, partly in the simple adversative form (δὲ, ἀλλὰ; μὲν — δέ), partly in the concessive construction (μήντοι, ὅμως). On the other hand, an internal relation of *subordination* is prominent: (a) in *conclusive* sentences (οὖν, ἄρα, τοίνυν, stronger διό, τοιγαροῦν), (b) in the *causal* sentences (ὅτι, διότι, γὰρ, more illustrative than the inductive ὧς, καθὼς, καθότι), (c) in *conditional* clauses (εἰ, εἴπερ, εἰάν). On the latter, *see* § 42, 2.

Ἀλλὰ and δὲ differ in general like *sed* and *autem* (*see* Zumpt. § 348. note); the former is adversative (originating from ἄλλος, Schäfer *ad Plutarch.* V. 104.), and expresses the proper and exact opposite, and is exclusively distinctive; the latter (a weakened form of δῆ) while used for antithesis, is at the same time a connective, indicating consecutiveness. With a preceding negation οὐκ — ἀλλὰ *not — but* is used, but also οὐ — δὲ *not — but (but perhaps, rather)*, e. g. Acts xii. 9. 14. Heb. iv. 13. vi. 12. (Thuc. 1, 125. 4, 86. *comp.* Hartung *Partic.* I. 171.). On the two particles I would especially remark: (a) ἀλλὰ is used generally, where a series of thoughts is abrupted or interrupted either by an objection (Rom. x. 19. 1 Cor. xv. 35. *comp.* Xen. *Mem.* 1, 2. 9. 4, 2. 16. *Cyrop.* 1, 3. 11. 1, 6. 9.) or by a correction (Mr. xiv. 36.) or by a question (Mt. xi. 8.) or by an incitement and command (Acts x. 20. xxvi. 16. Mt. ix. 18. Mr. ix. 22. Luke vii. 7. *comp.* Xen. *Cyrop.* 1, 5. 13. 2, 2. 4. 5, 5. 24. Arrian. *Alex.* 5, 26. *see* Palaiet p. 298. Krebs p. 209.) *comp.* also John viii. 26. and Lücke *in loc.* On Mr. xi. 8. (where according to Kypke and Kühn ἀλλὰ shall be used for ἢ) *see* especially Fritzsche. In Hebr. iii. 16. also, ἀλλὰ has the signification of the correction, ἀλλ' οὐ πάντες etc. *but* (what do I ask yet?) *not all* etc., *comp.* Luke xvii. 8. In the *apodosis* (especially after particles of condition or time) it tends to give more prominence: Rom. vi. 5. εἰ σύμφυτοι γεγονάμεν τῷ θρωπώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ ὁ καὶ τῆς ἀναστάσεως ἐσόμεθα, 1 Cor. iv. 15. 2 Cor. iv. 16. xi. 6. (*comp.* Lucian. *pisc.* 24. Ælian. *Anim.* 11, 31. Xen. *Cyrop.* 4, 3. 14. *see* Kypke II. 197. Breimi *ad Lys.* p. 372. Niebuhr. *ind. ad Agath.* p. 409.) and rests properly on the mingling of two constructions. The ἀλλὰ in the answer to a negative question needs no explanation, e. g. John vii. 48. μή τις ἐκ τῶν ἀρχόντων πιστεύουσιν εἰς αὐτόν ἢ ἐκ τῶν Φαρισαίων

ω; ἀλλ' ὁ ὅλος οὗτος etc., and 1 Cor. x. 20, (see Schweighäuser *ad Arrian. Epict.* II. II. p. 839. Raphael. *ad* 1 Cor. *as above*. Acts xix. 2. is sufficiently clear. 'Ἀλλὰ μὲν οὖν Phil. iii. 8. is *imo vero*. 'Ἀλλὰ occurs in Rom. v. 14. 15. twice in succession in different relations; in 1 Cor. vi. 11. it is repeated several times with emphasis in the same relation.—(b) Δι often stands where something new is added (therefore something *different* from the preceding, although not strictly opposite, Herm. *ad Vig.* 843., also 2 Cor. vi. 14.; wherefore καὶ and δι in the synoptics are sometimes parallel), especially if it is an elucidation (Mt. xxiii. 5. Rom. iii. 22. ix. 30. John vi. 10. ix. 14. Mr. v. 13. xv. 25. 1 Cor. xv. 56. Gal. ii. 2. Ephes. v. 32. *comp.* Hoogeveen *as above* I. 247.), where also Phil. ii. 8. may be reckoned, are a correction, 1 Cor. i. 16.; hence also after a parenthesis, and generally where the interrupted series of thoughts is resumed (Herm. *ad Vig.* p. 844.) 2 Cor. x. 2. (see Winer's *Progr. in loc.*), also perhaps 2 Cor. v. 8. *comp.* Plat. *Phæd.* p. 80. D. Xen. *Anab.* 7, 2. 18. Pausan. 3, 14. 1. On δι in the apodosis, see § 64. 2. In Jud. ver. 8. δι is used twice in succession in the same signification. The antithetical μὲν — δι as to the N. T. can require no remark. In 1 Cor. xiv. 17. ἀλλὰ is used for δι, as sometimes by the Greeks (Iliad. 2, 703. Xen. *Oec.* 3, 6.—Καὶ — δι (in the same sentence) signifies *but, also* Mt. xxvi. 18. Hebr. ix. 21. John xv. 27. 1 John i. 3. and presents no difficulty, see Lücke in *loc.* Hoogeveen I. 259. Schäfer *ad Long.* p. 349. Ellendt *ad Arrian. Alex.* I. p. 137.

The antithesis with *yet, notwithstanding*, is very seldom expressed in the N. T. John uses most frequently μίτροι, where others would have placed merely δι; he has also once written the strengthened form ὅμως μίτροι (xii. 42.). Otherwise μίτροι occurs twice in Paul. Καὶ sometimes takes the place of this conjunction (Hebr. iii. 9., not John x. 12., as Kühnöl prefers); in Acts xiv. 17. καίτοι stands more for *although, quoniam*. Πᾶν is *however, meanwhile (interim)* Phil. iv. 14., or is used to signify the advance to something new, see Fritzsche *ad Mt.* p. 789. Πᾶν ἀλλὰ is not found in the N. T. The correlation *although—still* is expressed by εἰ καὶ — ἀλλὰ Col. ii. 5. εἰ γὰρ καὶ εἴ σαφὲς ἄντιμι, ἀλλὰ εἴ πρόμας οὖν ὅμιν εἴμι, by εἰ καὶ — γὰρ Luke xviii. 4.; yet εἰ καὶ stands often for *when, even* (referring to the whole clause and without emphasis), whilst καὶ εἰ means: *even, even if* (with emphasis) see Hartung *partic.* I. 139. (differently Herm. *ad Vig.* p. 830.). Καὶ with δι following in a second clause does not signify in John xvii. 25. *although* (as it frequently can be translated if connected with the participle), and this meaning adopted by Tholuck is very incorrectly proved by iii. 32. xiv. 30. Rev. iii. 1. (*yet*). This particle seems to connect suddenly a thought rushing into the mind and oppressing it, *righteous Father* (that lot ver. 24. you would have granted to all) *and — the world did not know thee* (blindly rejected the offered salvation). See Lücke in *loc.* against Meyer's inappropriate interpretation.

Ὅν igitur is the usual particle of conclusion, whose relation can be easily explained from the context in which it occurs (e. g. Mt. xxvi. 54. xxvii. 22.). It is also used as the German *nun (now)*, very often in the mere continuation of the narration, John iv. 28. xiii. 6. *comp.* Schäfer *ad Plutarch.* IV. p. 425., besides, especially after a parenthesis, in order



to resume the thought (Heindorf. *ad Plat. Lysid.* p. 52. Bornemann *ad Xen. Mem.* p. 285. Jacob *ad Lucian. Alex.* p. 42.) John vi. 24. xix. 24. 1 Cor. viii. 4. xi. 20. Mr. iii. 31., see Raphel *in loc.* and Palaiet p. 393. or in proceeding to explain (even by examples) Rom. xii. 20. 'Αγα *ergo*, accordingly, therefore, as a proper particle of conclusion, particularly used in conclusions from a strange affirmation (*comp.* 1 Cor. v. 10. xv. 14. and Stallbaum *ad Plat. rep.* I. 92. Hooegeveen *doctrina particul.* I. 109., hence in the application of biblical quotations Rom. x. 17.), occurs most frequently in Paul, Mt. vii. 20. Rom. viii. 1. Gal. iv. 31. and stands often in the apodosis (after conditional clauses) Mt. xii. 28. Gal. ii. 21. 1 Cor. xv. 14. Hebr. xii. 8. (Xen. *Cyrop.* 1, 3. 2. 8, 4. 7.). 'Αγα *οὖν* connected and in the beginning of clauses (see on the contrary Herm. *ad Vig.* p. 821.) therefore now (where αγα is conclusive and *οὖν* continues the discourse, *comp.* Hooegeveen *doctr. part.* I. 129. II. 1002.) is a favorite combination of Paul, Rom. v. 18. vii. 3. viii. 12. I know of no instances of this connection in the Greek; in *Plat. rep.* 5. p. 462. A. the more recent texts read (interrogatively) ἀγ' *οὖν*, *comp.* Schneider *in loc.* Paul and Luke use δὲ the most frequently; *οὖν* and *καὶ* are rare. 'Οτι corresponds with the Latin *quod*, and is sometimes made more prominent by a preceding διὰ τοῦτο (*propterea quod*). Now and then it is used concisely Luke xi. 18. *if Satan be divided, against himself, how shall his kingdom stand?* (I bring this before your mind), *because you say, by Beelzebub etc.* *comp.* iv. 43. (i. 35.7) Bornemann *ad Luc.* p. 6. Paul and Luke most frequently use the contracted διότι (later Greek). As to καὶ it is to be observed: (a) it is used for the introduction of explanatory clauses and (therefore also) of parenthesis Mr. v. 42. xvi. 14. 1 Cor. xvi. 5. Ephes. vi. 1.—(b) It occurs in emphatic questions (like *num*) Mt. xxvii. 23. John vii. 41. Acts xix. 35. (Kypke I. 139. Krebs p. 72. 230. Fritzsche *ad Mt.* 807.) and in answers John ix. 30. 1 Cor. ix. 9. 10. Acts viii. 31. *comp.* Buttmann *ad Philoct.* 756. Both depend on the vivacity of the speaker, who in the former case passes over the *I do not know*, in the latter the simple affirmation or negation, Herm. *ad Vig.* p. 827. Bremi *ad Lys.* p. 291. Bornemann *ad Luc.* p. 146.—(c) Every beginner knows that it occurs very frequently where an intermediate clause is omitted (Hooegeveen *doctr. particul.* I. 183.) *comp.* Acts xxi. 13. *Why then do you weep so? for I am ready to allow myself not only to be bound etc. viz. you do wrong by it; 1 Cor. iv. 9. might I also reign with you? I have a reason to desire it, for it seems as if God had appointed to us the Apostles the lowest place, see yet Acts iv. 27. Mt. ii. 2. xxii. 28. (xxiii. 17.) Wahl I. 217. Bretschneider I. 230. It is harsher according to our feeling, but it is not uncommon even with prose writers (Herodot. see Kühner II. 453.) in the flow of thought to place καὶ with the causal sentence before that which is to be proved by it; see Matthiæ *ad Eurip. Phæn.* p. 371. Stallbaum *ad Plat. Phæd.* p. 207. Fritzsche *diss. in Corinth.* II. p. 18.)\* Fritzsche as above applies this observation to 2 Cor. ix. 1. entirely without necessity, as this verse stands in an evi-*

\* Herm. *ad Eurip. Iphig. Taur.* p. 70. *sape in ratione reddenda invertunt Græci ordinem sententiarum, causam præmittentes: quo genere loquendi sapientissime usus est Herodotus. Comp.* Hooegeveen I. 252.

dent connection with viii. 24. In 1 Cor. iv. 4. a conciseness of expression takes place, where the proof, which γὰρ indicates (as Baumgarten already said), lies in the second clause οὐκ ἐν τοῦτοις δίδειται as if the Apostle had written: *for although I am conscious of nothing (bad), I do not consider myself on that account guiltless*; if it is not more simple to interpret: *I do not judge myself (I could do so), for I am conscious of nothing, but I do not for that reason believe myself guiltless.*—(d) γὰρ occurs several times in succession in different relations in Rom. v. 6. 7. Jas. i. 6. 7. ii. 10. iv. 14. 1 Cor. ix. 16—18., see Engelhardt *ad Plat. Apol.* p. 225. Fritzsche *quæst. Lucian.* p. 188. Καὶ ὥς and ὥς add rather illustrations than proper arguments, and are equivalent to the Latin *quoniam, quippe, siquidem*. On ὥς (2 Tim. i. 8. Gal. vi. 10. see Winer's *comment.*, Mt. vi. 12. see Fritzsche) *comp. Ast ad Plat. Polit.* p. 336. Stallbaum *ad Plat. sympos.* p. 135. Lehmann *ad Lucian.* I. p. 457. III. p. 425.

5. The most intimate relation of subordination takes place in the *objective clauses*, which, expressing the *object* of the principal clause as a perception, judgment or end, only express its logical predicate and hence properly supply the place of the objective case in a simple sentence (Thiersch *Gr. Gramm.* p. 605.): *I see, that this is good; I say, that he is rich; I go, in order that I salute.* The conjunctions ὅτι or ὥς answer for the first and second case, for the third ἵνα, ὅπως (ὥς); but in the second the more extended infinit. construction (accus. with infinit.) sometimes occurs in the N. T. also (§ 45, 2. p. 253.); in the first case occasionally after another phrase a participial construction (§ 46. 1. p. 268.) and in the second the mere infinit. (§ 45, 2. p. 251.)

Ὅτι is the proper particle of the object, like *quod* and *that* (which have the same origin with ὅτι); ὥς after verbs signifying to *know*, to *say* etc. signifies *that, how, how that, (ut)*, Acts x. 28. Ἰνίστασθε, ὥς ἀδελφόν τοῦ ἀδελφοῦ Ἰουδαίου, *you know, how (that) it is not allowed to a Jew.* The two conjunctions therefore, used in objective clauses, originate in a different view of the speaker, but agree in sense. Ὅπως, like *ut (quo)* has become a conjunction, although properly an adverb, (*how, how that, comp. Luke xxiv. 20.*). Ἴνα originally seems to be a pronoun: ὥς for *so, so that*, occurs in the N. T. only in the formula ὥς ἵνα σὺν ἡμῖν Heb. vii. 9. [How ἵνα is used in the N. T. also for the mere infinitive, see § 45, 9. p. 264.]

6. The regular use of these newly coined conjunctions for the several relations of sentences would be given up, if the N. T. writers, as exegesis have done to this time, really put one conjunction for the other, and δι with them were often equivalent to γὰρ, γὰρ to οὖν, ἵνα to ὥστε

etc.\* But such permutation is generally only apparent, founded partly on the fact that, sometimes the relation between two sentences in general can be conceived of more simply; the specific logical connection with a particular sentence however then originates from an individual (rational) view of the writer, and one therefore not familiar to the reader, partly on a conciseness of expression foreign to the genius of our language. Where the apostles write *δὲ* they have always in some way conceived of a *but*; and it is the duty of the interpreter exactly to represent this connection of thought, and not to dream of a substitution of perhaps directly opposite conjunctions, for mere convenience sake. Then how absurd were it to believe that the apostles really wrote *for* or *since* where they intended to write *but*, and *but* where they should have written *for*! Any child can distinguish such relations. How weak must they have been, to put the almost opposite *therefore* instead of *for* or *then*! None but interpreters unaccustomed to think of the language as a *living* one, or wishing to avoid the trouble of reflection, could so imagine: and it is no honor to Biblical exegesis that such principles have for so long a time met with approbation. Related things are always closely connected in the human mind. If therefore a conjunction is used in an apparently foreign sense, we must endeavor first of all to show how the writer in his thoughts may have slid from the radical to the unusual signification. But even this was not thought of, for had it been seriously reflected on, this chimera would have vanished into smoke. In proportion as the permutation of the conjunctions is represented as unlimited, will they be *weakened*, and consequently even the forcible particles *for*, *but* would be often almost redundant or mere particles of transition†; but what empty fiction this is! No such thing occurs in human speech, and difficult would it be to find any one in all Germany, who would say *for* or *but*, where only *and* or no connecting particle at all was required. Yet I shall put to the test the common view in several of the most specious examples adduced by interpreters.

\* *Ἀλλὰ* then does not stand (*a*) for *γὰρ*: in 1 Cor. xv. 10. *ἀλλὰ περισσεύοντες αὐτῶν πάντων ἐκονίσα* is the antithesis to *ἡ χάρις αὐτοῦ οὐ κενὴ ἐγενήθη*, *was not vain, but had in and through me abundant effects—*

\* See Winer's *Prog. conjunc. in N. T. accuratius explicandar. causæ et exempla*. Erlang. 1826. 4to. It is surprising to see what liberties some commentators take with the Apostle, as if he had known nothing about the Gr. language, and how they suggest in almost numberless instances that he ought to have used a different conjunction from the one found in the text!

† Tholuck, Rom. viii. 6. inconsiderately takes *γὰρ* for the mere particle of transition.

(b) for *therefore, consequently*: Rom. v. 14. it is *but* (nevertheless) *autem*, vii. 7. *but* (*sed*), the opposite of what was expressed by *μη γίνεσθαι*; in 2 Cor. viii. 7. *ἀλλὰ* probably means *imo* (correcting), *I besought Titus that he would complete this favor among you, the more so* (this was my design) *that you might distinguish yourselves*. Bengel otherwise. Stolz has not translated the *ἀλλὰ* at all! In Ephes. v. 24. the comparison between the husband and Christ ver. 23. is exhibited in the way of argument: *but as the church* (conformably to this relation) *is subject to Christ, so etc.* *ἀλλ' ὡς ἡ ἐκκλησία τῇ κεφαλῇ, τῷ Χριστῷ, ὁ πῶς αὐτῇ ὡφείλει* etc. Whoever observes the sentence *οὕτω καὶ αἱ γυν.*, will expect an illative particle. I cannot perceive here with Rückert an abrupt argument, nor the weaker *δι* to be requisite. On Gal. ii. 14. Baumgarten is right. See above 4. p. 346. about Acts x. 20. (Elsner in *loc.*)—(c) for *et* *μη* Mr. ix. 8. see Fritzsche in *loc.*, and as to Mt. xx. 23. Raphael. Alberti and Fritz. in *loc.*—(d) for the simple copula: Rom. v. 15. is a connection, *but* represents not merely the equality ver. 12. of human sin and divine grace, *the divine grace was yet much greater* see Rückert in *loc.* In Rom. x. 18. *ἀλλὰ* lays the foundation of an objection which the apostle himself makes. 1 Cor. ii. 9. *which no one — — knew — — but*, as it has been written, we proclaim *things unknown*—(e) for *sane, profecto, truly, indeed* neither in John viii. 26. see above, nor xvi. 2. see Lücke. In the latter it is *imo*, which indicates an ellipsis (Acts xix. 2.) Rom. vi. 5. where *ἀλλὰ* stands in the apodosis of the sentence, does not belong here.

*Δι* is nowhere, (a) *therefore, now*: in Acts vi. 2. *δι* connects a new fact with a preceding one; in 1 Cor. xi. 28. *δι* means *rather* in contrast with ver. 27. *ἀναξίως ἔσθιεν*; in 1 Cor. viii. 9. a supplementary elucidation is introduced: *but* therewith ye must see to it, that not etc. Ephes. ii. 4. and 1 John iv. 18. are too plain to require remark; in Rom. viii. 8. Bengel had already recognised the *δι* as *ἐκτετακτόν*, and Tholuck has not duly weighed the context—(b) for Poppo *Thuc.* II. p. 291. *ind. ad Xen. Cyrop.* and Bornemann *ind. ad Xen. Anab.*, see also Herm. *ad Vig.* p. 843. Schäfer *ad Demosth.* II. 128. V. p. 541. Lehmann *ad Lucian.* I. p. 197. Wex *ad Antig.* I. 300.): in Mr. xvi. 8. *εἰς δι* is a mere illustration: in the words *ἐφοβοῦντο γὰρ* the reason of *τρόμος* and *ἐκστάσις* is exhibited;\* in John vi. 10. *ἦν δι χόρεος* etc. constitutes an additional explanation, see above Luke xxiii. 17.; 1 Thess. ii. 16. *ἐθθασι δι* make an antithesis to the whole preceding description of the Jews: *but* (as a recompense for all this) *the punishment is near*; in Mt. xxiii. 5. *καταύνοσι δι* etc. are an immediate deduction from *πάντα τὰ ἔργα αὐτῶν ποιῶσι πρὸς τὸ θιαβήναι*; in 1 Tim. iii. 5. *εἰ δι τις* etc. means, *if on the other hand one etc.*; 1 Cor. iv. 7. *who gave to thee a superiority? but what hast thou, that thou hast not received?* i. e. *but if thou appealest to the preeminence which thou possessest, I ask, hast thou not received it?* On 1 Cor. iv. 9. (Kypke) see above, in *ἡμεῖς δι* 2 Cor. x. 3. is the immediate an-

\* The two conjunc. *ἔ* and *γὰρ* are nearly allied in the secondary signification of *namely*. A new sentence to be added is annexed by *δι*, by *γὰρ* one which as inter-pretive confirms what precedes. See Herm. *ad Vig.* p. 843.

tithesis of Paul in contrast with *τις τῶν ἁγίων οὐκ ἀποστόλων* ver. 12.; in 1 Cor. x. 11. *ἡγάγη δὲ* offers a more direct illustration of the *τίς οὐκ ἀποστόλων* *ἐκείνους*; in 2 Cor. i. 21. Paul draws a contrast between what he had wrought ver. 18. and what God had effected: *I, says he, have always endeavored to be consistent and veracious in my course: but he who has given to me this settled conviction, is God*; in 1 Cor. xv. 13. *ὡς δὲ ἀνάστασις νεκρῶν* etc. *δὲ* has an adversative sense; the negative sense only can be taken from the question *πῶς λέγουσι τινες, ὅτι ἀνάστ. νεκρῶν οὐκ ἔστιν*: *if Christ have risen, then is the resurrection of the dead certain; but if there be no resurrection of the dead, then even Christ has not risen*. One is a necessary basis and support of the other. Wahl has improperly reckoned Mt. xxiii. 5. here—(c) for the mere copula or particle of transition: Mt. xxi. 3. *is: the Lord has need of them, but forthwith will they be allowed to go*, i. e. these words will not be without effect, they will rather at once etc. In Acts xxiv. 17. the illustration is carried on farther by the *δὲ*; in 1 Cor. xiv. 1. *δὲ* is *but* (also): *but the διῶκον τὴν ἀγάπην* shall not therefore hinder you from *ζητοῦν τὰ κ.*; Luke xii. 50. and Acts xxiii. 10. are sufficiently plain.

*γὰρ* is incorrectly taken: (a) for *but* (Markland ad Eurip. Suppl. v. 8. Elmsley ad Eurip. Med. 121. see on the contrary Herm. ad Vig. p. 844. Bremi neues krit. Journal IX. p. 583.); 2 Cor. xii. 20. *I say all this for your edification* (and I have reason for it), *for I fear* etc.; in Rom. iv. 18. the clause with *γὰρ* proves the last words *ἐν ἀπεροστίᾳ πίστεως τοῦ πατρὸς*; etc.; in Rom. v. 6. the last *γὰρ* points to the fact by which the love of God (ver. 5.) manifested itself, the death of Christ for sinners; but the second *γὰρ* shows farther, how such a death of the innocent for the guilty manifests infinite love 1 Cor. v. 3. *do you feel no grief?* (I say: you) *for I* (as to myself) *have already concluded* etc. Pott takes *γὰρ* here for *alias*!! On 1 Cor. iv. 9. see 4. note. 2 Cor. xii. 6. *I shall not boast of myself* (I could do it), *for if I should boast of myself, I should not be foolish*. 2 Cor. viii. 13. is clear to every one, yet see Billroth in loc. In Phil. iii. 20. *ἡμῶν γὰρ* etc. stands in direct relation to *οἱ τὰ τέρψατα ὄγον.*, *they, who pursue earthly things* (and therefore do not belong to us), *for we have in heaven* etc. In John v. 4. (see Palair. in loc.) *γὰρ* is intended to prove the *ἐκδιχομίσαν τὴν τοῦ ὕδατος κρίσιν*. On Rom. viii. 6. see Rückert. 2 Tim. ii. 7. is plain enough. see Hoogeveen I. 204.—(b) for *therefore, now*: In Luke xii. 58. the remark of Bengel affords some light: *γὰρ sæpe ponitur, ubi propositionem excipit tractatio*. In 1 Cor. xi. 26. the *εἰς τὴν ἐμὴν ἀνάμνησιν* explains ver. 25.; in Rom. ii. 28. the parenthesis is to be supplied: *but that is right which I have quoted* ver. 26. 27., *for that which is external makes not the true Jew*. In Acts viii. 39. the words *ἐκρόνιστο γὰρ* evidently contain the reason why the eunuch no more saw Philip. comp. Hoogeveen I. 204.; in Heb. ii. 8. *γὰρ* connects the explanation derived from the passage quoted in ver. 6. 7. with ver. 5. (c) For *although*; John iv. 44. (see Kühn), where Lücke has explained correctly. (d) For *on the contrary*: 2 Pet. i. 9. *δὲ* might have been used, if it were intended to say: *but (on the contrary) to whomsoever these (virtues) are wanting* etc. With *γὰρ* the clause explains the preceding *οὐκ ἄγερός* — *Χειροῦ ταίρῳ* *for* (that I am right, you see from this) *to whomsoever these are wanting, he is*

blind.—(e) For ἅλ' ὅμως *notwithstanding*: 2 Cor. xii. 1. *however to boast of myself* (xi. 22.) *is of no use to me; for I will now come to visions and revelations of the Lord.* Paul there places in contrast *the boasting* (the boasting of his merits), and the boasting of the divine distinctions conferred on him. He will exult in the latter ver. 5., and therefore the sense is: *yet the boasting of one's self is of no use, for now I shall come to an object of boasting, which excludes and renders superfluous all self-boasting.* Otherwise Nüsselt, who however also retains the signification of *for*.—(f) For the mere copula: in Rom. iii. 2. ἀγχοῦ μιν γὰρ begins the proof of κατὰ τὰ ἔργα κρίνοντες. Acts ix. 11. *inquire at the house of Judas for Saul of Tarsus* (you will find him there, and ready to hear you), *for he is praying now, and he saw a vision* (which prepared him for you) *comp.* Bengel in loc. In Acts xvii. 28. τοῦ γὰρ γένος is a verbatim quotation from Aratus, where γὰρ can also be taken as a reason of περιόδου εἶναι ἐν τῷ θεῷ. On Acts xxi. 13. see 4. In Acts iv. 12. the clause οὕτως γὰρ ὁνομαζέσθαι contains the more precise developement and consequently the reason of ἐν ἅλλῃ οὐδεὶς ἡ σωτηρία. In Acts xiii. 27. the connection can be supplied with Bengel, Limborch and others, thus: *to you, ye Jews, this word of salvation is directed, for those of Jerusalem have rejected this Saviour.* But it is also possible that Paul intended to continue thus: *for he is manifested as the Messiah proclaimed to our fathers comp. ver. 29. 32.* The argument has lost its external bond of union by means of the narration of the events. In no case is γὰρ a mere particle of transition as Künöl says. In 2 Cor. iii. 9. the thought seems to me to be continued in the words εἰ γὰρ ἡ διακονία etc. in respect to its proof, as διακονία τῆς δικαιοσύνης expresses something more definite than διακονία τοῦ πνεύματος: *when already the ministration of death was glorious — how shall not the service of the spirit be more glorious?* This must be evident to every one, *for the ministration of justification is more glorious than that of condemnation.* Fritzsche's interpretation *diss.* Corinth. I. p. 18. I think is too artificial. After the words τοῦ Ἰησοῦ Χρ. ἡ γένεσις οὕτως ἦν in Mt. i. 18. the account begins with γὰρ *namely* (Hoogeveen I. 187.) and Raphel, Palairer and others on this passage are in error.

οὕτως is incorrectly taken (a) for *but*: In Acts ii. 30. περὶ οὗ ἡπαρξ. is connected simply as a conclusion with the preceding clause: *David has died and been buried.* He therefore in his character as a prophet, intended the resurrection of Christ in those words, which he seems to pronounce of himself. In Acts viii. 4. μὲν corresponds with δὲ ver. 5. and Luke by means of οὕτως proceeds in the narration of that, which effected those scenes in Jerusalem. Acts xxvi. 22. is not an antithesis to ver. 21., but Paul concludes, looking over his apostolical life up to the time of this captivity: *so I stand with the help of God to this day etc.* Also Künöl in his commentary p. 805. translates correctly *igitur*; but according to the index οὕτως is supposed to signify here *sed, tamen*! Rom. xi. 19. means: *now you will say.* Paul could also have written δὲ ἅλλα, as however the instance is taken from the figure which precedes and appears as an application of it (on the part of the objector) οὕτως was entirely in its place. Similar is Rom. ix. 19. xi. 1. Mt. xxvii. 22. τί οὖν ποιήσω Ἰησοῦν *what shall I do with Jesus?* (as you have decided in favor of Barnabas). Rom.

x. 14. the explanation or application of of the passage quoted ver. 13. begins with *οὖν*. On Mt. x. 26. xii. 12. xvii. 10. xxvi. 54. *see* Fritzsche. (b) Instead of *for*, in Mt. x. 32. *πᾶς οὖν ὅστις* is not the proof of the clause *πᾶλλον σφόδρῶν διαφέρετε ὑμῖς* but a resumption and continuation of the principal idea ver. 27. *κηρύξατε* etc. *καὶ μὴ φοβεῖσθε*. Otherwise Fritzsche in *loc.* 1 Cor. iii. 5. *τίς οὖν ἵσται Παῦλος* etc. *who now is Paul* (to enter into your party names). In 1 Cor. vii. 26. *οὖν* introduces the *γνώμη*, which the apostle intended to give ver. 25. Rom. vi. 4. is a farther explanation of that which is indicated in the words ver. 3. *εἰς τὸν θάνατον ἵβαντ.* In 1 Cor. xi. 20. *συνερχομ. οὖν* etc. relates to the principal thought *συνερχ. ὑμῶν ἐν* etc. ver. 18., which was abrupt ver. 19. (c) For a mere copula or as entirely superfluous: Rom. xv. 17. is easily explained by looking back to ver. 15. 16. On Mt. vii. 12. *see* Fritzsche. [The ridiculous affirmation of Palaiet, as if in Mt. xii. 12. *οὖν* was equivalent to *ἀν* is not worth a reply].

Of these four conjunctions *δε* and *οὖν* are most intimately related, and hence passages are found where either of them can be used equally well, although in the mere continuation of discourse (narration) they are not properly the same. Instead of, *Jesus came into the region of Tiberias and found there two fishermen, who* etc. *But he spoke to them* etc. We can also say: *Jesus came—now he spake to them.* The sense is little affected by it, but notwithstanding, the two are conceived a little differently. In the first case I connect with the coming and finding, the speaking as something new; in the latter the thought is this: *he spoke now* (under the circumstances) *to them.* If a narrator here use *δε*, it cannot be affirmed that he should have used *οὖν*, nor *vice versa*. The synoptic passages therefore must not be foisted into that *enallage conjunct.* (as perhaps *γὰρ* and *δε* Luke xiii. 35. *comp.* Mt. xxiii. 39.). Yet even if in such cases *δε* and *οὖν* are pretty similar, it does not follow that they ought to be interchanged in all, even their more accurate significations. But it is apparent that *γὰρ* and *ἀλλὰ* are particles so distinct as not to be placed indifferently for each other, nor even to be superfluous.

*ὅτι* is (a) not equivalent to *διὰ* therefore (as the Hebrew *ע* is sometimes explained, but incorrectly; *see* Winer's *Simonis* on that word); John viii. 44. and John iii. 14. are well interpreted by Lücke. In Luke vii. 47. only the anti papal polemic could misunderstand the *ὅτι*, *see* Künöl in *loc.* This particle does also not stand in Mr. ix. 11. for *διὰ* *τί*, where Schott and Stolz so consider it, (Palaiet *observ.* p. 125. Alberti *observ.* p. 51. Krebs *observ.* 50. Schweighäuser *Lexic.* Herod. II. 161.). The first *ὅτι* is probably the particle which in other cases precedes the directly quoted remarks, and only expresses the question impliedly in the words: *they asked him saying: the Pharisees affirm* etc., how can this be reconciled? Fritzsche prefers however with very little authority *τί* *οὖν*, which is certainly a correction of transcribers. Mr. ix. 28. all the better Codd. read *διὰ* *τί*, as Mt. xvii. 19. Fritzsche prefers *ὅτι* *διὰ* *τί*. In the quotation from Plutarch by Kypke I. 178. *ὅτι* is not strange in *indirect* questions. (b) Nor to *ὅτι*: in John xii. 18. *ὅτι* in relation to *διὰ* *τοῦτο* is *because*. The same meaning will be recognised by an attentive reader in 1 John iii. 9. 1 Cor. iii. 13. is also to be so translated. That *ὅτι* and *ὅτι* are often interchanged by transcribers is known to every one, *see* Schäfer *ad Greg.*

Cor. p. 491. Schneider *ad Plat. rep.* I. p. 393. Siebelis *ad Pausan.* p. 259., and so doubtless in the Septuag., wherever  $\delta\tau\epsilon$  seems to mean *when* or *as*, we ought to read  $\delta\tau\epsilon$  (even 1 Kings viii. 37.), as editions have it, on the authority of good MSS. in all the passages cited by Pott on 1 Cor. iii. 13. The *hoc pro illo* ( $\delta\tau\epsilon$ ) *summissee sufficerit* of this interpreter is therefore not enough. (c) The following significations are very easy, as ( $\delta\varsigma$ ) in 1 Cor. v. 6. (see Schulz *in loc.*); but in Heb. viii. 10. (yet see Böhme; Schultz has not translated the particle at all); *profecto, truly, indeed*; in Mt. xxvi. 74.  $\delta\tau\epsilon$  means *that* and is connected with  $\delta\mu\upsilon\sigma\tau\epsilon\upsilon$ , in John vii. 12. it stands before the direct subject of remark, as frequently. Rom. xiv. 11. (from Isa. xlv. 23.) expresses this meaning: *I swear by my life, that etc.* On 1 John iii. 20. see Lücke. In opposition to the assertion that  $\delta\tau\epsilon$  is equivalent to  $\delta\varsigma$ , which is founded on Mt. v. 45. see Fritzsche *in loc.* (and in relation to the so explained  $\delta$ , Winer's *Simon. at this word*).

$\iota\upsilon\alpha$  is supposed to be often used in the N. T.  $\iota\chi\beta\alpha\tau\iota\chi\omega\varsigma$ , therefore of real consequence, as sometimes in Greek writers, see Hoogeveen *doctr. particul.* I. 524. *the interpretation of Lucian. Nigr.* 30. Weiske *ad Xen. Anab.* 7, 3. 28. *comp.* also Ewald *ad Apoc.* p. 233. If this were even generally possible (although the diminished force of  $\iota\upsilon\alpha$  in the later Greek yields no support to this, see § 45, 9. p. 264—268.), yet no one will deny that interpreters have made unlimited use of this canon, and are guilty of great exaggeration. The entire signification was first denied by Lehmann *ad Lucian.* Tom. I. p. 71., then by Fritzsche *Exc.* 1. *ad Matth.* and (Beyer) *im neuen Krit. Journ.* IV. 418., *comp.* also Lücke *comment. on John* II. 174. Steudel wrote against Beyer in Bengel's *neuem Argis.* IV. 504. and Tittman *Synon.* II. p. 35. declared himself for  $\iota\upsilon\alpha$   $\iota\chi\beta\alpha\tau\iota\chi\omega\varsigma$ . The former interpreters above all overlooked the fact that  $\iota\upsilon\alpha$  was frequently to be judged of after the Hebrew teleology, which confounds worldly consequences with divine designs and counsels, or rather represents each important result as ordered and intended by God, (*comp.* e. g. Exod. xi. 9. Isa. ix. 10. see Baumgarten—*Crusius bibl. Theol.* p. 272. Tholuck *interpret. on Romans* p. 395.),\* and that therefore, in the language of the Scriptures,  $\iota\upsilon\alpha$  can be frequently used, when, according to our view of the divine government, we should have used  $\delta\sigma\epsilon\tau\epsilon$ . Other passages were not sufficiently compared, or it would have become evident that  $\iota\upsilon\alpha$  was correct according to the common mode of thinking. In other passages it was not taken into view that, sometimes on rhetorical grounds, *in order that* is used, which is a kind of hyperbole (e. g. so then I must go thither, *in order to* bring on sickness! *comp.* Isa. xxxvi. 12. Lev. iii. 10. Plin. *Paneg.* 6, 2. so then I have built the house, *in order to* see it burnt down!), or finally, that  $\iota\upsilon\alpha$  expresses only the necessary consequence (founded on the regular course of nature and of life), which he, who does something, designs as if unconsciously, (*comp.* Lücke *on John* II. 540.). Passing such instances as are self-evident to an at-

\* It is too much to say that the Hebrew throughout interchanges *design* and *consequence* (Unger *de parab.* p. 173.). This is in some sense true in respect to their religious views. But they recognise the distinction between *in order that* and *so that*, as is manifest from their having a form to denote the latter.



tentive reader (like 1 Pet. i. 7., where Pott merely from habit takes *ἵνα* for *ὥστε*), we select the following, in which the better interpreters apprehended *ἵνα* for *de eventu*. Mr. xi. 25. ἀπίστε εἰ τι ἔχετε παρὰ τῆς ἵνα καὶ ὁ πατὴρ ὑμῶν — ἀπὸ ὑμῶν etc. signifies: *in order* by this means to become worthy of the divine forgiveness. Luke ix. 45. the (divine) design is expressed in *ἵνα*, that they *should not* at that time apprehend it (otherwise they might have been at a loss to know what to think of Jesus). Luke xiv. 10. is to be understood in respect to the application: be humble, *in order that* you may be counted worthy of his kingdom. Without humility you cannot enter into the kingdom. Only imagine *ὥστε*, and it will be apparent that it is not even appropriate to the external conformation. Luke xvi. 9. presents nothing singular. Mr. iv. 12. Jesus applies an O. T. prophecy, and in this the teleological language cannot be misapprehended. See Fritzsche and Ohlshausen *in loc.* John iv. 36. *he that reapeth* etc. (this is so ordered) *in order that*. Lücke differs somewhat. In John v. 20. the design of the πατὴρ is expressed too distinctly to be misunderstood. John ix. 2. is to be explained by the Jewish teleology, in which the disciples in their national exaggeration participated. Severe corporeal evils can *only* be punishments of sin coming from God: who by his sin has induced the righteous judgment of God to cause this man to be born blind? *see* Lücke *in loc.* On John ix. 39. and vii. 23. *see* Lücke, and it is indeed astonishing how Steudel could give such weight to the latter passage. Tholuck interprets John x. 17. more correctly than Lücke. John xi. 15. *ἵνα πιστεύοιτε* is to be added as an explanation to δι' ὑμᾶς: *I rejoice for your sake, that I was not there, for your sake, viz. in order that you believe, i. e. you cannot now avoid believing.* In John xix. 28. *ἵνα* signifies *in order that*; *ἵνα τελ. ἡ γαστήρ* may be connected either with πάντα ἤδη τετελ. as Luther does, or with the following τέλει as Lücke prefers. John xvi. 24. *ἵνα* points to the giver (ἀντιδοῦν). Rom. xi. 31. the design of ἀντιδοῦντες is not meant, but the determination of God, which was connected with this unbelief, *comp. ver. 32.*, to give them salvation for mercy's sake (not as merited). Their unbelief is connected with the plan of God etc., *see also* De Wette *in loc.* and on Rom. i. 11. v. 20. The same teleological view is evidently applied in John xii. 40. an O. T. quotation. In Rom. xv. 32. *ἵνα ἐν χάριτι ἔλθω* etc. is connected with the immediately preceding: *in order that* (if my business be successfully finished) *I may come cheerfully to you.*—2 Cor. i. 9. Schott translates correctly *ne*; in v. 4. the meaning is evident, and it is incomprehensible how Stolz could translate *so that*. So also ix. 8. In 1 Cor. v. 5. the εἰς δαείδον τῆς σαρκὸς shows how a design relating to the πνεῦμα may be connected with παραδόναι τῷ Σατανᾷ, interpret this as you please, and *ἵνα* means without contradiction *in order that*. 1 Cor. vii. 29. is correctly translated by Billroth.

On Gal. v. 17. *see* Winer's comment. On 1 Pet. iv. 13. where Pott supposes an ἐμβατικόν, *see* Bengel. In respect to Ephes. vi. 3. no one will doubt that *ἵνα* is in the Mosaic law τελετικόν. But could not the Apostle use the same motive? 1 Cor. xiv. 13. ὁ λαλῶν γλώσση προσηκούσθω, *ἵνα διερμηνεύῃ*, *let him pray* (in the Church) not to show his χάρισμα τῶν γλωσσῶν, but with the purpose, with the design, to interpret the prayer. *See* Billroth *in loc.* Chrysost. differs. 1 John i. 4. needs no explana-

tion. 1 John iii. 1. the sense is: *what proofs of the love of God were necessary, in order that it come to this, that etc.* In all those proofs of love, God had the design that we etc. Rev. viii. 12. *ἵνα* expresses the design of the *σκότισαι* of the sun etc., for *σῶν* does not signify, as many believe, the darkening of the heavenly bodies themselves, but is the O. T. *חָנָה* used of the offended Deity, see Ewald in loc. Rev. ix. 20. in *ἵνα μὴ* the result is not expressed, but the design of the *μετανοεῖν*: they did not reform themselves, in order that they might no longer serve demons etc. The discovery that they served mere demons and idols of wood, ought to have brought them to the *μετάνοια*, in order to escape so dishonorable a service. On Rev. xxii. 14. see Ewald. The passages in which Bretschneider I. 590. prefers to translate *ne eveniat ut*, belong to the signification of the final cause. So also the formula *ἵνα οὕτως ᾖ* John xii. 23. *the hour has* (according to the divine counsel) *come, therefore is present, that I etc.* See above p. 267. John v. 40. *ἵνα* belongs to *ἐλθὺν πρὸς μ.* On John xv. 16. see Tholuck and Lücke. Luke xi. 50. can have the meaning: they kill and persecute the prophets, in order that, i. e. the blind strive even in their blindness after this end, they take pains to bring destruction upon themselves, comp. Mt. xxiii. 34. and Fritzsche and Olshausen in loc. 2 Cor. vii. 9. *you are brought into grief for this reason, in order that a severer punishment might be averted from you.* 2 Cor. xiii. 3. between *οὐκ ἵνα* probably *δέλω*, derived from *ἐξομῶ*, is to be added—my purpose is not, that etc. On Rom. v. 20. Augustine is correct, comp. De Wette. Rom. iii. 19. I see no occasion for taking, with Schott, Tholuck, Rückert and others, *ἵνα* as *ἐμβαλεῖν*. De Wette is correct on this passage. 2 Cor. i. 17. *ἵνα* retains its proper signification in the interpretation which must be preferred to every other: *or do I resolve what I resolve, according to the flesh, in order that* (with the intention, that) *yea with me* (unchangeably) *be yea, and the nay, nay* (i. e. only to show that I am consistent). It cannot be doubted that the formula *ἵνα (ὅπως) πληρωθῇ* etc., which was for some time translated by *ita ut*, has the stronger meaning, in order that *might be fulfilled*, in the mouth (as of the Jewish teachers, so) of Jesus and of the Apostles (having reference to an event which had already occurred), comp. Olshausen on Mt. i. 22. They did not indeed mean by it that God had permitted an event to occur, or had incited men to an unavoidable course of action, with the design, in order that, the promises might be fulfilled (Tittman Synon. II. 44.); but the meaning was: *God has predicted that this should be done; therefore, as the divine prophecies are true, it could not but occur.* That which intervenes, God foreknew that men would so act, and on this foreknowledge, which however did not make men machines, these prophecies were founded; but the Jews, from whom this formula is derived, did not apprehend this with scientific accuracy.\* Mr. iv. 12. also must be reduced to that formula: *every thing is spoken to them in parables, in order that they may see and yet*

\* Bengel Mt. i. 22. says, "*notari eventum non modo talem, qui formula cuiuspiam veteri respondeat, sed plane talem, qui propter veritatem divinam non potuerit non sumere qui ineunte N. T.*"

*not understand* etc. for? *in order that* the saying might be fulfilled (Isa. vi. 8.): *they will see and yet not perceive* etc. We also are accustomed to interweave such quotations with our discourse, if they are supposed to be known. The *general impossibility* of understanding such parables Jesus cannot intend to affirm (for then it would have been strange for him to speak in parables); but that, to him who did not understand this so plain parable the words of the prophet were applicable: *he sees and does not understand*, and that there would be such men, was predicted.

In the incorrect language of the Apocalypse xiii. 13. *ἴνα* stands once, as it seems, for *ὥστε*, *ὥς*, after an adjective, which includes the idea of *intensity*: *magna miracula*, i. e. *tam magna*, *ut* etc. This would be at least as tolerable as *ὥστε* after an intensive, *comp.* Ducas g. p. 34. 28. p. 182. Theod. H. E. 2, 6. p. 847. ed. Hal. and Winer's *Erlang. Pfingst-progr.* 1830. p. 11. Yet it is not necessary to adopt the same in John v. 20. and 1 John i. 9. In the latter passage the words read thus: *he is faithful and just, so as to forgive us* (in the purpose of forgiving) *comp.* the German: *er ist scharfäinnig, um einzusehen*. Here belong also the passages quoted by Tittmann (*Synon.* II. 39.) out of *Mr. Anton.* 11, 3. Justin. M. p. 504. Bengel (*on Apoc.*) is correct when he says, "*ἴνα frequens Joanni particula; in omnibus suis libris non nisi semel, evang.* iii. 16. *ὥστε posuit*," but we must not understand that John makes no distinction between *ἴνα* and *ὥστε*. *Ὅστε* occurs no more frequently in his writings, partly because of their doctrinal character, partly from his expressing the consequence by a different construction.

In Rev. xiv. 13. *ἴνα* is not to be taken for *ὥστε*, as if it depended on *λέγει*; *ἀποθνῆσκει* is rather to be supplied from *ἀποθνήσκοντες*. Ewald differs. In Mr. ix. 12. also, *πῶς γίγνεται ἐπὶ τὸν ὄντ. τ. ἀνθρ.*, *ἴνα* *πολλὰ πάθῃ καὶ ἡσυχάζῃ*, this particle is taken in the same way (*see* Schott and Stolz). Bengel has already given the correct interpretation, and no one can be led astray by the passage of Soph. *Aj.* 379. *ὅχ' ἐξᾶς, ἐν' αἱ κακοῦ*, quoted by Palairer *Obs.* p. 127., where *ἴνα* is the adverb.—(*Ὅπως* is to be taken for *ὥστε*, *ὥς* in Xen. *Cyrop.* 3, 3. 20. 8, 7. 20. *See* Poppo in *loc.*).

*Ὅπως in order that*, is wrongly taken for *ita ut* (even Bretschneider II. p. 163. Tittmann *Synon.* II. p. 55. 59.). Luke ii. 35. needs not to be judged of by the Hebrew teleology (*science of final causes*), in order to see the propriety and force of the conjunction. Acts iii. 19. is clear, if we understand *ἀποστείλῃ τὸν Χρ.* as referring to the opening of the kingdom of heaven, as ver. 21. requires, *see* Olshausen in *loc.* Mt. xxiii. 35. means: *you have reached such a point of insatiation, that the full wrath of God will finally fall upon your heads for all your murders of the innocent.* Mt. ii. 23. xiii. 35. needs no more elucidation, and in Mt. v. 16. 45. Luke xv. 26. only philological levity can find a *ὅπως ἐμβαλεῖσθαι*. Philem. ver. 6. is to be connected with ver. 4.: *I remember you in my prayer, in order that* etc. The latest interpreter of this Epistle should not have approved Heinrich's flat explanation. 1 Pet. ii. 9. can be misunderstood by no observant person, and has been rightly apprehended by Pott and Schott. In respect to the sentence in Heb. ii. 9. there is so much that is clear in ver. 9. and 10. that it is surprising to

find interpreters still adhering to the interpretation *ita ut*. As to *ὅπως* *καὶ ἔωθ' ἢ*, see before.

Ὡς as a comparative particle is in the N. T. only *as, like*, not *so* (for *ὅπως*), as Pott might have learned from Bengel in 1 Pet. iii. 6. Bretschneider II. 643. considers this meaning at least possible in Heb. iii. 11. iv. 3. (a quot. from the Septuag.) and recommends that *ὥς* be written. But on the one hand *ὥς* in prose writers (except Ionic.) seldom occurs (Heindorf and Stallbaum *ad Plat. Protag.* c. 15.), on the other *ὡς* (as above) can be translated *that (so that)*, in which sense it is sometimes construed with the indic. even by good Gr. writers (Herod. 1, 163. 2, 135. *comp.* p. 254.) See Fritzsche on *Mr.* xiii. 34. and similar passages.

### § 58. Adverbs.

1. The more indispensable *adverbs* are, for precisely defining words expressing qualities or properties, the more easily can we understand why the N. T. authors, although far behind the Gr. prose writers in the use of *conjunctions*, in some good degree appropriated to themselves the wealth of the Gr. language in adverbs *extensive*. But in the *intensive* (i. e. in respect to the nicer shades of meaning, which are effected by means of many simple adverbs or adverbial phrases) they betrayed the foreigner, to whom these nicer shades are not familiar. The *derivative* (adjective) adverbs are more numerous in the N. T., as the later Greek had adopted adverbial forms from not a few adjectives, not before known, and received into ordinary prose others which had been before only used in poetry: *comp.* *δραίως* (Sir. 32. 5.), *ἀναίως* (2 Macc. xiv. 42.), *ἀνόμως* (2 Macc. viii. 16.), *ἀποτόμως* (since Polyb.), *ἱπτενῶς* (*comp.* also Lob. *ad Phryn.* p. 311.), *ἰτοιμῶς* (for which the Attic at least said *ἐξ ἰτοίμου*), *ἐνθύμως* (since Polyb.), *ἰσχάτως* (*comp.* Lob. *as above*, p. 399.), *ἐλαξίστως* (Arrian. Epict. 1, 12. 21.), *κενῶς* Arrian. Epict. 2, 17. 6. (*εἰς κενόν*) biblical *ἰσχυρῶς*. The designation of the adverbial idea by the neut. adjective, which is more frequent in the later Gr. writers, does not, in the N. T., surpass the limits established by the ancient prose, *comp.* *πρῶτον, ὕστερον, πρότερον* and *τὸ πρότερον, πλησίον, τοῦναντίον, ταχύ, πυκνά, ἕσα, πολλά* (*σφόδρα*), for which generally no adverbial form existed. In the use of the oblique cases of adjectives with or without prepositions (elliptically or otherwise) for adverbs, the N. T. diction presents nothing special: *comp.* *πᾶσι, πάντῃ, καταμόνας, κατ' ἰδίαν, ἰδίῃ, καθόλου, εἰς κενόν* and the signification of the words under the article. For *κατὰ ἐκούσιον* Philem. ver. 14. *ἐκούσιον* or *εἰς ἱκον-*

*σίας* is more common in Greek (but *comp.* Septuag. Num. xv. 3.). On the other hand, in conformity with the national complexion of the Hebrew Arama. language, abstract nouns with prepos. for the genuine existing adverbial forms are more frequent in the N. T. than among the Greeks: e. g. *ἐν ἀληθείᾳ* Mt. xxii. 16. *ἐπ' ἀληθείας* Luke xxii. 59. (for ἀληθῶς), *ἐν δικαιοσύνῃ* Acts xvii. 31. for *δικαίως* see above § 55. The circumlocution of the adverb *daily* (καθ' ἡμέραν or τὸ καθ' ἡμέραν, usual also in the N. T.) by *ἡμέρας καὶ ἡμέρας* 2 Cor. iv. 16. would be altogether singular for the N. T. *comp.* D<sup>1</sup> D<sup>2</sup> see Vorst *Hebr.* p. 307. Ewald *Krit Gr.* p. 638. But Paul probably wrote thus designedly: *day after day*, to express the constant process of the ἀνακαινούσθαι, whilst καθ' ἡμέραν ἀνακαινούσθαι might be taken in another sense also. Mr. vi. 30. *ἐκίταξεν ἀνακλίνας πάντας συμπεόσια συμπεόσια catervatim*, ver. 40. *ἀνέπισεν περσασαί περσασαί areolatim*, (only in a local sense) are analogous, Exod. viii. 15. see § 38. 3. That Georgi *Vindic.* p. 340. has collected, is heterogeneous.

Where the simple accus. of a noun is used adverbially, it proceeds from a conciseness of style (Herm. *ad Viger.* p. 880.). Here belongs τὴν ἀρχὴν throughout (Vig. p. 723.), which is to be apprehended similarly to John viii. 25. (see the careful discussion of Lücke *in loc.*) and ἀμὴν in the later Gr. Mt. xv. 16. see Lob. *ad Phryn.* p. 123. Luke ix. 14. also κατακλίνει αὐτοὺς πλοσίας ἀνὰ πινυήματα may be translated adverbially *catervatim*, *comp.* the passages quoted above Mr. vi. 39. 40.

2. The adverbial meaning is taken correctly as that of the adjunct., and connected with a noun as an epithet (Matth. II. 1000. Kühner II. 382.), not only where a predicate (logical) really belongs to a noun (not to a verb) although in Ger. and Eng. the adverb is used,\* but when the relation to the noun is more conducive to perspicuity: Acts xiv. 10. ἀνάστηθι ἐπὶ τοὺς πόδας σου ὁρθόεις, Mr. iv. 28. αὐτομάτη γὰρ ἡ γῆ παρεπορεύει (where but one MS. allows αὐτομάτως), Acts xii. 10. ἦτοις (πίσῃ) αὐτομάτη ἠνοίχθη αὐτοῖς (where there is no var.) *comp.* Iliad. 5, 749. John viii. 7. ὁ ἀναμάζετος ὁμῶν περὶ τὸν λίθον ἐπ' αὐτῇ βαλίτω (when the Codd. as often in Gr. authors, vary) *let him as the first throw the stone* (περῶτον might also mean *let him first throw*, and lead us to expect an *afterwards*)†, Luke xxi. 34. μήποτε αἰφνίδιος ἐφ' ὁμῶς ἐπιστῇ ἡ ἡμέρα

\* In John iv. 18. τοῦτο ἀληθὲς εἶπας thou hast spoken this as (something) true, whereas τ. ἀληθὲς εἶπ. (as Künzl supposes) would be equivocal. *Comp.* John viii. 7.

† *Comp.* Breimi *Exc.* 2. *ad Lys.* p. 449. Mehlhorn *de adjunct. pro adverbio posit.* *rat. et usu.* Zumpt *Lat. Gr.* § 682. 686. Kritz *ad Sall.* I. 125. II. p. 131. 216. Eichhorn (Einl. ins N. T. II. p. 161.) incorrectly applies the above canon to John xiii. 34. ἵνα δὴν καὶ δώσω, which he thinks may mean: εἶπω (καὶ δώσω) I give you the com-

ἰσότη (var. αἰφνίδιος), Rom. x. 19. πρῶτος (others πρῶτον), Μωϋσῆς λέγει, 1 Tim. ii. 13. John. xx. 4. Acts xxviii. δευτερεῖοι ἡλθομεν εἰς Ποτιόλους, comp. yet 1 Cor. ix. 17. In these adjectives this use among the Greeks is frequent, yea almost established (comp. as to αὐτόματος Herodot. 2, 66. 8. 138. Diod. Sic. 1, 8. Lucian. *Necyom.* 1. Arrian. *Alex.* 7, 4. 8. Xen. *Anab.* 5, 7. 3. 4, 3. 8. *Cyrop.* 1, 4. 13. Wetst. I. 569., as to πρῶτος Xen. *Anab.* 2, 3. 19. *Cyrop.* 1, 4. 2. Pausan. 6, 4. 2. as to διυτις Xen. *Cyrop.* 5, 2. 2. Herod. 6, 106. Arrian. *Alex.* 2, 6. 3. 5, 22. 4. Wetst. II. 654. αἰφνίδιος Thuc. 8, 28.), yet not seldom otherwise, comp. Xen. *Cyrop.* 5, 3. 55. αὐτὸς παραλαύων τὸν ἵππον — ἡ σὺχος πατεριετο etc. 6, 1. 45. εὐ οἶδ, ὅτι ἄσμενος ἂν πρὸς ἄνδρα — ἀπαλλαγῆσται (2 Macc. x. 33. Pflugk ad Eurip. *Hel.* p. 48.), 7, 5. 49. εἰ ταῦτα πρὸ θυμός σοι συλλάβοιμε, *Cyrop.* 4, 2. 11. ἰδεῖν λούσεις ἐξίοντες, Dio Chrysost. 40. p. 495. πνευοὶ βαδίζοντες, Isocr. *ep.* 8. τελευτῶν ὁπισθόμην, comp. Palair. p. 214. Valckenaer ad Herod. 8, 130. Ellendt ad Arrian. *Alex.* I. 156.

To what extent it can be said that adjectives are used for adverbs is manifest from the preceding. But it is incorrect to suppose that adverbs are used for adjectives (see Ast ad Plat. Polit. p. 371. Reitz ad Lucian. *Tom.* VII. p. 537.), Mt. i. 18. ἡ γένεσις οὕτως ἦν, xix. 10. εἰ οὕτως ἔσται ἡ ἀγία τοῦ ἀνθρώπου, Rom. iv. 18. οὕτως ἔσται τὸ σπέρμα σου, 1 Pet. ii. 15. 1 Thess. ii. 13. etc.; Rom. ix. 20. τί με ἰποιήσας οὕτως. In all these places εἶναι is not the mere copula (as in αὐτῇ, τοιοῦτό ἐστι), but it expresses the idea, to be situated, to exist, comparatum esse. Comp. Lücke on John vi. 55. var. Bremi ad *Eschin.* *Ctesiph.* p. 278. Göller ad Thuc. I. 455. Bernhardt p. 337. Herm. ad *Soph.* Antig. 633. Wex ad Antig. I. 206. Mehlhorn in *d. Allg. Lit. Zeit.* 1833. Ergzbl. No. 108. On the Latin Kritz ad Sallust. *Cat.* p. 306. 1 Cor. iv. 17. is not conformed (Wahl I. 772.) to the usage of ὡς, καθὼς mentioned by Lob. ad Phryn. p. 426. Schäfer ad *Soph.* *Œd.* C. 1124., where καθὼς — διδάσκα may be considered as an explanatory clause to τὰς ἰδούσ μου, nor John vi. 58. where the brachyology might be thus employed: not in the manner (of the heavenly food) as (that, which) your fathers enjoyed, the manna was regarded as a food coming from heaven.

3. The adverbial idea of intensity is frequently expressed by the addition to the verb of a participle of the same verb (see § 46. 7.) as a kindred noun in the dative (ablative): Luke xxii. 15. ἰκθυμὶκ ἐπεθύμησα I ardently longed for, John iii. 29. χαρῇ χαίρει impense lætatur, Acts iv. 17. ἀπειλῇ ἀπειλησώμεθα we will strenuously forbid, Acts v. 28. οὐ παρὰ γὰρ παρηγγείλαμεν ὑμῖν; Acts xxiii. 14. ἀναδέμασι ἀνεδηματίσαμεν we

mandment. But to authorize this John must have written ταύτην τὴν ἐντολὴν κατὰ 30. No one at all skilled would substitute the adv. for the adj. where the latter construction gives an essentially different sense.

have solemnly promised, *comp.* Jas. v. 17. also Mt. xv. 4. *δαράτε τέλευ-  
τάτε* (from Exod. xxi. 15.). This mode of expression occurs frequently  
in the Septuag. and there corresponds with the Heb. infinit. absolut.,  
*comp.* Isa. vi. 9. (Mt. xiii. 14.) lxvi. 10. Jer. xlv. 5. Lament. i. 8. 1  
Sam. xii. 25. xiv. 39. (*comp.* Vorst Heb. p. 624.), but is also frequently  
found in Greek writers, *see* Schwarz *Comm.* p. 49. Schäfer *ad Soph.* II.  
p. 313. Ast *ad Plut. Epinom.* p. 586. *Comp.* e. g. Plat. *Symp.* p. 195.  
B. *φείγων φυγῇ τὰ γῆρας*, *Phædr.* p. 265. D. *ἰμοὶ φαίνεται τὰ μὲν ἄλλα  
καὶ δειῶ πεπαῖσθαι*, *Soph. Œd. R.* 65. *ἐπὶ τῷ ἔθροισι* *see* Erfurdt in *loc.*,  
*Æl.* V. H. 8, 15. *νικῇ ἐνίκησε*.

Passages in which the dat. of the noun is connected with an adjunct.  
(or other qualifying phrase) are not to be confounded with these, as *ταῖς  
μαγίσταις τιμαῖς ἐνίκησεν*, *ζημιώσω τῇ νομιζομένῃ ζημίᾳ* (Schwarz *as  
above*). These phrases are to be explained in conformity with § 32. 2.  
*comp.* Xen. *Anab.* 4, 5. 33. *Æschyl. Prom.* 392. Hom. *hymn. in Merc.*  
572. Demosth. in *Bæot.* p. 639. A. *Γάμος γαμομηπῶς* is very dif-  
ferent from this usage; it is as if *wedded by marriage*, i. e. living in law-  
ful wedlock, as *γαμίσθαι* alone also expresses concubinage. I would  
even except Xen. *Anab.* 4, 6. 25. *οἱ πελασται δρόμῳ ἴθουσιν*, as *δρόμος*  
is a particular kind of running: *the running which is called trotting.*—  
On *Soph. Œd. Col.* 1625. (1621.) *see* Hermann in *loc.*

4. The Greeks are accustomed to apprehend certain adverbial ideas  
as *verbal*, and then the word which should be most directly qualified by  
them is made to depend on it in the form of an infinit. or participle (Matth.  
II. 1279.) Heb. xiii. 2. *ἰλαθόντις ἐπίσαντες* *they* (remaining unknown  
to themselves as hosts) *were unconsciously hosts* (*see* Wetst. in *loc.*  
*comp.* Joseph. *bell. jud.* 3, 7. 3.), Acts xii. 16. *ἐκτεμνὺς προσηύχων* he re-  
mained *unrevealed* (John viii. 7. *comp.* Lösner *Observ.* p. 203.), Mr.  
xiv. 8. *προέλαβεν μυρίσσαι* *antevertit ungere*, he anointed them *before-  
hand* (for *φθάνω* with infinit. *see* Wyttenbach *ad Juliani orat.* p. 161.  
*comp.* *rapere occupat* Horat. *Od.* 2, 12. 28.), Mt. vi. 5. *φιλοῦσι προσεύ-  
χουσαι* *they pray cheerfully* (love to pray), *comp.* *Ælian.* V. H. 14, 37.  
*φιλῶ τὰ θῆλαματα* — *ἔζω* (*see* Wetst. and Fritzsche in *loc.*) *comp.* Luke  
xxiii. 12. It has lately been questioned whether *θίλω* also in a finite  
mood were used to express the adverbs, *cheerfully*, *willingly*, *freely*  
(sponte): that the particip. *θίλων* occurs in this way is well known, *comp.*  
*Æschyl. Chæroph.* 791. Lys. *orat.* 18, 2.). John viii. 44. *τὰς ἐπιθυμίας  
τοῦ πατρὸς ὑμῶν θίλειτε ποιεῖν* is properly translated: *according to the  
lusts of your father ye will, ye are determined, ye have to do the pur-  
pose etc.*, either in general (your propensities instigated you to it, to fol-  
low the lusts of Satan), or because you therefore went about to kill me

(ver. 40.). The interpretation of John vi. 21. given by Künzl and others is only necessary when it is attempted to reconcile the account of this Evangelist with that of Matthew and Mark, for which there is no occasion. So much must be acknowledged, that ἡθέλον ποιῆσαι, *they were inclined to do*, can in a certain context (where it is manifest that there was not mere volition, without subsequent action) also signify: *they did willingly, they loved to do*, e. g. Isocr. c. Callim. p. 914. οἱ δυστυχιστάσης τῆς πόλεως προκινδυνεύειν ὑμῶν ἡθέλησαν *who were inclined to thrust themselves into danger for you* (and who have shown this willingness by the act), *who willingly threw themselves into danger for you* (Xen. Cyrop. 1, 1. 3.). The formula ἐθέλουσι ποιεῖν, where the pure volition is denoted, signifies according to the nature of the thing: *they do it cheerfully* (Demosth. Ol. 1. p. 151. Bremsi: ὅταν μὲν ἐπ' ἐννοίας τὰ πράγματα συστήναι καὶ παρὰ τὰς συνθήκας — καὶ συμποσιν καὶ φέρειν τὰς συμφορὰς καὶ μὲνιν ἐθέλουσιν οἱ ἀνδραποδοί) or *they do it voluntarily* (Xen. Hier. 7, 9. ὅταν ἀνδραποδοί ἀνδρα ἡγησάμενοι — ἱκανὸν — στεφανώσιν — καὶ δωρεῖσθαι ἐθέλωσι), comp. Stallbaum ad Plat. Symp. p. 56. and ad Gorg. p. 36. Ast ad Plat. legg. p. 28. According to this, Luke xx. 46. τῶν θεολόγων περιπατεῖν ἐν στολαῖς (Mr. xii. 38.) *who are inclined to go about*, i. e. *who go about voluntarily*, would not be against the Gr. language (although the Greeks would rather prefer to say: τῶν φιλοῦντων περὶ.), but this construction is perhaps to be reduced to the Hebraistic δέλειν *re. delectari re.*

5. The apprehension of the adverbial idea as a verbal idea is still more extended in the Heb., as it places it not only in a grammatical construction with the verbal idea (which shows that both are essentially connected), חָלַץ שָׁמַיִל i. e. *he sent again*, which is imitated Luke xx. 11. προσέειπε πάλιν (on the contrary Mr. xii. 4. καὶ πάλιν ἔπεμψε), Acts xii. 3. προσέειπε συλλαβεῖν καὶ Πέτρον *he took Peter also prisoner* (so also frequently in the Septuag. with the infinit. pass. Judg. xiii. 21.; on Mr. xiv. 25. var. see Fritzsche), but also connects the two verbs as finite by *and*: *he does much and weeps* (Ewald 631.).\* The latter is preserved in particular forms through all periods of the language, whilst in other cases this method of expression (like *ἔν δὲ δυνὶν* in verbs) evidently passes into the other, so that it predominates. In the N. T. were supposed to be found more simple instances of the former, as Rom. x. 20. ἀποσταμῆ καὶ

\* The LXX. have translated *verbatim* but few of these Hebrew constructions, e. g. Judg. xiii. 10. 1 Sam. xvii. 48. xxv. 42. Ps. cvi. 13. Dan. x. 18. comp. Gen. xxvi. 18. xxx. 31. Job xix. 3. Hos. i. 6. Ps. xxxiii. 3. The Hebrew form חָלַץ is rendered once by the particip. in the Septuag. Gen. xxxviii. 5.



λέγει *he speaks out boldly*, Luke vi. 48. ἵσκαψι καὶ ἱβάθου *he digged deep*, Col. ii. 5. χαίρων καὶ βλέπων *gladly seeing, to see with joy* etc. Comp. Bengel. But (α) in many passages here adduced this method of interpretation is altogether inadmissible, as 2 Cor. ix. 9. ἰσχορίσαν, ἰδοὺ τοὺς πίνησαν, which is to be translated: *he scattered, he gave to the poor* (Pa. cxii. 9.—(β) In other passages it is unnecessary, as in Luke vi. 48. *he digged and deepened*, i. e. and made still deeper. John viii. 59. ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ *he hid himself and went away*, i. e. either went out of their sight, became invisible (so that a miraculous ἀφανισμὸς of Christ was referred to), or he hid himself and went (soon after) away. The narrator could very well apprehend in conjunction to and connect by καὶ two facts which happen not precisely at the same time, but which occur in quick succession. The former is perhaps to be preferred with Bengel, as more correspondent with the character of *this* Evangelist.—Acts xv. 16. ἀναστρέψω stands neither in the Septuagint nor in the Heb. (Amos ix. 11.) and perhaps in the sense of the Apostle who quotes: I will (myself) turn again (to him) (as also ושוב, in many O. T. passages, must be apprehended, e. g. Jer. xii. 15. ושוב ורחמם *I will turn back myself* [to them; in antithesis to the turning away of Jehovah] *and have mercy on them*; Septuag. ἀναστρέψω καὶ ἐλεήσω αὐτούς), as the *iterum* is already implied in the compound ἀνοικοδομήσω, ἀναξιώσω. Also Mt. xviii. 3. ἵνα μὴ στερᾷ ἑαυτὸν καὶ γίνῃσθῃ etc. and Acts vii. 42. Ἰστέφην δὲ δεῖς καὶ παρτίδωκε this verb appears independent, *to turn one's self*, but this means in these passages according to the sense *to turn away*. Rom. *as above* corresponds more with the Latin *audet dicere*, in which phrase the idea of the former verb is not thought of as a secondary idea. De Wette translates well: *he is so bold and says* (to say).—(γ) In Col. *as above* καὶ βλέπων is probably an epexegetis of χαίρων subjoined by the Apostle, and καὶ can be translated by *namely*. With another construction Paul might write: *rejoicing in your order* etc. *which I* (in spirit) *see*.\* As the *rejoicing* is an idea dependent on βλέπων, it would be unnatural to place it before the principal idea, where it is expressed as independent by the finite verb;† nor can this method of expression be justified by the Hebrew, on careful consideration.‡ Hence I cannot see that Jas. iv. 2.

\* In the passage of Joseph. *bell. Ind.* 3, 10. 2. quoted by Wetstein, the Codd. have χαίρων καὶ βλέπων or βλέπων alone.

† The adverb, which by its form is determined to belong to the verb, may precede it: otherwise, where the adverbial idea is grammatically independent, this can only be expressed by placing it after the principal verb.

‡ Heb. verbs, which, preceding another finite verb, are taken adverbially, express either an independently conceived idea, as Job xix. 3., or a general one, rendered more definite by a special verbal sense.

φονεύετε καὶ ζηλοῦτε can signify: *you are zealous (deadly) even to death*. The passage would be at once clear by reading φθονεύετε. But as it is, we must translate with Stolz: *you kill and you desire*. Such an expression might indeed not seem too harsh to men whom James could reproach as in iv. 4. v. 4. 6. Rev. iii. 19. is of another kind, and each of the two verbal ideas is to be apprehended by itself.

To translate Luke i. 68. *ἡμεῖς ἐξαιψάτο καὶ ἐποίησε λυτρώσιν* etc. with Wahl I. 606.: *kindly he redeemed*, would totally destroy the O. T. complexion of the passage. The ἦρθε is an independent act which precedes the special signs of grace.

6. As prepositions without a case are sometimes used adverbially (see § 54. note 2. p. 334), so adverbs (especially of place and time), and still more commonly, are used in connection with cases, like ἅμα, which in the later Greek almost became a preposition (ἅμα αὐτοῖς Mt. xiii. 29. like οὖν αὐτοῖς, comp. Lucian. *Asin.* 41, 45. Polyb. 4, 48.) see Matern *de adv. gr.*, quibus dat. jungi potest. Lissa, 1838. 4to., ἕως of time and place (see Wahl I. 678., for which the Greeks say ἀχρεῖ or μίχρε, or in a local sense ἕως αἰς, ἐν, yet comp. Diod. Sic. 1, 27. ἕως ὤψεσθαι), also with names of persons (for to Luke iv. 42. Acts ix. 38. comp. Lament. iii. 39.), χωρὶς (John xv. 5. *separated from me*, μὴ μόνοντες ἐν ἐμοὶ vor. 4., comp. Xen. *Cyrop.* 6, 1. 7. Polyb. 3, 103., then very often *without* and *except*, see Wahl I. 662.), πλησίον with the genit. John iv. 5., as in the Septuag. comp. Xen. *Cyrop.* 7, 4. 23. *Æschin. dial.* 3, 3. (among the Greeks also with the dative, on the other hand παραπλησίον in Phil. ii. 27. with the dative (Codd. vacillate here very little), ἐγγὺς with the genit. John iii. 33. vi. 19. xi. 18. and dat. Acts ix. 38. xxvii. 8., ἡμικοσθεν with genit., ἐπίσω (this only Hellenistic), ὀπισθεν with the genit. Several of them are so frequently connected with a case, that they may be used directly as prepositions, as the adverbial signification of ἕως, χωρὶς, ἀχρεῖ, μίχρε is very remarkably diminished, and entirely disappears in ἀνευ (in the N. T.).

Here may also belong Phil. ii. 15. μέσον γενεᾶς σπαλιᾶς, which perhaps according to good Codd. and as the more rare is to be preferred.

In general the connection of adverbs with the genit. in the N. T. language appears very simple, when compared with the constructions in the Greek of all ages, see Bernhardt p. 157.

Connections with ἕως ἄρτι, ἕως νῦν, ἕως ὅπου etc. (Wahl I. 680.) are, it is true, very frequent in later prose writers (from the Septuag. comp. ἕως τότε Neh. ii. 16., ἕως τίνος, ἕως οὗ Gen. xxvi. 13.), yet were several established in earlier writers.

7. The adverbs of place (especially by means of a contraction Herm. *ad Vig.* p. 788. *ad Soph. Antig.* 517. Wex *ad Antig.* I. 107. Krüger

*grammat. Untersuch.* III. 306.), even in other than relative clauses (§ 28, 2.), are interchanged with one another in good prose writers, viz. those of rest are connected with verbs of motion, where at the same time an abiding in the place is to be expressed, Herm. *as above*, Berubardy 350. (*see above* on ἐν § 54, 4.) *comp.* Mt. ii. 22. xvii. 20. xxviii. 16. Heb. vi. 20. The later writers use ἐκεῖ then directly for ἐκεῖσε, καὶ and ἐκεῖ for καὶ and ἐκεῖ οὐ for *whither*. So also the Septuag. and even the N. T., e. g. John xviii. 3. ὁ Ἰουδαῖος — ἐρχεται ἐκεῖ μετὰ πατρὸς καὶ μαμαρῶν (Arrian. *Epict.* 3, 26.) Rom. xv. 24. ὅφ' ὧν πρὸς ἐκεῖ (to Spain) John vii. 35. iii. 8. (πᾶν ἐρχεται καὶ οὐ ἐκείνῃ) viii. 14. Luke xxiv. 28. Jas. iii. 4. Rev. xiv. 4. This is an abuse, which can be easily explained in the language of conversation (in ὧδε and ἐνθάδε, ἐνταῦθα the significations *hic* and *huc* are yet earlier implied) and ought not to be denied in the language of the N. T.\* As to other adverbs of place ἐκεῖ stands not only for *within* (ἐνδοῦ never occurs in the N. T.) John xx. 26. Acts v. 23., but also ἐκεῖσε for ἐκεῖ Acts xxii. 5. ἄνω καὶ τοὺς ἐκεῖσε ὄντας (*see* Wetst. *in loc.*, *comp.* especially οἱ ἐκεῖσε οἰκιστοί, Hippocr. *vict. san.* 2, 2. p. 35. and the *index* to *Agathias, Menander* and *Malala* ed. Bonn.). On the other hand, Acts xiv. 26. ὅθεν ἦσαν παραδιδόμενοι τῇ χάριτι an attraction (or *pregnans constr.*) cannot be mistaken, *see* § 63. (Hemsterhuis's emendation ἦσαν is altogether inadmissible). On the similar usage of the language of the later prose writers with that of the N. T., *see* Lobeck's *collections ad Phryn.* p. 43. 128. Thilo *ad Act. Thom.* p. 9. Besides, *comp.* Wurm *ad Dinarch.* p. 35. Buttmann *ad Philoct.* p. 107. Stallbaum *ad Eutyphr.* p. 95.† Kühner II. 239. Hartung on *casus* p. 85. also Kypke and Elsner on Mt. ii. 22.

### § 59. Of the Negative Particles.

1. The Greek language, as is well known, has two classes of negatives οὐ, οὐτε, οὐδέ etc., and μή, μήτε, μήδέ. The distinction between the two has been very fully exhibited by Hermann *ad Viger.* p. 802. *comp.* Matth. II. 1437. Οὐ stands when the intention is to represent something exactly and directly (as a reality), μή where it is represented only as

\* In Mt. xxvi. 36. Luke xii. 17. 18. ἐκεῖ and ἐκεῖ certainly mean: *there, where*.

† Such forms as οὐ, οὐ, and ἐκεῖ, ἐκεῖ could be easily interchanged by transcribers, as is often the case in Gr. MSS. *see* Schäfer *ad Eurip. Hec.* 1062.

conceived of (according to the idea in the mind); the former is the *objective*, the latter the *subjective* negation\*. This distinction is strictly observed in the N. T.†, as will be clear (a) from an examination of a few passages where both negations occur. John iii. 18. ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται, ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν etc. (Herm. as above 805.); κρίνεται is rendered really negative by οὐ i. e. it is said that a judgment does not take place in reality; but πιστεύων is rendered negative by μὴ only in idea, for ὁ μὴ πιστ. signifies: *whoever believes not, if some one does not believe* (ὁ οὐ πιστεύων, would indicate a certain person, who did not believe); hence also ὅτι μὴ πεπίστ., because only a case is supposed *quia non crediderit*. 1 John v. 10. ὁ μὴ πιστεύων τῷ θεῷ φύσιν πεποιήκειν αὐτὸν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν etc. is not contradictory. The apostle in the last words goes rapidly over from the mere case as merely conceived (ὁ μὴ πιστ.) to the fact (there were in reality such) Mr. xii. 14. Ἱερεῖς πῆρσον — δοῦναι ἢ οὐ; δῶμεν, ἢ μὴ δῶμεν; where in the first case the tribute is spoken of as something existing, which was to be given or refused (οὐ δοῦναι to refuse, Herm. *ad Vig.* p. 887.), and in the second only a conception is expressed: *shall we give etc. (according to your judgment)*. Comp. Herm. *ad Vig.* p. 804. on *Aristoph. Thesmoph.* 19. and Stallbaum *ad Plat. rep.* II. p. 270.—2 Cor. x. 14. οὐ γὰρ, ὡς μὴ φεινούμενοι εἰς ὑμᾶς, ἐπεξεκτείνουμεν ἑαυτούς; *we do not act superciliously (objectively negative), as if we had not reached unto you, a mere idea; in reality it is different, comp.* 1 Cor. ix. 26. — Rom. xi. 21. εἰ γὰρ ὁ θεὸς τῶν πατρὶς φύσει πλάδων οὐκ ἐφείσετο, μὴ πῶς οὐδὲ σου φείσεται *so (is it to be feared) that he would also not spare thee*. The apostle has here properly in mind the (categoric) judgment: *so he will also not spare you*, and the construction with μήπως is only a milder expression, implying that perhaps the οὐδὲ σου φείσεται might not be realized (Rev. ix. 4.) *comp.* Plat. *Phæd.* 76. B. φοβούμαι, μὴ αἰεὶ τὸν τεχνικὰ οὐκ ἐ-

\* Comp. Anton *Progr. de discrim. part. οὐ et μὴ*. Bremi *Obs. ad Dem. Olynth.* p. 94. L. Richter *de usu et discr. particular. οὐ et μὴ*. F. Franke *de partic. negantib. lingua Gr.* 1832-33. 2 comment. 4. Herm. *ad Soph. Œd. R.* 568. *ad Ajac.* 76. Elmsley *ad Eurip. Med.* p. 155. Schaf. *Melat.* p. 91. *ad Dem. I.* p. 235. 465. 587. 591. II. p. 266. 327. 481. 492. 568. III. 268. 399. IV. p. 258. V. 730. Stallb. *ad Plat. Phæd.* p. 34. 144. see Franke I. p. 7. on *non* and *hæud* in Lat. *Ne* generally corresponds with μὴ (*comp.* *ut ne*, *hæ μὴ*, whilst *ut non* is equivalent to ἕτερι οὐ, nisi εἰ μὴ etc.). The correspondence between ἕτερι and μὴ (Ewald 530.) is not so complete; it is not exactly applicable to the more intimate relations.

† This observance of the distinction between these negatives by the N. T. writers arose from their sense of propriety acquired by intercourse with those who spoke Greek. Plutarch. and Lucian. have interchanged these negatives. Comp. Ellendt *præf. ad Arr.* I. p. 24. on εἰ μὴ for εἰτι οὐ.

τὴν ἀσθενήσαν οὐδεὶς ἀξίως αὐτὸς τα εὐτοῦ ποιῆσαι, p. 84. B. οὐδὲν δεῖν, μὴ φοβηθῇ ἀπὸς μὴ — οὐδὲν ἔτι οὐδ' αὖ οὐ ἤ, see Matth. II. 1489. — 1 John v. 16. *ἰαν* τις ἰδῇ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον etc. — πᾶσα ἀδικία ἁμαρτία ἐστὶ καὶ ἴστιν ἁμαρτία οὐ πρὸς θάνατον (in the former place μὴ, in consequence of the subjective observation dependent on ἰδῇ, in the latter οὐ because an objectively binding principle is expressed, a real doctrinal idea established). John vi. 64. εἰσὶν ἐξ ὑμῶν τινες, οἱ οὐ πιστεύουσιν\* ἦδει γὰρ — ὁ Ἰησοῦς, τίνες εἰσὶν οἱ μὴ πιστεύοντες, in the former, something real, in the latter, a conception (of those) who perhaps would not believe, *qui essent, qui non exederent*. Comp. yet Rom. v. 13. John xv. 24. Acts x. 14. 1 John v. 12. Heb. iv. 2. 15.\* — But what these passages prove, results also (b) from those in which μὴ occurs alone: Mt. xxii. 25. μὴ ἔχων σπέρμα ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ, where the μὴ ἔχων is spoken of in reference to the law, which prescribed it, (*ἰαν* τις ἀποθάῃ μὴ ἔχων etc. ver. 24.): as *one who had not he left behind* etc. (legally in the people's view), Mr. xii. 20. occurs as part of a narrative οὐκ ἀφῆκε σπέρμα; — Col. i. 23. εἴγε ἐκκλίνετε τῇ πίστει — — καὶ μὴ μετακινούμενοι ἀπὸ τῆς λατ., when *the not being shaken* (in a sentence beginning with εἴγε) is represented as a condition, consequently as only conceived in the mind. 2 Thess. i. 8. δίδοντας ἐκδίκησιν τοῖς μὴ εἰδόσι θεὸν καὶ τοῖς μὴ ὑπακούουσιν τῷ εὐαγγ. is here expressed in general terms: *such as know not God*, whoever they may be, and there are always such (therefore a conception) comp. ii. 12. Rom. xiv. 21. καλὸν τὸ μὴ φαγεῖν κρέα (it is good, *if one eat not*; τὸ οὐ φαγ. would be: *the not eating*, the abstaining from flesh, where the οὐ φαγ. expresses something objective, a real existing custom. Rom. xv. 1. ἐφελόμην δι' ἡμῖς — — καὶ μὴ ἰουδαίους ἀγίσκω (xv. 3. καὶ γὰρ ὁ Χριστὸς οὐχ ἰουδαῖ ἤρξεν). Of course it naturally belongs to the optat., where it expresses a pure wish (Frank. I. p. 27.) Mr. xi. 14. μὴ κίττι ἐκ σου εἰς τὸν αἰῶνα μὴ δεῖς καρπὸν φάγας (yet some Codd. here read φάγγ).

Οὐ is also found as an objective negation in connection with nouns, whose meaning is in fact taken away by it or rendered the opposite, as Rom x. 19. παρακλησάμενος ὑμᾶς ἐκ' οὐκ ἐθνέων: *above a no-people* 1 Pet. ii. 10. (both quotat. from O. T.), comp. Thuc. 1, 137. ἡ οὐ διάλυσσις *the not breaking off*, (the bridge had not in reality been broken down), 5, 50. ἡ οὐκ ἐξουσία, Eurip. *Hippol.* 196. Sturz *ind. ad Dion. Cass.* p. 245.

\* In the following passages of Gr. authors οὐ and μὴ stand in the same sentence with more or less evident distinction, e. g. Sext. Emp. *adv. Matth.* 1, 3. 68. 2, 110. Hypotyp. 3, 1. 2. Lucian. *Tyrann.* 15. Demosth. c. *Callicl.* p. 736. 13. *pro Phorm.* p. 604. A. Lucian. *dial. mort.* 16, 2. *adv. indoct.* 5. Xen. *Cyrop.* 2, 4. 27. Strab. 3, 138. 15, 712. Joseph. *Antt.* 16, 9. 3. Orig. c. *Marc.* p. 26. Wetst. etc.

See Franke *as above* I. p. 9. on the difference between this and the connection of the noun with μή (ή μή διάλυσίς).

The accented οὐ is found as *no* in Mtt. v. 37. (Jas. v. 12. 2 Cor. i. 17.), especially in the answer to a question Mt. xiii. 29. John i. 21. *comp.* Hartung II. 88.

2. The most frequent cases in which μή is found, may be thus classified, (a) with infinitives, not only those depending on verbs of *speaking, declaring, thinking* or *desiring*, as Mt. ii. 12. v. 34. xxii. 23. Luke ii. 26. xx. 7. Acts iv. 18. v. 28. xv. 19. 38. xix. 31. xxi. 4. xxvii. 21. Rom. ii. 22. xiii. 3. 2 Cor. ii. 1. etc., but with every infinit. as the mode of dependence (Rom. xv. 1.), even if it express some fact (Kühner II. 407., *comp.* e. g. Athen. I. p. 166. Schweigh.), because the act denoted by the infinit. seems always to exist in such constructions, not as objective (in narration), but as the internal conception of some one (of the narrator); also where the infinitive with the article becomes a noun (Herodi. 3, 9. 12.) 2 Cor. ii. 12. Jas. iv. 2. (resolved into εἶτε οὐκ αἰτεῖσθε) Rom. xiv. 13. Luke viii. 6. *see especially* Matth. II. 1442.

As to μή with the imperat. *see* § 60. 1.

3. (b) With participles μή stands, (a) where the reference is not to particular persons, but to an entire class; Mt. xii. 30. ὁ μὴ ὦν μετ' ἐμοῦ *he who is not with me*, i. e. whoever belongs to those men, whom I have before my mind, *si quis non stet a meis partibus* Herm. *ad Vig.* p. 803. (ὁ οὐκ ὦν μετ' ἐμοῦ would be, a certain individual actually *not* with him), Rom. xiv. 3. ὁ ἐσθίων τὸν μὴ ἐσθίοντα τῇ ἐξουθενείτω, καὶ ὁ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω, xiii. 19. παντὸς ἀκούοντος — καὶ μὴ συνιέντος, John xv. 2. xii. 48. Rom. x. 20. 2 Thess. i. 8. Mr. iii. 10. xxv. 29. ἀπὸ τοῦ μὴ ἔχοντος καὶ ὁ ἔχει ἀρθῆσεται *si quis opibus minus valeat, ab eo* etc. *comp.* also Luke iii. 11. vi. 49. 1 Cor. vii. 37. xi. 29. Jas. iv. 17. John x. 1. 2 John 7. also belongs here, πολλοὶ πλάνοι εἰσῆλθον εἰς τὸν πᾶσμον οἱ μὴ ἐμολογοῦντες Ἰησοῦν Χρ. The words do not mean, many deceivers, who do not acknowledge (οἱ οὐχ ὁμολ.), but *many deceivers*, who (as such, as all deceivers) do not confess etc., *quicumque non profitentur*. (β) When indeed the reference is to particular persons, to whom however some property is attributed only conditionally or by a conception of the mind: Luke xi. 24. ὅταν — ἐξέλθῃ — διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ μὴ εὗρίσκον λέγει *if he finds it not*, Rom. viii. 4. ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σὰρκα περιπατοῦσιν *if we be not as they who walk* etc. (in a clause expressing the final cause) Luke xii. 47. Mt. xxii. 24. Gal. vi. 9. 1 Cor. x. 33. πάντα πᾶσιν ἀρέσκω, μὴ

ζητῶν τὸ ἑαυτοῦ συμφέρον *I try to please all* (ideal) *as one, who, in as much as I* etc., John vii. 15. πῶς οὗτος γράμματα οἶδε μὴ μεμαθηκώς; *as he has not yet learned* (as we know him as one who has not etc.) *comp.* Philostr. *Apoll.* 3, 23. ὃς καὶ γράφει μὴ μαθὼν γράμματα, 1 Cor. iv. 18. ὡς μὴ ἔρχομένου δέμου πρὸς ἡμᾶς, ἰφυσώθησάν τινες *as if I were not coming* (ideal), vii. 29. ὡς μὴ ἔχοντες *as if they had not*, 2 Cor. vi. 10. Heb. iv. 15. οὐκ ἔχοντες ἀρχιερεῖα μὴ ἢ δυνάμενον *who could not* (in the Lat. also the subj. is the mode used for what is only conceived, *quā non possit*). Phil. i. 28. μὴ πετυρόμενον stands in a clause with ἵνα, and therefore is to be taken subjectively, 2 Cor. v. 19. ix. 5. xii. 21.; in Mt. xviii. 25. μὴ ἔχοντος αὐτοῦ ἀποδοῦναι ἐπέλευσεν αὐτὸν ὁ κύριος αὐτοῦ περᾶν etc. the first words express a reality: *as he had not*. But in this construction they are to be closely connected with ἐκέλευε: *he commanded, because that one had not*, because he had heard or it was reported to him, that that one had not etc., hence considering that, that one had not etc. So also Luke ii. 45. xxiv. 23. Acts xvii. 6. xxvii. 7. 20. 1 Cor. vii. 37.—1 Cor. ix. 21. ἐγενόμην τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὡς ἄνομος θεῷ etc. must also be reduced to the idea of the apostle, which accompanied that course: *although* (according to my belief, my conviction) *not without law to God*. 1 Cor. i. 28. ἐξελίξασθε τὰ θεοῦ τὰ μὴ ὄντα, ἵνα τὰ ὄντα παρηγήσῃ, where τὰ οὐκ ὄντα would signify (Herm. *ad Vig.* p. 887.) *that which does not exist* (as one negative idea), but τὰ μὴ ὄντα means: *which were viewed, supposed as such, as that which might not be*; the ὄντα as a conception merely, is denied, not really spoken of that which does not exist. (Xen. *Anab.* 4, 4. 15. μὴ ὄντα and οὐκ ὄντα in the same sense). In 2 Cor. iv. 18. τὰ μὴ βλέπ. is antithetical to τὰ βλέπόμενα and not τὰ οὐ βλέπ. (Heb. xi. 1.). The latter would be that, which actually is not seen, but τὰ μὴ βλέπ. expresses the mere idea *quæ haud cernuntur, invisibilia* (whatever cannot be seen). Also in 2 Cor. v. 21. τὸν μὴ γνόντα ἁμαρτίαν ὅτις ἡμῶν ἁμαρτία; τὸν οὐ γνόντα would be objectively, equivalent to τὸν ἀγνωστοῦντα. *Comp.* yet 3 John ver. 10. Ephes. ii. 12. In Luke vii. 30. οἱ Φαρισαῖοι — — τὴν βούλην τοῦ θεοῦ ἡδέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ, μὴ stands not for οὐ. Luke would have written οὐ βαπτισθ. in his own person, purely narrative: *they did not permit to be baptised* (refused the baptism) and so rejected it etc.; μὴ βαπτισθ. refers to the idea of the Pharisees: they rejected the will of God by this, that they wished not to know any thing of the baptism, as if λέγοντες μὴ βαπτισθῆναι. With their rejection of the baptism they (the blinded) connected no other meaning than this etc.

Ὅς with participles is a real and unqualified negative.\* Phil. iii. 3. *ἡμῖς ἴσμεν ἢ περιστομή, οἱ πνεύματι θεῷ λατρεύοντες* — καὶ οὐκ ἐν σαρκὶ πεποιθότες (the discourse is of an altogether definite and real course of life, *we who trust not* etc.), 1 Pet. ii. 10. *ὑμῖς* — οἱ οὐκ ἐλημένοι, σὺν δὲ ἐλεηθίντες, Gal. iv. 8. *τότε οὐκ εἰδότες θεὸν ἰδουλεύσασι* etc. Heb. xi. 35. *ἔλαβον γυναικας* — ἄλλαι δὲ ἐτυμπαρισθησαν οὐ προσδεξάμενοι τὴν ἐκωλύτῳ (not accepting, i. e. rejecting), Acts vii. 5. 1 Cor. iv. 14. 2 Cor. iv. 8. Col. ii. 19. Gal. iv. 27., comp. Strabo 17. p. 796. 822. Diod. Sic. 19, 97. Philostr. *Apoll.* 7, 32. *Ælian.* V. H. 10, 11. Lucian. *Philops.* 5. *Peregr.* 34. In 1 Pet. i. 8. two negatives are connected: *δὲ οὐκ εἰδότες ἀγαπᾶτε, εἰς δὲ ἄρτι μὴ ἐξῶντες πιστεύοντες διὰ ἀγαλλιάσεως* etc., the οὐκ εἰδ. expresses the negative idea (*personally*) *unknown*, the μὴ ἐξ. means: *although ye see not*, referring to the idea of the person addressed: *believing ye rejoice*, and the idea that you do not see him, prevents you not. (Just so in one leading clause in Lucian. *adv. indoct.* 5. οὐ and μὴ are connected with particles, καὶ ὁ κυβερνᾶν οὐκ εἰδὼς καὶ ἱππεύειν μὴ μεμελητηκώς etc.). In Rom. i. 28. we find *παρίδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθ' ἡκοντα*, but in Ephes. v. 3. *πορνεία καὶ πᾶσα ἀκαθαρσία — μηδὲ ὀνομαζέσθω ἐν ὑμῖν — ἡ εὐτεταπλία, τὰ οὐκ ἀνήκοντα*. The latter is to be rendered, *which are the unseemly things* (which a Christian must put away), which actions are unsuitable (as also some Codd. have: *τὰ οὐκ ἀνήκοντα*); in the former passage the infinit. construction has introduced the subjective negation, *facere quæ (si quæ) essent indecora*, comp. 1 Tim. v. 13. 1 Cor. vii. 37.—Rom. iv. 19. καὶ μὴ ἀσθενήσας τῇ πίστει οὐ κατενόησε τὸ ἰαυτοῦ σῶμα etc. *he regarded not his body, quippe qui non esset imbecilis (since he was one who was not weak)*; the former is an affirmation, the latter, *his not being weak in faith*, only a conception of the mind, which is presented in negation (οὐκ ἀσθενήσας would be: *strong in faith*). According to another construction it might also mean: *οὐκ ἡσθίησεν* — ὥστε κατανοῆσαι etc. comp. Heb. xi. 8.—Heb. vii. 6. on the contrary, *ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν διδεδάκτωκε τὸν Ἀβραάμ* is perhaps to be explained by the fact that the Greeks, especially in contrasts (comp. ver. 5.), where they wished to express a very strong negation, used μὴ (by which means even the idea or conception of a thing is negated) Herm. *ad Soph. Antig.* 691.

It is natural (see Matth. II. 1218.), that in general as with these negations (Herm. *ad Vig.* p. 803. 804.), so especially in their connection with participles, it sometimes depends on the manner in which the author himself conceives the subject. Yet there seem really to be some passages in the N. T. where μὴ is used, logically considered, for οὐ. So Acts ix. 9. *ἦν ἡμέραν τέρεις μὴ βλέπων καὶ οὐκ ἔφαγεν οἷδ' ἵεναι* (comp. Luke xiii. 11. and Epiphan. *Opp.* II. p. 368. A. *ἦν δὲ ὁ βασιλεὺς μὴ δευράμενος οὐ λαλῆσαι*). The μὴ βλ. (not seeing) is conceived entirely as a reality, and οὐ βλέπων (i. e. blind) would have been regularly the same as οὐκ ἔβλεπε, the participle effects no change in the conception of the thing. Hence we must suppose the language by degrees to have connected the

\* The difference between οὐ and μὴ with particip. is well illustrated in Plat. *Phæd.* p. 63. B. *ἴδμεν ἂν οὐκ ἀγασσιν* *injuste facerem ego, qui non indignor*, *ἴδμεν ἂν μὴ ἀγασ.* (*Olymp.*) *injuste facerem si non indignarer.* Comp. Joseph. *Ant.* 16, 7. 5.



*μή* with the participle, as *obliquus modus*, where according to the sense *οὐ* was required, (see above of the infinit.), a rather grammatical than logical mode of expression. Schäfer *ad Demosth.* III. p. 395. *in scriptis cadentis græcitatibus viz credas, quoties participialis constructio non οὐ etc., ut oportebat, sed μή etc. adsciscat, comp. ad Plutarch.* V. p. 6. Held *ad Plutarch. Timol.* p. 457. With this may be compared Anthol. *Pal.* I. p. 396. *ἐνθάδε πειμαί Ταρσὺς μὴ γῆμος αἰδεῖ δὲ μὴδ' ὁ πατὴρ.* See Jacobs *ad Anthol. Pal.* III. p. 244. Bähr in *Creuzer Melet.* III. p. 20. Schäfer *ad Eurip. Med.* 811. ed. Porson. As to the later writers, see Thilo *Act. Thom.* p. 28.

That in Tit. i. 7, *μή* is connected with all the nouns expressing qualities, and not *οὐ*, is to be explained by the difference of the two particles; the words *δοὶ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι*, — *μή αὐθάδη, μὴ ἀργίλον* etc. define exactly the qualities which a bishop *must* possess, they express the *idea* of a well qualified bishop.

4. (c) After *ὅς ἂν, ὅστις ἂν, ὅσος ἂν*, negation is expressed by *μή*, because these relatives always imply only the supposition of a thing, whose reality is not distinctly affirmed. Acts iii. 23. *πάντα ψυχῇ, ἥτις ἂν μὴ ἀκούσῃ*, Luke ix. 5. *δοὶ ἂν μὴ δέξωνται ὑμᾶς*, Rev. xiii. 15. Luke viii. 18. x. 10. *Ὅς alone (Herm. ad Vig. p. 803.) is seldom connected with μή in the N. T., Tit. i. 11. διδάσκοντες ᾧ μὴ δοὶ what they should not* (merely a mental conception), 2 Pet. i. 9. *ᾧ γὰρ μὴ πάρεστι ταῦτα, τυφλὸς ἐστὶ* if there be one *with whom*, with whom always, Col. ii. 18. *ᾧ μὴ ἰσχύειν ἑμβαστέρων* (comp. Philostr. *Apoll.* 7, 27. Ex. ix. 21.), where however the reading varies, some respectable authorities omitting the negative altogether, and others having *οὐκ*. If the negative was written by Paul it must have been *μή*, not *οὐ*, because it is spoken as of something supposed, of a conceived subject (*μηδεὶς καταβραβεύεται*). The thought might also be thus varied: *ἴαν τις θέλῃ ὑμᾶς καταβραβεύειν θέλων* —, *ᾧ μὴ ἰσχύειν ἑμβαστέρων*, where the propriety of the *μή* is perceptible.

Yet *οὐ* often follows *ὅς*, where *μή* was naturally expected, because something only as supposed or conceived of seems to be expressed (Lipsius *de modis* p. 14.), as Mt. xxiv. 2. *οὐ μὴ ἀφίθῃ ὡς λίθος ἐπὶ λίθον, ὅς οὐ καταλυθήσεται*. But *μή* is not necessary here, either on rational grounds (that clause is, according to the sense, just as strongly negative as if it were said: *no stone will remain on another, which will not be thrown down, οὐδεὶς οὐ καταλ.*), or because of an established *usus loquendi*. Comp. further in the N. T. Mt. x. 26. *οὐδὲν ἐστὶ κεκαλλυμένον, ὃ οὐκ ἀποκαλυφθήσεται*, Luke viii. 17. *οὐ γὰρ ἐστὶ κρυπτόν, ὃ οὐ φανερόν γενήσεται*, xii. 2., out of the Greek, Eurip. *Hel.* 509. *δοῆς γὰρ οὐ δεῖς ὡς — ὅς — οὐ δ' ὡς εἰ βοᾶν*, Lucian. *sacrif.* l. *οὐκ αἶδα, εἰ τις οὕτω κατηφὴς ἐστὶ, ὅστις οὐ γελᾷετα*, Soph. *Œd. R.* 374. *οὐδεὶς ὅς οὐ χεῖ τῶν δ' ὀνειδίζει τάχα*. So even in the construc. with optat. Isocr. *Evagor.* p. 191. *οὐκ ἴστω, ὅστις οὐκ ἂν Ἀλακίδος προκρίνειεν*, also p. 199. Plutarch *Apophth.* Lac. p. 196. Nearest to this is the formula *εἰς ἵστω δὲ οὐ πρᾶς. indic.*

Acts xix. 35. Hebr. xii. 7. *comp.* Dion. *compos.* 11. ed. Schäfer p. 120. which, according to the sense, is equivalent to οὐδεὶς ἴστω, δὲ οὐ (for which Strabo 6. p. 286. has οὐδὲν μέγος ἀνθρώπου ἴστω, δὲ μὴ — τυγχάνει), on the other hand οὐδεὶς ἴστω, δὲ οὐ with the preterite is so unwonted that in this construction no one would use μὴ. Lucian. *Tox.* 22. *Asin.* 49. Xen. *Anab.* 4, 5. 31. Thuc. 3, 81. Dio Chrys. p. 450. Liban. *oratt.* p. 117. *comp.* Heindorf *ad Plat. Phæd.* p. 233.

5. (d) In conditional clauses with εἰ and ἵνα John xv. 24. xviii. 30. Mt. v. 20. xii. 29. Rom. x. 15., so also after particles of design, like ἵνα, ὅπως Ephes. ii. 9. Col. ii. 4. Acts viii. 24. 1 Cor. i. 29. 1 Thess. iv. 13. Heb. xii. 3. as each condition and design is some conception of the mind. Yet εἰ οὐ is found also in the Greek writers as well as in the N. T., and indeed in the latter more frequently than with the former, Herm. *ad Eurip. Med.* p. 344. and *ad Soph. Œd. Col.* 596. Bähr in *Creuzer's Melet.* III. p. 21. Bremi *ad Lys.* p. 111. Schäfer *ad Plut.* IV. p. 396. Mehlhorn *ad Anacr.* p. 139. According to Hermann (*ad Vig.* p. 831.) εἰ οὐ occurs in the Greek where οὐ *arctissime conjungi cum verbo aliquo sequenti debet ita, ut cum hoc verbo conjunctum unam nationem constituat.* This rule is certainly incorrect if we take it to mean: οὐ in εἰ οὐ ought to be always connected with the *verb* of the clause. That by the *verbum aliquod sequens* only a word of the sentence is meant,\* is evident from passages of Attic writers (Matth. II. 1440.), as Lys. in *Agor.* 62. εἰ μὲν οὐ πολλοὶ (i. e. ὀλίγοι) ἦσαν, although the connection of οὐ with the verb of the clause may be the common one, *comp.* also Aristot. *Topic.* 8, 7. 1. Bip. and Held *ad Plutarch. Timol.* p. 357. and so the following passages have nothing striking, Mt. xxvi. 42. Luke xiv. 26. xvi. 31. 1 Cor. vii. 9. Rom. viii. 9. 2 Thess. iii. 10. 1 Tim. iii. 5. Hebr. xii. 25. *comp.* also εἰ οὐδὲν 1 Cor. xii. 11. etc., on the other hand Lipsius (*de modor. in N. T. usu* p. 26.) quotes a number of other passages which contradict the above canon, or at least appear to contradict it, and observes correctly, that εἰ μὴ in the N. T. stands almost exclusively for *nisi*. We divide them into four classes: (a) Luke xii. 26. εἰ οὐδὲ ἐλάχιστον δύνασθε, εἰ περὶ τῶν λοιπῶν μεριμνάτε is not to be taken into account, for εἰ is here only apparently conditional, but in fact equivalent to *ἐπεὶ*. It may be translated: *if* (as is manifest from what has been mentioned before), i. e. *as you effected not even the least* etc. (therefore always θαυμάζω εἰ οὐ, *comp.* Kühner II. 406.). So also Rom. xi. 21. John

\* Schäfer *ad Demosth.* III. p. 288. οὐ poni licet, quando negatio refertur ad sequentem vocem cum eaque sic coalescit, unam ut ambae notionem efficiant; μὴ ponitur, quando negatio pertinet ad particulam conditionalem.

x. 35., *comp.* Soph. *Œd. Col.* 596. *εἰ θέλοντες γ' οὐδὲ σοὶ φεύγειν καλὸν εἰ, quum te volunt recipere, ne tibi quidem decorum est exsulem esse*, and *Æschin. ep.* 8. *εἰ δὲ οὐδὲ σὺν ἐκείνῳ διέγνωσας, ἐξίεναι* etc., *Sext. Empir. adv. Matth.* 7, 434. *εἰ οὐδ' αὐτὸ τοῦτο ᾗδει* etc. *Æsop.* 23, 2. *see* Bernhardt p. 386.—(b) In harmony with the above canon, properly considered, is not only 1 Cor. xi. 6. *εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ περιέσθω* *if a woman enter uncovered, she should also be shorn*; but also John x. 37. *εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι· εἰ δὲ ποιῶ, πᾶν ἐμὸν μὴ πιστεύετε, τοῖς ἔργοις πιστεύσατε* *if I do not the works of my Father (therefore withhold from you the proofs of my divine mission)—if however I do them* etc. *comp.* *Lys. accus. Agor.* § 76. *ἐὰν μὲν οὖν φάσκη Φρύνιχον ἀποκτείνειν, τοῦτων μίμησθε — ἐὰν δ' οὐ φάσκη, ἔξισθε ἀπ' αὐτῶν* etc. *if however he deny it*, *Sext. Empir. adv. Math.* 2, 111. *εἰ μὲν λήμματα τινα ἔχει — εἰ δὲ οὐκ ἔχει* etc. *if however he be without* 9, 176. *εἰ μὲν οὐκ ἔχει, φαῦλόν ἐστι τὸ θεῖον — εἰ δὲ ἔχει, ἴσται τι τοῦ θεοῦ κρείττον* (*Judg.* ix. 20. *Judith* v. 21. *comp.* also *Clem. Alex. pædag.* 3, 12. *Orig. de die dom.* p. 3. *Jani*). Perhaps no exception could even be taken against 1 Cor. xv. 13. *εἰ ἀνάστασις νεκρῶν οὐκ ἔστι* *if the resurrection of the dead is a nothing* etc.—(c) Where the clause with *εἰ* οὐ only render negative the idea which in the parallel sentences is expressed affirmatively, and οὐ is not to be taken in connection with a word of the sentence in a (contrasted) sense (οὐ δαπανᾶν — φεῖδεσθαι), but must be taken by itself: 1 Cor. ix. 2. *εἰ ἄλλοις οὐκ εἰμι ἀπόστολος, ἀλλάγε ὑμῖν εἰμι* *εἰ alii non sum apostolus, vobis certe sum*. But in such contrasts later writers at least use *εἰ* οὐ, e. g. *Sext. Empir. adv. Math.* 12, 5. *εἰ μὲν ἀγαθὸν ἔστιν, ἐν τῶν τῶν γινώσκεται, εἰ δὲ οὐκ ἔστιν ἀγαθόν, ἤτοι κακόν ἔστιν, ἢ οὐτε κακόν ἔστιν οὐτε ἀγαθόν ἔστιν*, *Diog. Laert.* 2, 5. 16. *εἰ μὲν γὰρ τι τῶν προσόντων λήξω, διορθωσονται, εἰ δ' οὐ, οὐδὲν πρὸς ἡμᾶς*, where the sense is not, but if they *conceal* it, but, if they *do* not say what is proper, *comp.* *Æsop.* 7, 4. *Basilic. II.* p. 525. and *Poppo ad Xen. Anab.* p. 358. and *ἐὰν* *Diog. L.* 1, 8. 5. *Basilic. I.* p. 175. *Macar. homil.* 1, 10. Here belongs also *Luke* xi. 8. *if he would not give it to him induced by friendship to rise, yet he will — give* etc.—(d) Where οὐ expresses only the negation existing in itself, although there is no affirmative parallel clause with the same idea: *Jas.* ii. 11. *εἰ οὐ μοιχεύσεις* (with relation to the preceding *μὴ μοιχεύσης*), *φονεύσεις δὲ, γέγονας παραβάτης νόμου*, if you do not commit adultery, but murder.\* 1 Cor. xvi. 22. *εἰ τις οὐ φιλεῖ τὸν κύριον ἢ τὸ ἀνάθεμα* is doubtful (*see Baumgarten and Heydenreich in loc.*), but the translation: *if any one hates the Lord*, would not express the meaning of

\* Equiv. to *εἰ οὐ μοιχεύῃς ἰσθ, φονεύῃς δὲ*. *Comp.* *Thuc.* 1, 32. *εἰ μὴ κατ. κατ. etc.*

the Apostle. 2 John ver. 10. εἰ τις ἐρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν διδασχὴν οὐ φέρεται, where the conditional particle may have escaped from the mind of the writer in consequence of the numerous intervening words. Hence for the later prose writers, who use εἰ οὐ (as the stronger and more expressive) more frequently than the ancient (who employed it seldom), we must apprehend the rule thus (*comp.* also Anton. *Progr.* p. 9.): where *not* in a conditional clause is emphatic,\* εἰ οὐ is used (as in the Latin *si non*), but where *if not* stands without emphasis of the negative, εἰ μὴ, as in the Latin *nisi* (*comp.* Æsop. 7, 4.) If you do *not* commit adultery (in relation to the μὴ μοιχεύειν); if any one love *not* the Lord (as he ought); if I do *not* the works of my Father, but if I do them etc.; if thou art *not* Christ (John i. 25. *comp.* ver. 20.). The emphasis is produced by an evident (John x. 37. 1 Cor. ix. 2.) or by a concealed antithesis (1 Cor. xvi. 22.). But it follows necessarily that οὐ then denies only one *part* of the conditional clause, not the conditional clause itself. It cannot always be reduced to *one* conception with the negated idea. (Aristid. *orat.* 1, 56. εἰ οὐδὲν ἐστὶ ἀλλεὶ τοῦ δεῦρο — πρὸς ἡγήθησαν is worthy of notice. In Macar. *hom.* 4, 5. εἰ μὴ and εἰ οὐ occur in the same sentence. The Byzant. have εἰ οὐ, εἰ δ' οὐ for εἰ δὲ μὴ, e. g. Duc. p. 321. 342. *comp.* Jacobs *ad Achill. Tat.* p. 948.).

Ὅστε stands with οὐ where merely the actual consequence is to be expressed, consequently where a finite verb follows, Gal. iv. 7. ὥστε οὐκ εἰ δοῦλος etc. Mt. xix. 6. 1 Cor. iii. 7. (Xen. *Ages.* 1, 3. *Hell.* 4, 6. 8. Isocr. *Trap.* p. 862. *Nicocl.* p. 60. Diog. L. 2, 8. 4.), among the Greeks also where an infinit. follows, Plat. *Apol.* p. 26. D. Ὅστε μὴ on the other hand originally embraced the *conception* of the consequence, see Engelhardt *ad Plat. Euthyphr.* p. 135. *ad Apol.* p. 219. Hartung II. 118. In the N. T. ὥστε μὴ stands uniformly with the infinit. even in historical style, Mr. ii. 2. iii. 20. Only 2 Cor. iii. 7. is affected by the conditional clause.

That μὴ must be used in *prohibitions* is clear. *Comp.* 1 Pet. v. 2. ποιᾶντες τὸ ἐν ὑμῖν ποίμνιον — ἐπισκοποῦντες μὴ ἀναγκαστῶς, ἀλλ' ἐκούσιως, μὴ ἀσχετοῖς etc. John xiii. 9. Col. iii. 2. Jas. i. 22. Ephes. v. 15. vi. 6. Similarly with the subjunctive of exhortation (used imperatively) supplied from the preceding clause, Rom. xiii. 13. ἐσχετὸν ὡς περὶ κατῴμεν, μὴ (περὶ κατῴμεν) πόμοις καὶ μέθαις, μὴ ποταμῶν etc.

After the conjunction ἐπεὶ *since, because*, we regularly find οὐ etc. *comp.* Heb. x. 2. Yet in Heb. ix. 17. we read διαθήκη ἐπὶ νεκροῖς βεβαία, ἐπεὶ μὴ ποτε ἰσχύει, ὅτε ζῇ ὁ διαθήμενος, which only Böhme among the interpreters has observed and explained: μὴ ποτε here seems to negate the

\* Mehlhorn gives the following rule: *ubi simpliciter negatio affirmationi ita oppositur, ut negandi parti. voce sit acuenda, semper οὐ poni, ubi contra verbum voce imprimis notandum μὴ esse debere.* *Comp.* Popp. *ad Xen. Anab.* as above.

idea of the *ισχύειν*; consequently that it should in general express a stronger negation than *οὐποτε*. Yet Böhme's translation of *μήποτε* by *nondum* is false; it means *never, not once* (Heliod. 2, 19.). Perhaps too the writer has used *μήποτε* because he spoke generally, not of a particular will or testament. The subjective negation, however, often occurs with *ἵκει* in the later authors, e. g. Philostr. *Apoll.* 1, 41. *οὐ δ' ἵκει μηδὲν δὲ τῶν ἐμῶν, ἀλλὰ τοῖς γε συγχώρησον χρέματα παρ' ἱμοῦ λαβεῖν.* 7, 16. *ἵκει μὴ δὲν χρεστέον τοῦ εἶναι ἀπολαύουσι, θανάτου γλίσχονται,* Plutarch. *Morall.* p. 969. Aristid. *or.* 1, 27. Lucian. *Hermot.* 21, 47. *vera hist.* 1, 4. 2, 32. and in many of these passages *μή* is justified, inasmuch as the clause with *ἵκει* expresses a mere conception.

6. A continued negation is effected by the compounds *οὐδέ* (*μηδέ*) and *οὔτε* (*μήτε*). The difference between the two is frequently spoken of by the modern philology, but has not yet been developed with perfect clearness and in all its relations, see Herm. *ad Eurip. Med.* p. 330. (also in his *opusc.* III.) and *ad Philoct.* p. 140. *comp. Hand de partic. et dissert.* 2. p. 9. Engelhardt *ad Plat. Lach.* p. 69. Franke *Com.* II. p. 5. Wex *ad Antig.* II. 156. That *οὐδέ* and *οὔτε* are parallel with the conjunctions *δέ* and *τε*, and must be explained from their signification, is undoubted, and accordingly it follows that *οὔτε, μήτε* are adjunctives, *οὐδέ, μηδέ* disjunctives, i. e. the latter join a negation to a negation, the former divide the single negation into parts (which are naturally antithetical), e. g. Mt. vii. 6. *μή δώτε τὸ ἅγιον τοῖς κυσί, μηδέ βάλητε τοὺς μαργαρίτας* etc. *give not — nor throw* (two different things are here forbidden), Mt. vi. 26. *οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν* etc. *they sow not and they reap not, and they gather not*; on the other hand, Mt. xii. 32. *οὐκ ἀφ' ὧν λέγεται ὅτι οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι*, pardon will not be imparted, *neither* in this world *nor* in the future (the only negation *οὐκ ἀφ' ὧν* is divided into two parts as to time); Luke ix. 3. *μηδὲν αἰετέις τὴν ὁδὸν μήτε βάβδον μήτε κήρυκα μήτε ἄρτον μήτε ἀργύριον*. The following are usually correspondent: (a) *οὐ — οὐδέ* Mt. v. 15. vi. 28. vii. 19. Luke vi. 44. John xiii. 16. xiv. 17. Acts ix. 9. Rom. ii. 28.; *μή — μηδέ* Mt. vi. 25. x. 14. xxiii. 9. Mr. xiii. 15. Luke xvii. 23. John iv. 15. Acts iv. 18. Rom. vi. 12. 2 Cor. iv. 2. 1 Tim. i. 4.; *οὐ — οὐδέ — οὐδέ* Mt. xii. 19. John i. 13.; *μή — μηδέ — μηδέ* Luke xiv. 12. Rom. xiv. 21. Col. ii. 21.—(b) *οὐ — οὔτε — οὔτε* Mt. xii. 32., *μή — μήτε — μήτε* Jas. v. 12. 1 Tim. i. 7. Mt. v. 34., but yet more frequent and without a single negation preceding, Mt. xi. 18. *ἡλθε Ἰωάννης μήτε ἐσθίειν μήτε πίνειν*, Acts xxiii. 12.; Mt. vi. 20. *ὅπου οὔτε σὴς οὔτε βεῶσις ἀφανίζεται*, xxii. 30. Luke xiv. 35. John v. 37. viii. 19. ix. 3. Acts xv. 10. xxiv. 12. xxv. 8. Rom. viii. 38. (*οὔτε* used ten times) 1 Cor. xi. 11. 1 Thess. ii. 5.—Accordingly *οὔτε, μήτε* point uniformly to another *οὔτε, μήτε* (as *τε — τε*

are correspondent), but οὐδὲ and μηδὲ are connected with a preceding οὐ, μὴ.\* And with this correlation it avails equally, whether the negated things are only single words (ideas) or whole sentences, since the former always resolve themselves into a sentence, e. g. Mt. x. 9. μὴ πτήσησθε χρυσὸν μηδὲ ἀργυρὸν μηδὲ χαλκόν, 2 Pet. i. 8. οὐκ ἀργούς οὐδὲ ἀνάγκους παθίστησιν etc. (1 John iii. 18. Mt. xxii. 20. xxiv. 20. xxv. 13.). The other form of negation could have been used in that passage, if Mt. had written μηδὲν πτήσ. μήτε χρυσὸν μήτε ἀργ. etc. Moreover the comparison of Mt. x. 9. with Luke ix. 3. is particularly instructive as to the distinction between οὐδὲ and οὔτε.

Hence it farther follows, (a) That οὐδὲ — οὐδὲ, μηδὲ — μηδὲ in the sense of *neither—nor* (without a single negation preceding) cannot refer to one another (about Thuc. 1, 142. see Poppo in *loc.* and as to Xen. *Anab.* 3, 1. 27. his *index to Anab.* p. 535.), but where one negation is subjoined to another, the *former* is expressed by οὐ, μὴ, the latter lays the foundation for the antithetical disjunctive δὲ†. Mr. viii. 26. μὴ δὲ ἐς τὴν πώμην εἰσελθῆς μὴ δὲ ἱερῆς τινὶ etc. (as Lachmann still reads) is incorrect, as the great variation of the MSS. leads us to suspect; it would be corrected most simply thus, μὴ εἰς τὴν π.; yet see Fritzsche in *loc.* It is somewhat different, where the former οὐδὲ connects the sentence to the preceding as e. g. is the case in οὐδὲ γὰρ Gal. i. 12. οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώ. παρέλαβον αὐτὸ οὐδὲ ἐδιδάχθην (yet see below on this passage), or where οὐδὲ means *ne—quidem*.—(b) That, as οὔτε and μήτε always represent two members of a partition as co-ordinate, μήτε cannot be permitted in Mr. iii. 20. ὥστε μὴ δύνασθαι μὴ τε ἄρτον φαγεῖν (see Scholz in *loc.*), since μὴ φαγ. is here dependent on δύνασθαι. As the words now are, they would give only the sense: *that they neither had power, nor etc.* (the μὴ for μήτε). The sense however is manifest: *that they could not so much as eat*, and therefore μηδὲ ought to be written as the better Codd. have it, see Fritzsche in *loc.* This Lachmann has done, but Scholz has not. Mr. v. 3. οὐδὲ ἀλώσειεν Luke xii. 26. οὐδὲ ἐλάχιστον δύνασθαι is also necessarily to be written so (see Düderlein *Progr. de brachyl. serm. Gr.* p. 17.), and Luke xx. 36., where οὐδὲ γὰρ ἀποθάνειν ἐτι δύνασται (as good Codd. have) is not parallel with the preceding sentence οὔτε, οὔτε but is a proof of it: *neque enim. Comp.* yet Mt. v. 36. Scholz in all these passages permitted the old mistakes to be printed again. (c) As οὔτε—οὔτε negate members of partition, these however are precisely exclusive of

\* Οὔτε — οὐ δὲ (Franke II. p. 14. Hart. *Practik.* I. 194) does not occur in the N. T. On Luke xx. 36. (var.).

† On οὐδὲ and μηδὲ after affirmative clauses see Engelhardt *ad Plat. Lach.* p. 64 Franke p. 6. 8.

each other or antithetical; the reading of some Codd. in Mr. xiv. 68. οὐτε οὐδα οὔτε ἐπίσταμαι (as Lachmann also has) cannot be established: *neque novi neque scio* with an almost identical signification of these words cannot be said. *Comp.* Franke II. p. 13. Schäfer *ad Demosth.* III. 449. Griesbach has received into the text οὐκ οὐδα οὐδὲ ἐπίσταμαι. (d) After οὐ, οὔτε can follow, if the former is to be taken for οὔτε *see* Herm. *as above* p. 333. against Elmsley *ad Eurip. Med.* 4. 5. *ad Soph. Œd.* T. 817. *comp.* Franke II. p. 27. Hartung. *partic.* I. 199. and so we can retain in Rev. ix. 21. οὔτε. On the other hand this correlation will not be found in Rev. v. 4. οὐδεὶς ἄξιος εἰσελθεῖν ἀνοῖξαι τὸ βιβλίον οὔτε βλέπειν αὐτό. Οὐδὲ which is found at least in one Codd. is rather to be preferred, as in xx. 4., according to more authorities. Otherwise the author would probably have written: οὐδαίς ἄξ. εἰς. οὔτε ἀνοῖξαι τὸ βιβλίον οὔτε βλέπειν. No more can μή—μήτε be allowed in Ephes. iv. 27. The best MSS. have the correspondent μηδέ, as Lachmann has adopted into the text. In Rev. xii. 8. also οὐδὲ seems to me the more correct, yet Knapp has not accepted it. In John i. 25. however, εἰ οὐ οὐκ εἰ δὲ Χριστός δὲ οὐτε Ἠλίας οὐτε δὲ προφήτης the substitution of οὐδὲ (after some Codd.) is unnecessary. In Rev. v. 3. οὐδαίς ἠδύνετο ἐν τῷ οὐρανῷ οὐδὲ ἐπὶ τῆς γῆς ὑποκάτω τῆς γῆς ἀνοῖξαι τὸ βιβλίον οὐδὲ βλέπειν αὐτό the relation of the negations is correct: *no one—neither on the earth, neither—to open, neither (not so much as) to look on it.* *Comp.* Schneider *ad Plat. rep.* 3. p. 252.

It is difficult to say whether μήτε, οὔτε can follow μηδέ, οὐδὲ or not. It is thought not by nearly all the later philologists *see* Matth. II. 1446. (Engelhardt *as above* p. 70. Lehmann *ad Lucian.* III. p. 615. Franke II. 18. etc.), because when the stronger οὐδὲ precedes, the weaker οὔτε cannot follow. (Bornem. *ad Xen. Anab.* p. 26. and Hand *de part.* p. 13. admit it). Yet there are found in editions of Gr. writers not a few passages, where οὐδὲ follows οὔτε (Thuc. 3, 48. *see* Poppo *in loc.*, Lucian. *dial. mort.* 26, 2. *Catapl.* 15. Plat. *charm.* p. 171. B. Aristot. *Physiogn.* 6. p. 153.); these however are generally corrected on the authority of more or less Codd. That οὔτε and μήτε cannot be *parallel* with οὐδὲ or μηδέ may be a rule, although the reasons adduced seem to me not satisfactory; where however these particles have no relation to οὐδὲ (and μηδέ) as *conjunctions*, I consider it correct. Consequently it is applicable in the two following cases: (a) Where οὐδὲ signifies *ne—quidem*, or connects the negative clause, to which the δὲ refers, with a preceding one. In Gal. i. xii. οὐδὲ γὰρ ἐγὼ—παρελαβὼν δὲ τὸ οὔτε ἰδεῖν ἄξιον we would follow the vulgate by translating: *nam ne ego quidem (Xen. Anab.* 2, 4. 19.) *etc. for even I have—not received and not learned,*

or *neque enim ego* (Xen. *Anab.* 7, 7. 11. for οὐ γὰρ) *accepi didicique* (ve) *comp.* Hoogeveen *doctr. particul.* II. p. 980. Without negation ἐγὼ δὲ παρῶ. α. ἐδιδάχθην τε would be correct, as παρῶαμβ. and διδάσκ. are not synonymous. *Comp.* Plat. *Charm.* p. 171. B. Hom. in *Cerer.* 22.— (b) Where οὐτε, μήτε follow οὐδὲ, μηδὲ they are not coordinate but subordinate, e. g. *I harbor no enmity, and I labor not against the plans of others and not against their enterprises.* Xen. *Mem.* 2, 2. 11. μηδ' ἐπιστάδαι μηδὲ κείδεσθαι μήτε στρατηγῶ μήτε ἄλλω ἄρχοντι. The second negation (οὐδὲ) is here to be divided into two members (for καὶ οὐτε — οὐτε) *comp.* Held *ad Plutarch. Timol.* p. 433. Kühner II. 440. According to this, Acts xxiii. 8. μὴ εἶναι ἀνάστασιν, μὴ δὲ ἄγγελον (μηδὲ εἶναι μήτε ἄγγελον) μὴ τε πνεῦμα would be tolerable and would be favored by the immediately following τὰ ἀμφότερα. (See Hoogeveen *de partic.* I. 751.). The sentence would be more simple with μηδὲ πν. or as the better Codd. have μήτε ἄγγ. and the latter is therefore to be preferred. In 1 Thess. ii. 3. οὐκ ἐκ κλήνης οὐδὲ ἐξ ἀπαλαφρίας οὐ δὲ ἐν δόλῳ seems to me more appropriate on account of the connected ideas (the better Codd. have it so) and I believe that in the second case exact writers for the sake of perspicuity would say ἢ for οὐτε (Rom. ix. 11.).

In 1 Cor. iii. 2. we must read without hesitation ἀλλ' οὐ δὲ ἴτε νῦν δύνασθε (*comp.* Acts. xix. 2. Lucian. *Hermot.* 7. *consecr. hist.* 33. and Fritzsche on *Mr.* p. 157.), as Thess. ii. 2. εἰς τὰ μὴ ταχέως σαλευθῆναι — μηδὲ θροεῖσθαι μήτε διὰ πνεύματος etc. (see Lachmann), 2 Thess. iii. 8. οὐδὲ is correct. Luke vii. 9. xii. 27. Acts xvi. 21. Griesbach has correctly οὐδὲ, which must also be written in Acts iv. 12. In Jas. iii. 12. the new editions (Lachmann also) have οὐτε ἀλυκὸν γλῶσσι ποιῆσαι ὕδωρ, which can only be supported by supposing that James had in his mind as the prodoxis οὐτε δύναται σπη εὐλαίας ποιῆσαι etc.—which indeed is very harsh—; otherwise οὐδὲ must be read, as some Codd. have.

There is nothing remarkable in passages like Luke x. 4. μὴ βαστάζετε βαλάντιον, μὴ πηξάν μηδὲ ὑποδήματα (where some good Codd. have μὴ also in the last clause), Mt. x. 9. μὴ πτήσησθε χρυσὸν μηδὲ ἀργυρὸν μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, μὴ πηξάν εἰς ὄδον, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα etc.

It may be further remarked by the way, that the distinction between οὐδὲ, μηδὲ and καὶ οὐ, καὶ μὴ, which Engelhardt (*ad Plat. Lach.* p. 65.) and still more accurately Franke (II. p. 8.) have pointed out (viz. καὶ οὐ, καὶ μὴ after affirmative sentences, and *not, yet not*), as it seems to exist in the nature of things, is recognised also in the N. T. *comp.* καὶ οὐ John v. 43. vi. 17. vii. 36. Acts xvi. 7. 2 Cor. xiii. 10., καὶ μὴ Jas. i. 5. iv. 17. 1 Pet. ii. 16. iii. 6. Heb. xiii. 17.

As passages from Gr. writers especially illustrative of the difference between οὐδὲ and οὐτε, see Isocr. *Areop.* p. 345. οὐκ ἀνωμάλως οὐδὲ δεινότηας οὐτε ἰδεοπαγεύον οὐτε ὠργιάζον etc. *permut.* p. 750. ὥστε μηδένα μοι πάποτε μὴ δ' ἐν ὀλιγαρχίᾳ μὴ δ' ἐν δημοκρασίᾳ μὴ τε ὕβριον μὴ τε ἀδικίαν



*ἐγκαλίσαι*, Herod. 6, 9. Isocr. *ep.* 8. p. 1016. Xen. *Ages.* 1, 4. Demosth. *adv. Timocr.* p. 481. B. Plat. *Parmen.* p. 150.

In two parallel passages οὐτε (μήτε) are sometimes followed, not by a negative, but by a simple copula (καί or τε), e. g. John iv. 11. οὐτε ἄντλημα ἔχεις, καί τὸ φρέας ἐστὶ βαθύ, as in Lat. *nec haustrium habes et puteus* etc., 3 John 10., *comp.* Arrian. *Alex.* 4, 7. 6. *ἔγω οὐτε τὴν ἀγὰν ταύτην τιμασίαν Βήσσου ἔπαινω* — — καί ὑπαχθῆναι Ἀλέξανδρον ἐύφημι etc. Pausan. 1, 6. 5. Δημήτριος οὐτε παντάπασιν ἐξειστήκει Πτολεμαῖοι τῆς χώρας, καί τινος τῶν Αἰγυπτίων λοχῆσας διέφθειρεν, Lucian. *dial. mar.* 14, 1. (Stallbaum *ad Plat. Protag.* p. 20. τε is more frequent, Jacobitz *ad Lucian. Tox.* c. 25. Stallbaum *ad Phileb.* § 31. Hartung *Partik.* 1. 193.) On the other hand, in Jas. iii. 14. the second negation should be omitted, or if retained affects rather the annexed sentence: μὴ καταναχᾶσθαι καί ψεύδεσθαι κατὰ τῆς ἀληθείας. So also 2 Cor. xii. 21. Mt. xiii. 15. Mr. iv. 12. John xii. 40. Acts xviii. 27.; *comp.* Sext. *Emp. adv. Matth.* 2, 20. Diod. Sic. 2, 48. Ælian. *anim.* 5, 21. Gataker *Advers. miscell.* 2, 2. p. 268. Jacobs *ad Anthol. Pal.* p. 697. and *ad Ælian. anim.* II. p. 182. Boissonade *ad Nicet.* p. 390. Many interpreters supposed they found the contrary in Ephes. iv. 26. *ἀργιζέσθαι καὶ μὴ ἀμαρτάνετε* for μὴ ἀργ. καὶ (μὴ) ἀμαρτ. So among the Greeks (even in prose) οὐδέ or οὔτε frequently stands in the second member of a sentence, and must then be attributed to the first also; see Schäfer *ad Bos. Ellips.* p. 777. Herm. *ad Soph. Ajac.* 239. 616. Döderlein *de brachylog.* p. 5. This, however, which for the prose of the N. T. is very incongruous, in the former passage is unnecessary, see § 44, 1.

Οὐδέ — δε Hebr. ix. 12. scarcely needs a remark, as οὐ — δε occurs so very often.

7. The rule is frequently given that sentences with a single negation, followed by ἀλλά, or where οὐ forms the antithesis to a preceding affirmative sentence (Mt. ix. 13.) are not always (as e. g. Mr. v. 39.) to be taken as entirely negative, but (in consequence of an Hebraism, which, however, exists also in Greek prose writers) must be translated: *not so much as (non tam, quam, οὐ τοσοῦτον, ὅσον* Heliod. *Æth.* 10, 3. Xen. *Ephes.* 5, 11., οὐχ' οὕτως, ὡς Dio Chrys. 8. p. 130., οὐ μᾶλλον ἢ Xen. *Hel.* 7, 1.), or *not only, but also (non solum, sed), comp.* Blackwall *Auct. class. sacr.* p. 62. Glass. I. p. 418. Wetst. and Kypke *ad Mt.* ix. 13. Haab p. 145. Bos. *Ellips.* p. 772. Valckenaer *Opusc.* II. p. 190. *Dion. Hal.* 4, 2121. 10. Jacobs *Anthol. Pal.* III. p. 69. *præf.\**; e. g.

\* *Nec—et* often occurs in Lat. *comp.* Held *ad Cæs. bell. civ.* 3, 28.

Acts v. 4. οὐκ ἐφύσω ἀνθρώποις, ἀλλὰ θεῷ *not so much to man* (the Apostle Peter), *as to God himself* etc.; 1 Thess. iv. 8. οὐ ἀνθρώπον ἀγνίζει, ἀλλὰ τὸν θεόν *rejects not so much a man* (the Apostle Paul) *as God*. But to be more particular, (a) the *unconditional* negation, in those passages from the N. T. which are drawn hither, is either directly intended, as can be seen by a careful examination of the context: Mt. ix. 13. ἔλεος καὶ οὐ θυσιῶν, where Jesus, with the words of the prophet (Hos. vi. 6.), wills that benevolence (the affection) be put *really* in the place of sacrifices (mere symbols), *comp.* the following οὐ γὰρ ἤλθοι καλίσαι δίκαιους, ἀλλ' ἀμαρτωλοῦς, John vii. 16. ἡ ἐμὴ διδασχὴ οὐκ ἐστὶν ἐμὴ, ἀλλὰ τοῦ πατρός μου, where Jesus speaks of the origin of his doctrine (ver. 15. 17. 18.): *the doctrine which you take to be mine* (as coming from me), *has its origin not from me, but from God himself* (it is called by Jesus ἡ ἐμὴ διδ. in reference to the opinion of the Jews), John vi. 27. ἐργάζεσθε μὴ τὴν βρώσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν αἰών., ἣν ὁ υἱὸς τοῦ ἀνθρώπου ἔμιν δώσει, where Jesus blames the conduct of the people who had come to him as the Messiah, and where the thought: *eat not common food so much as rather heavenly* etc. (Klindl) would be without sense. (We confess our inability to discover the senselessness of Klindl's translation. *Trs.*). Lücke has translated these words correctly. In 1 Cor. vii. 10. Paul makes a distinction between the precepts of *the Lord* and *his own*, as in ver. 12. inverting the order, where he alludes to the declaration of Christ in Mt. v. 32. The modern interpreters are correct. As to 1 Cor. xiv. 22. *comp.* 23. there can be no doubt; see Heydenreich *in loc. comp.* Ephes. vi. 12. 1 Cor. x. 24. Heb. xiii. 9. 2 Cor. vii. 9.—(b) or in other passages, on *rhetorical* grounds, the unconditional negative is used for the conditional (relative), not in order really (logically) to destroy the first idea, but to direct the attention undividedly to the second, so that the first may be almost absorbed by the second. 1 Thess. iv. 8.: *he rejects not man but God*.\* He certainly also rejects the Apostle, who proclaimed the divine truth, but here the design is to bring prominently before the mind the thought that, properly speaking, it is God, as the true source of those tidings, who is rejected. The power of the thought is at once weakened, if translated: *he rejects not so much man as God*. Such a translation is no better than if, e. g. an asyndeton (which is also of a rhetorical kind) were adulterated by the introduction of a copula. Hence I believe, that οὐκ — ἀλλὰ,

\* *Comp.* Demosth. in *Energ.* p. 684. B. ὁπότε μὲν ἐβρίθεα εἰς ἐμὴν (he was himself also really injured) ἀλλ' αὐτὸν (τὸν βουλὴν) κ. τ. δῆμ. τ. φαρμάκων etc., *Æsop.* 148, 2. οὐ σὺ με λαθρεῖς, ἀλλ' ἐπυργ. etc.

where it signifies *non tam, quam*, according to the logical sense, belongs to the rhetorical department and must therefore be retained in the translation (as is done by all better translators). The speaker has intentionally chosen *this* negative, and the formula is not therefore to be considered mainly grammatically. Whether any particular case be of this nature is not to be determined by the feeling of the interpreter (no reasonable man would think of so affirming), but by the context, and the nature of the connected ideas. According to this, we must interpret the following passages: Mt. x. 20. οὐχ' ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν, Mr. ix. 37. δὲ ἰὼν ἐμὲ δέχεται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με, 1 Cor. xv. 10. περισσότερον αὐτῶν πάντων ἐκονίασα\* οὐκ ἐγὼ δὲ, ἀλλ' ἡ χάρις τοῦ θεοῦ ἡ οὖν ἐμοί, John xii. 44. ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμφαντά με, Acts v. 4. 1 Thess. iv. 8. Luke x. 20. I am in doubt about 1 Cor. i. 17. οὐκ ἀπίστανέ με Χριστὸς βαπτίζειν, ἀλλ' ἐπαγγελλίζεσθαι. That Paul was allowed to baptize, and that he really baptized, is known. But it was not the purpose of his (miraculous) calling. I am therefore inclined to reckon this passage under the first class (see also Billroth in *loc.*), and agree with the skilful Bengel: *quo quis mittitur, id agere DEBET*. Comp. Luke xiv. 12. and Bornemann in *loc.*

Where (οὐ) μὴ — ἀλλὰ καὶ are related, as Phil. ii. 4. μὴ τὰ ἑαυτῶν ἕκαστος σκοποῦντες, ἀλλὰ καὶ τὰ ἑτέρων ἕκαστος, the original plan of the period was in οὐ — ἀλλὰ, but the καὶ was supplied, when the writer arrived at the second member, for the purpose of softening the expression. Similar passages are not rare among the Greek writers, see Fritzsche *Exc. 2. ad Mr.* p. 788. (on the Latin *non — sed etiam*, see Ramsborn p. 535.). The reverse takes place in οὐ μόνον — ἀλλὰ (without καὶ, see Lehmann *ad Lucian.* II. p. 551.) where the writer drops the μόνον, and instead of a thought parallel with the former, proceeds with one more exalted (which generally includes the other), see Stallbaum *ad Plat. Sympos.* p. 115. and Fritzsche *as above* p. 786. So Acts xix. 26. ὅτι οὐ μόνον Ἐφῆσον, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱερὸν ὄχλον, *that he not only at Ephesus, but in all Asia*, where it should properly be: *but ALSO in other places*, comp. John v. 6. οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδ. καὶ τῷ αἵματι.\* Fritzsche, having erased καὶ, also reckons here John xii. 9. But there is little authority of the manuscripts for this omission, and D., where καὶ is wanting, omits also μόνον. 1 Tim. v. 23. μηκέτι ὕδρονότει, ἀλλ' αἶψα διὰ γὰρ χεῖρ must be translated: *be no more a drinker of water (ὑδρονοτεῖν, comp. Herod. 2, 71. Athen. 1. p. 168.), but use a little wine; ὕδρον. differs from ὕδωρ πίνειν and means to be a drinker of water, i. e. to use water as the usual and exclusive drink. He who drinks a little wine, naturally ceases to be a drinker of water in this sense, and no μόνον needs to be supplied.*

\* In Phil. ii. 12. stands οὐ μόνον, ἀλλὰ — πολλὰ μᾶλλον, see Fritzsche *as above* p. 776. On the Lat. *non solum (modo) sed*, see Ramsh. p. 536. Kritze *ad Sall. Cat.* p. 80.

8. If two negatives are connected in one principal clause, they either (a) destroy each other, Acts iv. 20. οὐ δυνάμεθα ἡμεῖς, ἀ εἰδομεν καὶ ἠκούσαμεν, μὴ λαλεῖν *non possumus—non dicere*, i. e. *we must proclaim* (comp. Aristoph. *ran.* 42. οὔτοι μὰ τὴν Δήμητρα δύναμαι μὴ γελᾶν), 1 Cor. xii. 15. οὐ παρὰ τοῦτο οὐκ ἴσται ἐκ τοῦ σώματος *therefore it is still of the body* (belongs to it). The particles of negation, in the former passage, belong to different verbs (first δύνασθαι is negated and afterward λαλεῖν); see the Syriac; in the latter, οὐκ ἴσται forms *one* idea, which is negated by the former οὐ. Comp. Mt. xxv. 9. and § 61, 3.—Or (b) they all reduce themselves (and this is rather more frequent) to *one* negation, and (originally) only serve to give to it more definiteness, and to render the clause in all its parts negative; John xv. 5. χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδὲν *non potestis facere quidquam*, i. e. *nilhil potestis facere*, 2 Cor. xi. 8. παρῶν — οὐ πατεράρεσσεν οὐδὲ νόος, 1 Cor. viii. 2. Mt. i. 44. v. 37. xv. 4. Luke iv. 2. viii. 43. xx. 40. John vi. 63. ix. 33. Acts viii. 39. xxv. 24. Rom. xiii. 8. 1 John i. 5. So also (comp. in Septuag. Hos. iv. 4. see Fritzsche *ad Mr.* p. 107.) where the ideas *every, always, every time, everywhere*, are added to the negative sentence as a necessary or rhetorical enlargement (Böckh *nott. ad Pind.* p. 418.), or where the negation is divided into parts, Mt. xii. 32. οὐκ ἀφιδήσεται αὐτῷ οὐτε ἐν τούτῳ τῷ αἰῶνι οὐτε ἐν τῷ μέλλοντι. In this way there may be a series of negations in a sentence: Luke xxiii. 55. οὐ οὐκ ἦν οὐδέ τις οὐδεις κείμενος (comp. Ælian. *anim.* 11, 31. ὡς οὐδεπώποτε οὐδὲνα οὐδὲν ἀδικήσας, Plat. *Parmen.* p. 166. A. δεῖ τάλλα τῶν μὴ ὄντων οὐδενὶ οὐδαμῇ οὐδαμῶς οὐδαμίας κοινωνίαν ἔχει, Lysias *pro Mantikē* 10. Xen. *Anab.* 2, 4. 23. Plat. *Phil.* p. 19. B.) see Wytttenbach *ad Plat. Phæd.* p. 199. Ast *ad Plat. Polit.* p. 541. Boissonade *ad Philostr. Her.* p. 446. and *ad Nicet.* p. 243., especially Herm. *ad Soph. Antig.* p. 13.

In 1 Cor. vi. 10. after several preceding partitive members (οὔτε, οὔτε, οὐ, οὐ) the negation, for the sake of distinctness, is repeated once more with the predicate βασιλείαν θεοῦ οὐ κληρονομήσουσι. Yet good Codd. omit it. In Rev. xxi. 4. οὔτε πένθος οὔτε πένος οὐκ ἴσται ἴσται the οὐ might undoubtedly be omitted. Æschin. *Ctes.* 23. οὐδὲ γε ὁ ποτηρὸς οὐκ ἂν ποτε γένοιτο δημοσίᾳ ποτηρὸς is most like it, comp. Plat. *rep.* 4. p. 426. Herm. *ad Soph. Antig.* as above. On the contrary οὐκ ἴσται ἴσται οὔτε πένθος etc. would be entirely according to rule.

About the pleonastic μὴ after verbs, which imply the idea of negation, see § 67. 1.

NOTE. Εἰ forms a peculiar kind of negation in formulas of swearing by means of an aposiopesis of the apodosis Mr. viii. 12. ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γυναικὶ ταύτῃ σημεῖον i. e. *no sign will be given*; Heb. iii. 11. iv. 3. ὥμοσα, εἰ εἰσέλυσονταί εἰς τὴν κατάπαυσίν μου. This is an

imitation of the Hebrew *DM*, and as the apodosis a formula of imprecation must always be supplied in the latter place: *then I will not be Jehovah*; in places where men speak: *so let God punish me* (comp. 1 Sam. iii. 17.), *so shall I not live* etc. Ewald *krit.* Gr. 661. (comp. Aristoph. *Equit.* 698. *ὅταν μὴ σ' ἐκφάγω—οὐδὲ ποτε βιώσωμαι.* Cic. *Fam.* 9, 15. 7. MORIAR, *si habeo.*

*ἔαν* is so used Neh. xiii. 25. Septuag. No instance of *ὅταν μὴ* (affirmatively) is found in the N. T. (comp. Ezek. xvii. 19.), and most inconsiderately has Haab p. 226. reckoned here the passages Mr. x. 30. 2 Thess. ii. 3.—To this mode of expression Wahl (*Clav.* I. p. 212. *first ed.*) refers Mr. iv. 22. *οὐ γὰρ ἐστὶ κρυπτόν, δὲ ὅταν μὴ φανερωθῇ* and supposes that *ὅταν* is here merely for *ὡς* as in the Septuag. (Judg. v. 8. 2 Kings iii. 14. Proverb. xxvii. 24. Jes. xxii. 24. Cant. ii. 7.)\*. But *δὲ ὅταν μὴ φαν.* means: *which shall not in some way become manifest, quod non aliqua ratione*, etc. Wahl in his second ed. has correctly omitted this remark.

### § 60. Construction of the Negative Particles.

1. The negative *μὴ* *ac*, with its compounds, stands in *independent sentences*, to express a negative wish or a warning, and is construed, (a) with the optat. (aor.) in the former case (Franke I. p. 27.): e. g. in the oft-recurring *μὴ γίνωτο*, Luke xx. 16. Rom. ix. 14. Gal. ii. 17. 2 Tim. iv. 16. So also the compound negative according to the text rec. (and Lachm.) Mr. xi. 14. *μὴνίτε ἐν σοὶ εἰς τὸν αἰῶνα μηδεὶς κερძὸν φάγοι, never again may any one* etc. Yet here the subjunctive *φάγη*, which other Codd. offer, is more appropriate to Christ—(b) when it expresses a warning (a) sometimes with the imperat. pres. (usually where something permanent or which some one is already doing, is to be indicated), Mt. vi. 19. *μὴ θησαυρίζετε ὑμῖν*, vii. 1. *μὴ κερძετε*, John v. 14. *μὴ κίτε ἀμάστε*, comp. John xiv. 1. xix. 21. Mr. xiii. 7. 11. Rom. xi. 18. Ephes. iv. 28. Mt. xxiv. 6.† 17. 1 Tim. v. 23.—(β) sometimes with the subjunctive aor. (when that is to be expressed which is transient or which in general is not to be begun), Luke vi. 29. *ἀπὸ τοῦ αἰζοντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ πωλήσῃς*, Mt. x. 34. *μὴ νομίσητε, ὅτι ἤλθον* etc., Mt.

\* Of these passages, Isa. xx. 24. 2 Kings iii. 14. contain an oath; Cant. ii. 7. is an apostrophe (if ye awake for me — — I shall reward you); Prov. xxvii. 24. (23) contains no *ὅταν*; Judg. v. 8: *if a spear or lance had been seen at that time among the 40,000.*

† Here we must place a comma after *ἐπεί*, as H. Stephens has correctly remarked. If *ἐπεί* *μὴ* be connected, then we must read *ἐπεί* instead of *ἐπειδὴ*.

vi. 13. Luke xvii. 23. So in prohibitions Mr. x. 19. Mt. vi. 7. Col. ii. 21., where the action itself (even only once done) is interdicted, not that which is customary or permanent. The subjunctive present follows *μή* in the received text Heb. iii. 15. Septuag. *μή σκληρύνῃτε* and several times in the var. e. g. Jas. v. 9. But the construction is no where in the least certain. On the Greek writers see Schäfer *ad poet. gnom.* p. 156. 158. Jacobs *ad Anthol.* III. p. 735\* *Comp.* Herm. *de præceptis Atticistar.* p. 4. *ad Vig.* p. 807. Bernhardt p. 393. Franke I. p. 29.

In Rom. xiii. 8. the imperative is connected with *μή*: *μηδενὶ μηδὲν ὀφείλεις*: for to take *οφείλ.* as indicat. is inconsistent with the subjective negations. Reiche's adverse remarks are a singular compound of obscurity and half truth. And if he meant that, in some of the passages quoted by Wetstein, the subjective negations were used in the same manner, he is very much mistaken, for there the infinitive or a participle occurs, which, as is well known, requires *μή*. On *οὐ* with indicat. fut., partly in the O. T., passages from the law, as Mt. v. 21. *οὐ φονεύσεις*, *comp.* xix. 18. Acts xxiii. 5. *ἔχοντα τοῦ λαοῦ σου οὐκ ἔχεις πακῶς*, Rom. xiii. 9. *οὐ μοιχεύεις* etc., *comp.* vii. 7., partly in the N. T. style itself Mt. vi. 5. *οὐκ ἴσθι ὥστε οἱ ὑποκριταί*, where *μή* with the imperat. should be expected, *comp.* § xlv. 3. Similar Xen. *Hell.* 2, 3. 34. see Herm. *ad Vig.* 802. Locella *ad Xen. Ephes.* p. 204.

Where the third person is connected with *μή* in the interdicting sense (as often in laws, see Franke as above p. 32.), the imperat. (in the N. T. always) is used, not the subjunctive (*nam, si μή ποιήσῃ diceremus, tantummodo metum nostrum, non etiam voluntatem significaremus*, Herm. *ad Soph.* Ajac. p. 163.), and imperat. pres. where some one is already doing something, imp. aor., where one must continue to abstain in time to come from that which he is not now doing: Rom. vi. 12. *μή οὖν βασιλεύτω ἡ ἡμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι*, xiv. 16. 1 Cor. vii. 12. 13. Col. ii. 16. 1 Tim. vi. 2. Jas. i. 7. 1 Pet. iv. 15. 2 Pet. iii. 8., on the contrary Mt. vi. 3. *μή γνώτω ἡ δεξιτερά σου* etc., xxiv. 18. *μή πιστεύῃτω ὁπίσω*, Mr. xiii. 15. *μή καταβάτω εἰς τὴν οἶκ.* (also Mt. xxiv. 17., according to good Codd., where the vulgate has *καταβαίτω*). *Comp.* Xen. *Cyrop.* 7, 5. 73. 8, 7. 26. *Æschin. Ctes.* p. 292. C. Kühner II. 113. [No instances from the Septuagint are needed here; if they were, many besides Deut. xxxiii. 6. and 1 Sam. xvii. 32. can be found, as Josh. vii. 3. 1 Sam. xxv. 25.]

If a dehoration is to be expressed in the first person (plur.), *μή* governs the subjunctive, either pres. or aor. with the distinction just mentioned,

\* Franke I. p. 33. *Presentis conjunctivum haud usquam videris ab antiquiorib. scriptorib. in vetando positum.* *Comp.* Herm. *ad Soph. Aj.* p. 163.

e. g. John xix. 24. *μή σκίσωμεν*, on the contrary 1 John iii. 18. *μή ἀγαπή-  
μεν λόγον* (which some did), Rom. xiv. 13. 1 Cor. x. 8. In Gal. v. 26.  
the manuscripts vacillate: some have *μή γνῶμεθα πενόμεθοι* (so the received  
text) others *γενόμεθα*. The better adopt the former (also Lachmann) and  
the apostle may intend to mention a fault, which already prevailed in the  
churches, as what precedes also renders probable.

2. In dependent clauses *μή* (*μήπως, μήποτε* etc.) is found: (a) in the  
signification *in order that not* (for which *ἵνα μή* is more usual) with the  
subjunctive after pres. and imperf. 1 Cor. ix. 27. *ἀπωπιάζω μου τὸ σῶμα*  
— — *μήπως* — — *ἀδόκιμος γίνωμαι*, 2 Cor. ii. 7. xii. 6. Mt. v. 25. vii.  
6. xv. 32. Luke xii. 58.;—with the optat. after the preterite, Acts xxvii.  
42. *τῶν στρατιωτῶν βουλή ἐγένετο, ἵνα τοὺς δισμῶτας ἀπατείνωσι μή τις ἐκ  
πολυμνήσας διαφύγοι*, but here also good Codd. have *διαφύγη*, as Lach-  
mann has received (*see above* p. 226. Bernhardy p. 401.). The same  
mode occurs in the O. T. quotation Mt. xiii. 15. Acts xxviii. 27., where  
however it is more unquestionable, as a *permanent* result is designed.  
The indicat. fut. Mr. iv. 12. (in an O. T. quotation) *μήποτε πιστεύσωσι  
καὶ ἀφ' ἑσέως* (according to the better Codd.) is not necessarily to  
be considered as also dependent on *μήν*. *see* p. 227., but so considered  
would be very appropriate, *see* Fritzsche *in loc.* The former is the case  
with *ἰάσονται* Acts xxviii. 27. (var.) *comp.* Luke xiv. 8. 9.—(b) for, *that  
not that not perhaps* after *δεῖ*, *βλέπει* or *φοβοῦμαι* etc. (Herm. *ad* Vig. p.  
795.). In this connection follows, (a) the indicative, where the suppo-  
sition (fear) is expressed that something is taking place, will take place,  
or has taken place: indicat. pres. Luke xi. 35. *σκόπει, μή τὸ φῶς τὸ ἐν σοὶ  
σκότος ἐστίν* (Herm. *ad* Soph. Ajac. 272. *μή ἐστὶ verentis quidem est  
ne quid nunc sit, sed indicantis simul, putare se ita esse, ut veretur*):  
indicat. fut. Col. ii. 8. *βλέπετε, μή τις ὑμᾶς ἐστὶ δ' ὀντογενῶν ne futu-  
rus sit, ne existat, qui* etc. Heb. iii. 12. (Plat. *Cratyl.* p. 393. C. *Achill.*  
*Tat.* p. 837. Jacobs Xen. *Cyrop.* 4, 1. 18. *comp.* Stallbaum *ad* Plat.  
*rep.* I. 336.); indicat. preter. Gal. iv. 11. *φοβοῦμαι ὑμᾶς, μήπως εἰς τὴν  
ποικίαν* (*may have labored*), *see* Herm. *ad* Eurip. *Med.* p. 356.  
Poppo *Thuc.* I. I. p. 135. Stallbaum *ad* Plat. *Menon.* p. 98. *comp.* *Thuc.*  
3, 53. Diog. L. 6, 1. 4. Lucian. *Pisc.* 15. Heliod. *Æth.* 1, 10. 3. (Job  
i. 4.).—(β) subjunctive, where the object of a mere fear, which may per-  
haps be realized, is denoted: subjunctive pres. Heb. xii. 15. (is an O. T.  
passage) *ἰπισκοποῦντες* — — *μή τις βίβη πικρίας* — *ἐνοχλῇ* (Herm. *ad*  
*Soph.* Ajac. 272. *μή ἢ verentis est, ne quid nunc sit, simulque nescire se  
utrum sit nec ne significantis*), usually subjunctive aor. of something to  
come: Mt. xxiv. 4. *βλέπετε, μή τις ὑμᾶς πλανήσῃ* 2 Cor. xi. 3. *φοβοῦμαι*,

μήπως -- φθαζή τὰ νοημάτα ὁμῶς, xii. 10. Luke xxi. 8. Acts xxx. 40. 1 Cor. x. 12. viii. 9. The same mood is usual in narration after the preterite Acts xxiii. 10. xxvii. 17. 29., as after words of *fearing* even in the best Gr. prose writers, Xen. *Anab.* 1, 8. 24. Κῦρος δέισαι, μή ὀπισθεν γινόμενος καταπόλλῃ τὸ Ἑλληνικόν, *Cyrop.* 4, 5. 48. πολλὸν φόβον ἤμιν παρείχεται, μή τι πάθῃς, *Lysias cæd. Eratoth.* 44. ὁ ἐγὼ δεδοῖς μή τις πύθῃται ἐπαθύρουσιν αὐτὸν ἀπολίσαι *comp.* also Herodi. 4, 1. 3. 6, 1. 11. *see* Matth. II. 1189. Bornemann *ad Xen. Sympos.* p. 70.

Here belong also the elliptical sentences, as Mt. xxv. 9. μήποτε οὐκ ἀξίση ἡμῖν καὶ ἡμῖν *that it may not be sufficient*, i. e. it is to be feared *that it may not suffice* (where some Codd. read ἀξίσει, which would suit very well). Rom. xi. 21. εἰ δὲ θεὸς τῶν κατὰ φύσιν πλάδων οὐκ ἐλείπετο, μήπως οὐδὲ σὺ φείσεται (more confirmed than φείσεται) *if God has not spared*, (I fear and presume) *that he perhaps will not spare thee*, *comp.* Septuag. Gen. xxiv. 39. The interpretation of Fritzsche (*conjectan. in N. T. Spec.* 1. p. 49.) *num forte (tibi parcat?) ne tibi quidem parcat*, appears therefore to me, neither necessary nor natural.

Fritzsche (*Conf.* 1. note on p. 50.) has found the translation of Gal. ii. 2. ἀνέβην -- ἀνεθίμην -- μήπως εἰς πλὴν ἐξίχω ἢ ἰδεσθαι, *ne operam meam luderem aut lusissem*, defective in two respects, because then instead of ἐξίχω (after a preterite) the optat. was to have been expected; the indicat. ἰδεσθαι here would express, what the Apostle could not intend to say, *that he may have labored in vain*. The hesitation therefore on account of ἐξίχω vanishes entirely as far as the N. T. is concerned (even the subjunc. pres. is admissible), as Paul speaks of the Apostolic diligence, which yet *continues* (*see above* p. 226.); the preter. indic. ἰδεσθαι, however, would be pardonable on the supposition that Paul had expressed the whole sentence in *that* mode which he would have used if he spoke the words affirmatively: *lest I perhaps run, or have run* (for might run, or might have run) *comp. above* p. 227. In order to remove all difficulty, Fritzsche believed that the sentence should be taken interrogatively: *docui Hierosolymis doctrinam divinam. Num frustra operam meam in evangelium insumo aut insumi?* The artificialness of this interpretation is evident, and Fritzsche himself has therefore not adverted to it (*Progr.* I. in *ep. ad Gal.* p. 18.), but, finding the subjunc. pres. altogether regular, translated the pret: *ne forte frustra cucurrissim* (which might easily be admitted, *if I had not shewn forth my doctrine . . . in Jerusalem*). *Comp.* Matth. II. 1184. This is allowable; yet I do not think the above supposition refuted. *Lest I perhaps have run*, Paul could very well say, if he only in some measure feared that this might have happened (and that he did thus fear, Fritzsche grants): μήπως is not μή or ἵνα μή.

*See* Fritzsche on Mr. xiv. 1. where ἵστα is established.

In 1 Thess. iii. 5. μήπως is connected with both indic. and subjunc. ἵπεμθα εἰς τὸ γνῶναι τὴν πίστιν ὁμῶς, μήπως ἡ πείρασις ὁμῶς ὁ πειράζων καὶ εἰς πλὴν γίνῃται ὁ πότος ἡμῶν, *I sent to inquire of your faith, (fearing) lest perhaps the tempter have tempted you, and my labor might be fruitless*. The different modes are here justifiable. The temptation



might already have taken place; that, however, the labor of the Apostle would thereby be in vain, depended on the consequence of the temptation, and might be imminent.

NOTE. After verbs of *fearing*, only *μή, μήπως* follow, not *ἵνα μή*; therefore in Acts v. 28. *ἵνα μή λιθοσθῶσω* cannot be connected, as it is by most interpreters, with *ἰσχυροῦντο τὸν λαόν*, but is rather dependent on *ἤγαγεν αὐτοὺς οὐ μετὰ βίας*, and the words *ἰσχυρ. γὰρ τὸν λα.* must be taken as parenthetical.

3. The intensive οὐ μή (used of that which in *no way* is, or can happen),\* is construed sometimes, and indeed most usually, with the subjunc. aor., sometimes with subj. pres. (Stallbaum *ad Plat. rep.* I. p. 51.), sometimes with indic. fut. *see Ast ad Plat. Polit.* p. 365. Stallbaum *ad Plat. rep.* II. p. 36. Matth. II. 1173.—Herm. *ad Soph. Œd. Col.* 853. portrays the difference between the subjunctive aor. and the future indicat. (which only occur in the N. T.) thus: *conjunctivo aor. locus est aut in eo, quod jam actum est, aut in re incerti temporis sed semel vel brevi temporis momento agenda; futuri vero usus, quem ipsa verbi forma non nisi in rebus futur. versari ostendit, ad ea pertinet, quæ aut diuturniora aliquando eventura indicare volumus aut non aliquo quocunque sed remotiore aliquo tempore dicimus futura esse.* The discussion on the existence of this distinction is made more difficult by the vacillation of the manuscripts, some of which, in many places, have the future, others the aor. subj. The subjunctives are established in Mt. v. 18. 20. 26. x. 23. xviii. 3. xxiii. 39. Mr. xiii. 2. xix. 30. Luke vi. 37. xii. 59. xiii. 35. xviii. 17. 30. xxi. 18. John viii. 51. x. 28. xi. 26. 56. 2 Pet. i. 10. 1 Thess. iv. 15. According to the authority of manuscripts the subjunctives prevail in Mt. x. 42. ἀπολίση, xvi. 28. γέσσωται, (Mr. ix. 1.), Mt. xxvi. 35. παρηνήσωμαι (Mr. xiv. 31.) Mr. ix. 41. ἀπολίση, xvi. 18. βλάψη, Luke ix. 27. γέσσωται, John vi. 35. πεινάσῃ, διψήσῃ, viii. 52. γέσῃται, xiii. 8. ὥψῃ, Rom. iv. 8. λογισθῇ, Gal. v. 16. τελίσῃ; the subjunctive and future are at least equivalent in Mr. xiv. 31. Luke x. 19. (Septuag.) xviii. 7. John viii. 12. x. 5. xiii. 8. 38. Mt. xv. 5. 1 Thess. v. 3. Hebr. x. 17. Rev. xv. 4.;† the future in Luke xxii. 34. has most in its favor.

\* It is probably to be understood elliptically: οὐ μὴ πώποτε for οὐ δίδωκε μὴ π., *see Ast ad Plat. Polit.* p. 365. Matth. *ad Eurip. Hippol.* p. 24. *Sprachl.* II. p. 1174. Herm. *ad Soph. Œd. C.* 1028. Stallb. *ad Plat. Rep.* II. p. 36. Otherwise Schäfer *ad De-mosth.* IV. 218. The connective οἷδι μὴ (καὶ εἰ μὴ) is found only in Rev. vii. 16. in the N. T.; oftener in the Septuag. Ex. xxii. 21. xxiii. 13. Josh. xxiii. 7.

† A fut. may occur in transcribing, in consequence of a preceding or succeeding fut., as John viii. 12. οὐ μὴ περιπατήσῃ — ἀλλ' ἴξῃ, x. 5.

Hence the subjunctive is unquestionably predominant in the N. T. (*comp. Lob. ad Phryn.* p. 722.), and it must be restored in Luke xxii. 34.—The canon of Hermann, on the whole, cannot be applied to the N. T.; for, although some passages may be explained according to it, others are opposed, and the aor. is chosen, where the future ought to be expected; as, e. g. 1 Thess. iv. 15. *ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντες*, where the precise point of time is before the mind: *just on the day of the return of Christ*; and Hebr. viii. 11., where, in the *οὐ μὴ διδάξωσιν*, there is allusion to a certain time (the period of Messiah, ver. 10.), and something permanent is denoted, *comp. Rev. xxi. 25*. The subj. generally in the later writers is very common in the sense of the future, *comp. Lob. as above* p. 723. *Philo ad Act. Thom.* p. 57.

The observation of Dawes, who disregards the difference in the sense of the aor. and fut. in this construction, but in respect to the former only suffers the aor. 1. act. (and midd.) in the Greek text, is generally disallowed (*see Matth. II. 1175. Stallbaum ad Plat. rep. II. 343. on the contrary Bernhardt p. 402.*) and cannot be applied to the N. T.; here aor. 1. is as frequent as aor. 2., even of verbs, which had the form of aor. 2. in common use (*var. see Rev. xviii. 14.*).

In Mt. xvi. 22. *οὐ μὴ ἔσται* stands without var. in the signification (*absit*) *hoc tibi ne accidat*. According to the text of several editions the pres. indicat. once follows *οὐ μὴ*, namely, John iv. 48. *ὅταν μὴ σήμερον καὶ εἰς αὔριον ἴδῃς, οὐ μὴ πιστεύσεις*, even in one Cod. Rev. iii. 12. has the optative: *οὐ μὴ ἐξέλθῃς*. The latter is certainly only a mistake in writing, resulting from not being heard correctly (differently Soph. *Philoct.* 611. and Schäfer *in loc.*, *comp. id. ad Demosth. II. p. 321.*), the former, however, was perhaps intended to be *πιστεύῃς*, for the subj. pres. so occurs in the Greek writers, e. g. Soph. *Œd. Col.* 1028. *ὡς οὐ μὴ ποτε χάρις φηγόντες τῆς δ' ἐπισύχωνται θεοῖς* (according to Herm. and others), Xen. *Cyrop.* 8, 1. 5. *Anab.* 2, 2. 12. 4, 8. 13. (*see Herm. ad Eurip. Med. Elmsl.* p. 390. *Stallbaum ad Plat. Polit.* p. 51. *Ast ad Plat. Polit.* p. 365.), as in John iv. 48. after a conditional clause with *ὅταν* Xen. *Hier.* 11, 15. *ὅταν τοὺς φίλους κρατῇς ἐν ποταμῷ, οὐ μὴ σοι δύνωται ἀντίχειν οἱ ποταμιοί*. *Πιστεύουσι*, however, is marked as prevalent in the Codd. (only one Cod. has *πιστεύετε*). Herm. *as above* expressly denies that the indicat. pres. can follow *οὐ μὴ*.

This intensive *οὐ μὴ* occurs sometimes in a dependent clause, not only in relative, Mt. xvi. 28. Luke xviii. 30. Acts xiii. 41., but also in objective clauses with *ὅτι* Mt. xxvi. 29. *Ἰωάν. xi. 56. τί δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑσπέρην; what think you? that he will not come to the feast?* and in a direct question with *τίς* in Rev. xv. 4. *τίς οὐ μὴ φοβηθῇ σε; comp. with these passages Xen. Cyrop.* 8, 1. 5. *τοῦτο γὰρ εὐ εἰδέναι χρεῖ, ὅτι οὐ μὴ δύνῃται Κυρεὺς εἰρεῖν* etc. (Soph. *Philoct.* 611.), *comp. Neh. ii. 3. διὰ τί οὐ μὴ γίνηται πορθεῖν* etc. On *οὐ μὴ* with the subjunctive or fut. in an interrogative sentence without an interrogative pronoun, *see § 61, 3.*

§ 61. *Of the Interrogative Particles.*

1. Interrogative sentences in the N. T., which do not begin with an interrogative pronoun or a special interrogative adverb (like *πῶς*, *ποῦ* etc.) are usually expressed (a) without a particle, if they are *direct*; sometimes however *εἰ*, contrary to the usage of the Greek book language, precedes questions, by which the inquirer only intimates his uncertainty, without indicating the expectation of a reply.—(b) If *indirect*, they are always introduced by *ἵ*. In the direct double interrogation *πότερον* — *ἢ* occurs only *once* John vii. 17.; in all other cases the first question is without an interrogative particle Luke xx. 4. Mr. iii. 14. Gal. i. 10. iii. 2. Rom. ii. 4. *comp.* Bos *Ellips.* p. 759. Besides *ἢ* is sometimes used for *or*, *perhaps*, if there is an ellipsis of the first question, which, however, is to be supplied out of the immediately preceding words.

2. The following instances only can be quoted, (a) of *εἰ* in the *direct* question: Luke xiii. 23. *εἰπὶ τίς αὐτῷ, πότε, εἰ ὄλγοι οἱ σωζόμενοι;* Luke xxii. 49. *εἶπεν αὐτῷ· πότε, εἰ παύσομεν ἐν μαχαίρᾳ;* Acts i. 6. *ἐπηρώτων αὐτὸν λέγοντες, πότε, εἰ — ἀποκαθιστάνεις τὴν βασιλίαν* etc. (Gen. xvii. 17. xliii. 6. Job v. 5. 1 Kings xiii. 14. 2 Kings xx. 20. Ruth i. 9).—This is an abuse of the particle, originally derived from a mingling of two constructions (Bornemann p. 235. *comp.* V. Fritzsche *quest. Lucian.* p. 141.), but, as it occurs, contains scarcely a trace of this origin. The application of this explanation to the above passage, where a vocative introduces the direct question, is at least very harsh. Stallbaum *ad Philéb.* p. 117. (on the contrary Matth. II. 1214.) affirms that, in Greek writers, *εἰ* sometimes occurs in direct questions (Hoogeveen *doctr. partic.* I. 327.), but Bornemann *ad Xen. Apol.* p. 39. *comp.* Herm. *ad Lucian. consecr. hist.* p. 221. and Fritzsche *ad Mr.* p. 328. denies it in respect to the Attic language. In the passage, *Odyss.* 1, 158., quoted by Zeune *ad Viger.* p. 506., *ἦ* was long since substituted; in Plat. *rep.* 5. p. 478. D. all good Codd. have *ἐν τῷ* for *εἰ*, and in Aristoph. *Nub.* 483. (Palairer *observatt.* p. 60.) *εἰ* does not signify *num*, but *an* in an indirect question. So Demosth. *c. Callicl.* p. 735. B. *Comp.* Dio. Crys. p. 299. D. *εἰ τοῦτο ἄλλο ὅμιν προτίταξεν, ἐπίσταμεν ἢ διαλέχθῃ;* where the answer immediately follows. Schneider, on the authority of MSS., retains the *εἰ* even in Plat. *rep.* 4. p. 440. E., which modern writers have changed into *ἦ*, but explains this use of the particle in an (apparently) direct question by ellipsis. In the later language, with which alone we have here to do, especially in the popular, the *εἰ* could be used for the designation of di-

rect questions, as well as *an* among the later Romans in a direct simple question.—(δ) ἤ is used for *or perhaps?* e. g. Mt. xx. 15. *ἀλλὰ τοῦτε ἐφ' ἑαυτῶν δοῦναι ὡς καὶ οἱ· ἢ οὐκ ἔχετε μοι ποιῆσαι.* Here the one question is not expressed, e. g. *art thou satisfied with it, or* Luke xiv. 31. xv. 8. Rom. vii. 1. xi. 2. 1 Cor. xiv. 36. 2 Cor. xiii. 5. *comp.* Xen. *Mem.* 2, 3. 14. *Cyrop.* 1, 3. 18. and see Lehmann *ad Lucian. Tom.* II. 331. See Freund's *Lexicon* I. 263. on a similar use of the Latin *an*.

The interrogative *ἄρα* corresponds usually with the Latin *num* after which a negative answer is to be expected (Herm. *ad Vig.* p. 821.). So Luke xviii. 8. *ἄρα εὐχόμενος ἐστὶν πιστεῦν ἐν τῇς ἡμέραις;* and *ἄραγε*, Acts viii. 30. *comp.* Xen. *Mem.* 3, 8. 3. *ἄραγε, ἴση, ἔρωτάς με, εἰ τί οὐδα πύξιστο ἀγαθόν;* *οὐκ ἴσως, ἴση.* Kühner II. 577. shows how *ἄραγε* is properly the same as *ἄρα*, *comp.* Herm. *præf. ad Cæd. Col.* p. 16. (In Gal. ii. 17. *ἄρα* seems to be used for *nonne*, as sometimes among the Greeks [Schäfer *Melet.* p. 89. Stallbaum *ad Plat. rep.* II. 223.], better however *ἄρα*, as *ἄρα* does not occur at all in Paul).

The relative forms *ὅπως, ὅποτε, ὅπου* etc. (Buttm. ed Rob. § 116. 4. —) for the indirect question (and speech) correspond with the interrogatives *πῶς, πότε, ποῦ* etc., which are appropriated to the direct question. But even the Attic writers do not always observe this difference (Kühner II. 583., Herm. *ad Soph. Antig.* p. 80. Poppo *indic. ad Xen. Cyrop. under* πῶς and πού), the later neglect it frequently. In the N. T. the interrogative forms prevail also for the indirect style (*πότεν* John vii. 27., *ποῦ* Mt. viii. 20. John iii. 8.; on πῶς see Wahl II. 429.); *ὅπου* is in the N. T. more properly relative.

3. In negative interrogative sentences we find, (a) usually *οὐ* for *nonne* where an affirmative answer should follow, Mt. vii. 22. *οὐ εἶπ' ὁ ἰσχυρὸς πρὸς φημισμένοι, have we not* etc. Jas. ii. 5. Mt. xiii. 27. Luke xii. 6. Heb. iii. 16. John vii. 25., sometimes where the inquirer himself considers the thing as denied, Acts xiii. 10. *οὐ πάντως διαστρέψας τὰς ὁδοὺς πρὸς τὰς εὐθείας; will thou not desist* etc.? The different emphasis denotes the different tendency of the questions: *will you not desist?* equivalent to *non desines?* but *will you not desist?* equivalent to *nonne desines.* The *οὐ* here negates the verb (*non desinere* as much as *pergere*), see Franke I. p. 15. *Comp.* Luke xvii. 18. *οὐκ ἄρα* in Acts xxi. 38. means *non igitur, art thou not then* (as I supposed, but as I see now denied) *that Egyptian?* (*nonne*, as the vulgate translates, in connection with *however*, would rather be *ἄρ' οὐ* or *οὐκ οὐν* see Herm. *ad Vig.* p. 793.).—(b) *Μὴ (μήτε)* occurs where a negative answer is supposed or expected, (Franke as above 18.): Mt. vii. 9. *μὴ λῆθον ἐπιδώσει αὐτῷ; he will not give* (I will not hope it, it is impossible) etc., Rom. ix. 20. xi. 1. 1 Cor. viii. 8. Mt. viii. 16. Mr. iv. 21. Acts x. 47. Both interrogatives are (according to the above distinction) connected in Luke vi. 39. *μὴ τί δύναται*

εὐφρόδης εὐφρόδης ὀδῶν; οὐ χὶ ἀμφοτέρω εἰς βέβαιον πιστεύεται. Μὴ however sometimes occurs, where the inclination exists to believe that which the question appears to deny (Herm. *ad Vig.* p. 787. Heindorf *ad Plat. Protag.* p. 312.) John iv. 33. μὴ τίς ἤκουσεν αὐτῶ φωνῆς; viii. 22. Mt. xii. 23. xvi. 22. Luke iii. 15. In all these cases the context is decidedly for this view. Some will find the same in Jas. iii. 14. εἰ ἔχετε πικρὸν ἴχνη - - μὴ κατακαυχᾶσθε καὶ φουδεσθε παρὰ τῆς ἀληθείας, but incorrectly. The sense is: *do not boast of yourself* (of your wisdom ver. 13.) *against the truth*. Where μὴ οὐ appears in questions, οὐ belongs to the verb of the clause and μὴ alone expresses the question, Rom. x. 18. μὴ οὐκ ἤκουσας; *have they heard the tidings?* ver. 19. 1 Cor. ix. 4. 5. xi. 22. *comp.* Judg. xiv. 3. Jer. viii. 4. Ignat. *ad Trall.* 5. Xen. *Mem.* 4, 2. 12. Plat. *Men.* p. 89. C. On the contrary οὐ μὴ is only a strengthening of the simple negation: John xviii. 11. οὐ μὴ πίνω αὐτό; *shall I not drink it?* (*comp.* Mt. xxvi. 29.) Luke xviii. 7. *see* § 60, 3.

Acts vii. 42. μὴ σφέρα καὶ θυαίης προσετίγχεαι μοι ἐν τῇ ἐρήμῳ, (from Amos) *have you (have you perhaps) offered to me in the desert etc.?* the discourse continues καὶ ἀνὴρ', because the question contains the idea: *you have not offered me any sacrifice during 40 years and (even) you have etc.* Differently Fritzsche *ad Mr.* p. 66. The passage of Amos itself is not yet satisfactorily interpreted. In Mt. vii. 9. τίς ἐστὶν ἢ ὁμῶν ἀνδραγαθός, ὃν ἴδω αἰτήσῃ ὁ θεός αὐτοῦ ἄγειν, μὴ μέδον ἐκιδέσθαι αὐτῷ; two questions are mingled: *who is there among you -- who would give?* and if *a man should be asked, would he give?* (would he perhaps give)? *Comp.* Luke xi. 11. and Bornemann *in loc.*

NOTE. John xviii. 37. οὐκ εἶ βασιλεὺς εἰ οὐ would signify: *art thou not then a king? nonne igitur rex es?* so that the inquirer has in mind an affirmative answer (after the words of Jesus ἡ βασιλεία ἡ ἐμὴ etc.); on the other hand οὐκ εἶ (as editions have) βασις. εἰ οὐ would mean: *thou art then (yet) a king*, so thou art a king (perhaps with an ironical insinuation, *see Bremi ad Demosth.* p. 238.) with or without question (Xen. *Cyrop.* 2, 4. 15. 5, 2. 26. 29.). The particle receives the latter signification, *therefore*, *then* (without negation), because this οὐκ εἶ was originally conceived of interrogatively: *thou art a king*, is it not so? *see Herm. ad Vig.* p. 793. I believe the interrogative form, in the mouth of the inquiring judge, more suitable and Lücke has also so interpreted. At all events οὐκ εἶ cannot signify *non igitur*, as Kühnöl and Bretschneider prefer, for then it ought to be written separately οὐ κ εἶ.

## APPENDIX.

### § 62. *Paronomasia and Play upon Words.\**

1. The *paronomasia*, which consists in the connection of similarly sounding words, and belongs to the partial attachment of oriental writers (*Verschuir diss. philol. exeg.* p. 172.), especially in the Pauline epistles, and seems sometimes to have been unpremeditated, sometimes intended by the writer for the purpose of giving to the style a cheerful vivacity, or to the thought more emphasis: Mt. xxiv. 7. Luke xxi. 11. καὶ λοιμοὶ καὶ λοιμοὶ ἴσονται (*comp.* the German *Hunger und Kummer*), Hesiod. *opp.* 226. Jer. xxvii. 6. Septuag. ἐν λιμῷ καὶ ἐν λοιμῷ ἰπιστέψομαι αὐτούς, xxxii. 24. *see* Valckenaer *in loc.*; Acts xvii. 25. ζῶ ἢ καὶ πνῶν (*comp.* the German *leben* and *weben*, and similarities Baiter *ad* Isocr. Paneg. p. 117.) Heb. v. 8. Ἰμαθῶν ἀφ' ὧν Ἰκαθε (*comp.* Herod. 1, 207.) *see* Wetsten. and Valcken. *in loc.* So in a series of words the paronomasiacal are arranged together: Rom. i. 29. πορνεΐα, πορνεία — φθόνου, φόνου — δουλείου, δσονδέτου (*see* Wetsten. *in loc.*). In other passages words of the same derivation are arranged together: 1 Cor. ii. 13. ἐν διδαστοῖς πνεύματος, πνευματικοῖς πνευματικὰ συγκρίνοντες. 2 Cor. viii. 22. ἐν πολλοῖς παλάμῃς σπουδαίων. ix. 8. ἐν παντὶ πάντοτε πᾶσαν ἀνταρχείαν. x. 12. αὐτοὶ ἐν ταυτοῖς ταυτοῖς μετρώμενοι (Xen. *Mem.* 3, 12. 6. δυσκολία καὶ μακία πολλάκις πολλοῖς — ἐμπίπτουσιν, 4, 4. 4. πολλῶν πολλάκις ἐπὶ τῶν δικαστῶν ἀφειμένον, *Anab.* 2, 5. 7. πάντῃ γὰρ πάντα τοῖς θεοῖς ὑποχα καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσι, Plat. *Cratyl.* p. 386. D. *see* Krüger *ad* Xen. *Anab.* 1, 9. 2. Boissonnade *ad* Nicet. 243.), Mt. xxi. 41. παπῶς παπῶς ἀπολλίει αὐτούς (Demosth. *Med.* p. 418. B. εἶτα θαυμάζεις, εἰ παπῶς παπῶς ἀπολλῇ, Aristoph. *Plut.* 65. 418. Diog.

\* *See* Giam. *Philol. sacr.* I. p. 1335—1342. Chr. B. Michaelis *de paronomas. sacr.* Hal. 1737. 4to. J. F. Böttcher *de paranom. finitimusque ei figuris Paulo Ap. frequentatis.* Lips. 1823. 8vo.

L. 2, 8. 4. Alciph. 3, 10. *comp.* Æschyl. *Pers.* 1042. Plaut. *Aulular.* 1, 1. 3. and Schäfer *ad Soph. Electr.* 742. Fürsch *de locis Lysiz* p. 44. Döderlein *Progr. de brach.* p. 8. To produce a paronomasia, writers sometimes employ rare or unusual words, or forms of words (Gesenius *Lehrgeb.* p. 858.) e. g. Gal. v. 7. *κείδεσθαι* — — *ἡ κείσεμονή* (see Winer's *Comment. in loc.*) *comp.* Schiller *Wallenstein's Lager* scene 8. die *Bisthümer* sind verwandelt in *Wüstthümer*, die *Abteien* sind nun — *Raubteien*. The words *τῇ ἀληθείᾳ μὴ κείδεσθαι* however are not well established.

2. The *quibble* (or *play upon words*) is indeed kindred to the paronomasia, but is distinguished from it by adding to the consideration of the sound of the words that of their *signification* (it is therefore usually antithetical): e. g. Rom. v. 19. *ὥστε διὰ τῆς παραποῆς τοῦ ἐνὸς ἀνδρά- πον ἁμαρτοὶ κατασταθήσαν οἱ πολλοί· οὕτω καὶ διὰ ὑπαποῆς τοῦ ἐνὸς δίκαιοι κατασταθήσονται.* Phil. iii. 3. *βλέπετε τῆς πατατομῆν, ἥμεις γὰρ ἴσμεν ἡ περὶ τομῇ* (Diog. L. 6, 2. 4. *τὴν Εὐκλείδου σχολὴν ἔλεγε σχολὴν, τὴν δὲ Πλάτωνος διατριβὴν πατατριβὴν.*) iii. 12. 2 Cor. iv. 8. *ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι.* 2 Thess. iii. 11. *μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους* (*comp.* Diod. Sic. 6, 2. 6. and Seidler *ad Eurip. Troad.* p. 11.). 2 Cor. v. 4. *ἐφ' ᾧ οὐ θέλομεν ἐπιδύσασθαι, ἀλλ' ἐπενδύσασθαι.* Acts viii. 30. *ἀξά γε γινώσκεις, ᾧ ἀγαγνώσκεις;* *comp.* Rom. iii. 3. Gal. iv. 17. 1 Cor. iii. 17. vi. 2. xi. 29. 31. xiv. 10. 2 Cor. v. 21. x. 3. 3 John vii. 8. In Philem. ver. 20. the allusion to the name of the slave *Ὀνήσιμος* in *δουλήμην* is more obscure.\* The same remark applies here, which was made above in respect to rare words, and perhaps also to Gal. v. 12. *comp.* Winer's *comment. in loc.* and Terent. *Hecyr. prol.* 1. 2. ORATOR *ad vos venio ornatu prologi, sinite EXORATOR sim.*

We should naturally presume that the native Gr. writers would not be wanting in paranomasia and quibbles; and accordingly examples have been collected by Elsner in *Diss. II. Paul. et Jesaias inter se comparati* (Vratisl. 1821. 4to.) p. 24. From Achill. *Tat.* 5. p. 331. *δυστυχῶ μὲν ἐν οἷς ἐτυχῶ*, Zenob. *Centur.* 4, 12. *ζεῖ χίτρα, ζῆ φίλια*, Strabo 9, 402. *φάσκειν ἱπείνους συνθίσθαι ἡμίρας, νόπτως δὲ ἐπιθίσθαι*, Plat. *Phæd.* 74. *δρότροπος τε καὶ δρότροφος γίνεσθαι*; Diod. Sic. 11, 57. *δόξας παρὰ δόξας διαστῶσθαι*, Max. Tyr. 37. p. 433. *ὥας οὐχ' ὥας*

\* An example in which only the signification of the word is had in view see Philem. ver. 11. *ἄχριστος, καὶ ἔτι — — εὐχριστός*. Still more concealed is the quibble in 1 Cor. i. 23. having a reference to the Heb. words מַשְׁכֵּל, מַכְשֹׁל, כֶּכֶל, שֶׁכֶּל (see Glass. *Philol.* I. p. 1339.).

ὡς δόξας ἂν εἶναι ἀγροίκους ἐκείνους πάλιν, Thuc. 2, 62. *μη φρονήματι μόνον, ἀλλὰ καὶ καταφρονήματι* (Rom. xii. 3.), Æschin. Ctesiph. 78. Lys. in Philon. 17. Xen. Anab. 5, 8. 21. Plat. Polit. 9, 6. p. 268. and 10, 12. p. 303. Ast *Phæd.* p. 83. D. Diod. Sic. *Exc. Vat.* p. 27. 5. Diog. L. 2, 8. 4. 6, 2. 4. 5, 1. 11. *see Buttman ad Soph. Philoct.* p. 150. From the apocrypha of the O. T. and the Fathers, *comp.* especially Septuag. Dan. xiii. 54. 55. εἰπὼν, ὑπὸ τί δένδρον εἶδες αὐτοῖς — ὑπὸ σχῖνον. Εἶπε δὲ Δανιήλ — σχίδει σε μέσον. 58. 59. εἰπεν ὑπὸ πρινον. Εἶπε δὲ Δανιήλ — τὴν βομφαίαν ἔχων πρίσαι σε μέσον (*comp.* Africani *ep. ad Orig. de hist. Susan.* p. 220. ed. Wetsten.), 3 Esr. iv. 62. ἄντισιν καὶ ἄφισιν. Sap. 14, 5. Ζήλεις μὴ δέγῃς εἶναι τὰ τῆς σοφίας σου ἱεργα. Macar. hom. 2. τὸ σῶμα οὐχὶ ἐν μέσῳ ἢ μέλῳς πάσχει.

§ 63. Attraction.

By *attraction* two parts of speech logically (really) connected are connected also grammatically (formally), so that a word (or group of words), which properly belongs only to *one* of them, is grammatically related to the other also, hence to both *parts* (to the one logically, to the other grammatically) (Herm. p. 889. Krüger p. 39.), as: *URBEM, quam statuo, vestra est*, where *urbs* properly belongs to *vestra* (for there are two clauses: *urbs vestra est*, and *quam statuo*), but is attracted by the relative clause, and construed with it, so that it belongs at the same time to both clauses, logically to *vestra*, grammatically to *quam statuo*, *see Buttman. ed. Rob.* § 151. 4. Herm. *ad Vig.* p. 889. especially Krüger *gramm. Untersuch.* vol. 3. (Ruddimanni *institut. gr. Lat. ed.* Stallbaum II. p. 385.). The great variety of this form of speech, which we find in the Greek, does not exist in the N. T., but even here many cases of attraction occur, which were not recognised as such by earlier interpreters, and threw at least many an obstacle in the way (*see e. g.* Bowyer *conjectur.* I. 147.). They may be arranged thus: (1) A relative agrees: (a) in gender (and number) with the predicate instead of the subject Mr. xv. 16. τῆς οὐλῆς, ἥ ἵστίᾳ περιώρεον, 1 Tim. iii. 15. ἐν αἵματι τοῦ ἁγίου ἵστίᾳ ἵστίᾳ περιώρεον, *see* § 24, 3. note 1. *comp.* also Rom. ix. 24. οὗτος (συνὴ ἰστίου) precedes) καὶ ἰστίαν ἡμῶν. — (b) Or its case is attracted by the noun, to which it relates, instead of being governed by the verb of its own clause, John ii. 22. ἐπίστευσαν τῷ λόγῳ, ᾧ (for ὃν) εἶπεν ὁ Ἰησοῦς, *see* § 24, 1.\* — (2) A word of the principal clause is grammatically con-

\* In Eph. ii. 10. ὅς is scarcely an attraction for ἃ.



strued with the subordinate one, 1 Cor. x. 16. *εὖν ἄρ' εὖν δὲ πάλιν*, οὐκ *ποιουσία* τοῦ σώματος etc. John vi. 29. *ἵνα πιστεύσῃτε εἰς δὲ ἀτίσταν* λαν *ἐκείνους*, see § 24, 2. or at the same time incorporated with it: (a) Mr. vi. 16. *δὲ ἐγὼ ἀπειρηγμένη* ἰα *ἀννην*, οὗτός *ἵστω*, see § 24, 2. *comp.* Mt. vii. 9.—(b) 1 John ii. 25. *αὐτὴ ἵστω ἡ ἐπαγγελία*, ἣν αὐτὸς ἐπαγγέλειτο ἡμῖν *εἴη* *ζῶν* *εἴη* *αἰώνιον*, instead of *ζῶν* as apposition to *ἐπαγγελία*, see § 48, 4. c. Luther has also so apprehended Phil. iii. 18. *Comp.* Fritzsche *ad Mr.* p. 329. Stallbaum *ad Plat. rep.* I. p. 216. II. p. 146. Kühner II. 515.\*—(c) Mt. x. 25. *ἀρετὸν εἶμ' ἡμῶν*, *ἵνα γίνηται* ὡς *δὲ διδάσκαλος* αὐτοῦ, καὶ *ὁ δούλος* ὡς *ὁ κύριος* αὐτοῦ for καὶ *εἶμ' ἡμῶν* (*ἵνα γίνηται*) ὡς *ὁ κύριος*.—(3) A word of the subordinate member is transferred to the leading one, and grammatically conformed to it: (a) 1 Cor. xvi. 15. *αἰδοῦν τὴν οἰκίαν* Στεφάνου, *ὅτι ἵστω ἀπαρχὴ* τῆς Ἀχαιῆς. This occurs very frequently, Mr. xi. 32. xii. 34. 2 Cor. xii. 3. xiii. 5. Acts iii. 10. iv. 13. ix. 20. xiii. 32. xvi. 3. xxvi. 5. 1 Cor. xv. 12. 1 Thess. ii. 1. John iv. 35. v. 42. viii. 54. (Arrian. *Alex.* 7, 15. 7.) xi. 31. Rev. xvii. 8. (Gen. i. 4. 1 Macc. xiii. 53. 2 Macc. ii. 1. 1 Kings xi. 28.); Luke iv. 34. Mr. i. 24. *αἰδοῦν*, *εἰς* *εἶ* (see Heupel and Fritzsche *in loc.*), Luke xix. 3. *ἰδοῦν τὸν Ἰησοῦν*, *εἰς ἵστω*, *comp.* Schäfer *ind. ad Æsop.* p. 127., John vii. 27. *εὖν εὖν αἰδοῦν*, *πρότερον ἵστω* (Kypke *in loc.*), Acts xv. 36. *ἐπισκεψάμεθα τοὺς ἀδελφοὺς* — *πῶς ἴχουσι* (Achill. *Tat.* 1, 19. Theophr. *Char.* 21.); Col. iv. 17. *βλέπε τὴν διακονίαν*, *ἵνα αὐτὴν πληροῖς*, Rev. iii. 9. *ποιήσω αὐτοὺς*, *ἵνα ἤξωσι* etc., Gal. vi. 1. *σκοπῶν σεαυτὸν*, *μὴ καὶ σὺ περασθῇς*, Gal. iv. 11. *φοβοῦμαι ὑμᾶς*, *μήπως εἰπὴ πεποκίκα* *εἰς ὑμᾶς* (*comp.* Diod. Sic. 4, 40. *τὸν ἀδελφὸν εὐλαβεῖσθαι*, *μήποτε* — *ἐκίθηται* *τῇ βασιλείᾳ*, Soph. *Œd. R.* 760. *δίδωμι ἱμαντὸν* — *μὴ πολλὰ ἄγαν ἐξήμενος* *ἦ μοι*, Thuc. iii. 53. Ignat. *ep. ad Rom.* 2. *φοβοῦμαι τὴν ὑμῶν ἀγάπην*, *μὴ αὐτὴ με ἀδικήσῃ*, see Krüger p. 164.). See especially J. A. Lehmann *de græc. ling. transpos.* (Danz. 1832. 4to.) p. 18. seqq.† On the Heb. see Gesen. *Lehrgeb.* p. 854.—(b) Rom. i. 22. *φύσικον* *ἵστω* *σοφοὶ* *ἐμαυτὸν* *ἵστω*, 2 Pet. ii. 21. *κρίτερον ἦν αὐτοῖς* *μὴ ἐπεγνωκέναι* — *ἡ ἐπιστολὴ* *ἐπιστρέφει* etc. § 46, 1. Kühner II. 355. This attraction is omitted Acts xv. 22. 25. (see Elsner *Observ.* I. p. 426.) xxvi. 20. Heb. ii. 10. 1 Pet. iv. 3. Luke. i. 74. *comp.* Bremi *ad Æschin. fals. leg.* p. 106.—(c) Acts xvi. 34. *ἡγαλλιάσατο* *παισίστιον* *εἶς* *εἶς*, 1 Cor. xiv. 16. *ἐχάρισται* *εἶς* *εἶς* *πάντων ὑμῶν* *μᾶλλον* *γλώσσας* *καλῶς*, see § 46, 1.

\* In Rev. xvii. 8. *βλέπων* either belongs to the relative clause (for *βλέπωντες*) or the writer had in view a genit. absolute.

† It may however be doubted whether these cases fall under attraction. The *αὐτὸν* is a complete sentence in itself, more particularly defined by *εἶς* etc.

—(4) An appositive word, which should be construed with the governed noun, is attracted by the governing noun, Luke xx. 27. *τινὲς τῶν Σαδδουκαίων οἱ ἀντιλεγόντες ἀνάστασιν μὴ εἶναι* (where ἀντιλ. belongs properly to the genit. Σαδδουκ.). I know of no exactly correspondent instance (even that which is quoted by Bornemann *Thuc.* 1, 110. is not quite analogous), but a similar one in Corn. *Nep.* 2, 7. *illorum urbem ut propugnaculum oppositum esse barbaris*.—(5) One local preposition is implied in another (Herm. *ad Vig.* p. 891.) Luke xi. 13. *ὁ πατὴρ ὁ θεὸς σου δώσει πνεῦμα ἅγιον* for *ὁ ἐν ὁφθαλμοῖς σου δώσει* *ἐξ οὐρανοῦ πν. ἁγ.* Col. iv. 16. *τὴν ἐκ Λαοδικείας ἐπιστολὴν ἵνα καὶ ὑμεῖς ἀναγνώτε*, (not the letter written from Laodicea, but) the letter written *to* Laodicea and brought *from* Laodicea, Luke ix. 31. xvi. 26., perhaps also Mr. v. 26. *δοκίμασα τὰ παρ' ἐστῆς πάντα* (otherwise Fritzsche in *loc.*) and Heb. xiii. 24. *δοκίμονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας* (i. e. οἱ ἐν τῇ Ἰταλ.), which however may also signify: *those from Italy*, the Italian Christians (who were with the writer). Schulz (*ep. ad Heb.* p. 17.) need not have found in these words such a decided critical argument, *comp.* Phil. iv. 22. In the Greek such an implication very frequently occurs, *comp.* Xen. *Cyrop.* 7, 2. 5. *ἀπαύξειν τὰ ἐκ τῶν οἰκίων*, Pausan. 4, 13. 1. *ἀποβρίσκει τὰ ἀπὸ τῆς τραπίζης*, Demosth. *Phil.* 3. p. 46. A. τοὺς ἐκ Σεβρίου τοίχους — *στρατιώτας ἐξίβαλεν*, Thuc. 2, 80. *δυνάτων ὄντων ξυμβοηδῶν τῶν ἀπὸ θαλάσσης Αἰαγενῶν* (for τῶν ἐπὶ θαλάσῃ Αἰαγῶν ἀπὸ θαλ. ξυμβ.) 3, 5. 7, 70. Plat. *Apol.* p. 32. B., Demosth. *adv. Timocr.* p. 483. B. Lucian. *Eunuch.* 12. Polyb. 70, 8. Xen. *Ephes.* 1, 10. Isocr. *ep.* 7. p. 1012. Theophr. *Char.* 2. (from the Septuagint, e. g. Judith viii. 17. Sus. 26.), see Fischer *ad Plat. Phæd.* p. 318. Ast *ad Theophr. Char.* p. 61. Poppo *Thuc.* I. I. p. 176. III. II. p. 389. Schüfer *ad Demosth.* IV. p. 119. Herm. *ad Soph. Electr.* 135. Baiter *ad Isocr. Paneg.* p. 110. Krüger 311. The before mentioned attraction of adverbs of place is of the same nature with this species of attraction, see § 58. 7. Kühner II. 319.—(6) A member which belongs to the principal clause is transferred to one thrown in between (parenthetically): Rom. iii. 8. *εἰ ἔτι ἐγὼ ὡς ἁμαρτωλὸς κρίνομαι; καὶ μὴ, καθὼς βλασφημούμεθα καὶ καθὼς φασὶ ἑνὶς ἡμᾶς λέγειν, ὅτι ποιεῖσιν κατὰ, ἵνα* etc., where the Apostle should have made the *ποιεῖν κατὰ* etc. depend on *καὶ μὴ*, but, misled by the parenthesis, subjoins it immediately to *λέγειν*. This often occurs among the Greeks, see Erfurdt *ad Soph. Antig.* 732. Herm. *ad Vig.* p. 743. Krüger as above 457. Matth. II. 1255. and as to the Lat. Beier *ad Cic. Offic.* I. p. 50. Ramshorn *Lat. Gr.* p. 704. A. Grotefend *copious Gram.* II. 462.—(7) Two questions in immediate succession and predicated of the same subject are converted into one, Acts xi. 17. *ἐγὼ δὲ τίς ἤμην δυ-*

παρὸς καλύσαι τὸν θεόν; but *I, who was I? Was I powerful enough to hinder God?* Comp. Cic. N. D. 1, 27. *quid censes, si ratio esset in bel-luis, non tuo quasque generi plurimum tributuras fuisse?* See Schäfer *ad Soph.* II. p. 335. As to such passages as Mr. xv. 24. *τίς τί ἀξῆ,* see § 66, 7. See Kühner II. 588. for still different complications of inter-rogative sentences in the way of attraction.

I consider Luke i. 73. as an attraction, *μνησθῆναι διαθήκης ἁγίας αὐτοῦ, ὁ ξ π ο ν* (for *ὁ ξ π ο ν*) *δὲν ἄμοσι* etc. Others resolve it into a double construction of the *μνησθῆναι*. 2 Pet. ii. 12. *ἐν οἷς ἀγνοοῦσι βλασφημοῦντες* is probably to be resolved thus: *ἐν τοῖτοις, ᾧ ἀγνοοῦσι, βλασφ.* A similar construction occurs at least in *Hist. Drac.* 10. *βλασφ. εἰς τινα, comp.* ב הך 2 Sam. xxiii. 9., קלל Isa. viii. 21. (3 Esr. i. 49. *μνηστῆριζεν ἐν τινι* may be perhaps also compared, see on the contrary 2 Chron. xxxvi. 6.), although *ἀγνοεῖν ἐν τινι* in later writers is not without instances, see Fabricii *Pseudepigr.* II. 717.

#### § 64. Parenthesis, Anacoluthon and Oratio Variata.

The construction with which a sentence began is sometimes, especially in Paul, interrupted as the sentence proceeds, either so that the writer resumes it again after a longer or shorter insertion, or, laying it aside, introduces a new construction in its place.

1. 1. *Parenthetical* insertions,\* by which the grammatical connection of a sentence is interrupted for some time, are very frequent. Relative clauses are sometimes mistaken for them, and by this error the application of parenthetical marks in the N. T. text has been exceedingly extended, e. g. 2 Pet. iii. 9. Acts iv. 36. John xxi. 20. (Schott). Still less should appositional clauses be placed in parenthesis, as Mr. xv. 21. John vi. 22. xv. 26. xix. 38. Acts ix. 17. Heb. ix. 11. x. 20. Ephes. i. 21., or those which occasion no interruption of the sense, Heb. v. 13.—Only those clauses can be regarded as *real* parentheses, which either, (a) are introduced by the narrator into the discourses of another; or, (b) where one and the same person speaks, inserted in the middle of an-

\* C. Wölle *Comm. de parenthesi sac.* J. F. Hirst *Diss. de parenth.* etc. A. B. Spitzner *Comm. philol. de parenth.* etc. J. G. Lindner *Comm.* I. II. *de par. Joh. an.* Comp. Clerici *ars Crit.* vol. 2. p. 144. Lips. Keil *Lehrb. der Hermen.* p. 58. Griesb. *hermen. Vorles.* p. 99.

other sentence without an immediately connective word (like *δε, καθώς* etc.), thus breaking it up. It is natural, as it is the fact, that such interruptions should occur much less frequently in the historical books than in the epistles, especially of Paul. In the former they flow from the endeavor to facilitate the apprehension of the reader, while in the epistles they result from a greater and quicker mental action of the writer, on whom thought after thought obtrudes itself; and here consequently they sometimes possess rhetorical effect. However, as interpreters have too hastily adopted parentheses in the epistles, we must distinguish in the following remarks between those which are real and those only apparent. In the *historical* books an explanation or remark of the narrator is freely introduced as a parenthesis in the midst of the discourse of the speaker, as Mt. ix. 6. *τότε λέγει τῷ παραλυτικῷ* (Mr. ii. 10. Luke v. 24.) John i. 39. *βαββί (ὃ λέγεται ἐξημενόμενον διδάσκαλε) ποῦ μένεις;* *comp.* John iv. 9. ix. 7. Mr. iii. 30. *see* Fritzsche *ad* Mr. p. 110. Sometimes such glosses embrace longer sentences, as Mr. i. 22. *comp.* Fritzsche *in loc.* Other small parenthetical clauses in the narration itself, which annex a circumstance, are found in Mr. vii. 26. *ἀκούσασα γὰρ γυνή — — προσέπιπτε πρὸς τοὺς πόδας αὐτοῦ (ἦν δὲ ἡ γυνή Ἑλληνίς, Συροφονικίσσα τῷ γένει) καὶ ἠρώτα αὐτόν*, xv. 42. Luke xxiii. 51. John i. 14. vi. 23. xi. 2. xix. 23. 31. Acts i. 15. xii. 3. xiii. 8. Temporal designations especially are often inserted without any connection: Luke ix. 28. *ἰγένετο μετὰ τοὺς λόγους τούτους, ὡς εἰ ἡμίρει δπτῶ, καὶ παραλαβὼν* etc., Acts v. 7. *ἰγένετο δὲ, ὡς ὡρῶν τριῶν διαστήμα, καὶ ἡ γυνή* etc. (*comp.* with the former, Lucian. *dial. meretr.* 1, 4. *οὐ γὰρ ἰάρακα, πολλὸς ἤδη χρόνος, αὐτὸν* etc. Isocr. *ad Philipp.* p. 216., with the latter, Diod. Sic. 3, 14., Schäfer *ad Demosth.* V. p. 368. and the Lat. *nudius tertius*). In Mr. v. 13. on the other hand, no parenthesis is needed, *ἦσαν δὲ* etc. constitute with *καὶ ἐπείγοντο* a clause which continues and carries off the narration. Nor in John ii. 9. do I find any interruption of the construction (and Schulz also has recently erased the marks of parenthesis), or at most only *οἱ δὲ διάκονοι — — τὸ ὄρω* could be included in brackets. In John xix. 5. all proceeds rightly, for the change of subject proves not the necessity of parenthesis. The parenthetical hooks seem unnecessary in Mt. xvi. 26. xxi. 4. (although Schulz has introduced them in both passages), as also in Luke iii. 4. John vi. 6. xi. 30. xxx. 51. xviii. 6. (where Schulz has very properly removed the brackets) Acts viii. 16. *comp.* xxvi. 5. The proposition of Ziegler (in Gabler's *Journ. theolog. Lit.* I. p. 155.) to include in parenthesis the words from *καὶ ἦσαν* to *γυναικῶν*, Acts v. 12. has not been well received by editors. Those editors also who, in ver. 12—15., suppose something spurious, have drawn their conclusions too

hastily. The words *ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς* are very well connected with ver. 14.; it is easily understood why they brought out the sick into the streets, from the facts that they highly esteemed the Apostles, and that the number of the believers was augmented. Indeed those words are connected more appropriately with ver. 14. than with ver. 11. Shall the *πολλὰ σημεῖα καὶ τέρατα* (*ἐν τῷ λαῷ*) merely be the preceding events, which effected the *ὥστε ἐκφέρειν* etc.? If this be adopted, the perspicuity of the narration would be sacrificed. And what else would those *πολλὰ σημεῖα* have been than miracles of healing? That therefore which is only summarily expressed in ver. 11. is repeated in another connection in the words *ὥστε κατὰ* etc., in order to be related more particularly (verses 15. 16.). In Acts x. 36. *τὸν λόγον* is well connected with ver. 37., the words *οὕτως* etc., as an independent clause, expressing a leading thought, which Peter could not connect by a relative, constitute a parenthesis, and the speaker, after this interruption, continues ver. 35. by means of an *extension* of the thought.

In Rev. xxi. 11. *καὶ ὁ φῶστήρ* — — *πνευμαλλίζοντι* can also be taken as a parenthesis, if in ver. 12. the reading *ἔχουσάν τε* be genuine.

2. Among the epistles those of Paul abound most in parenthetical insertions, especially scriptural passages introduced for illustration or proof. Smaller parentheses Rom. iv. 11. vii. 1. 1 Cor. vii. 11. 2 Cor. viii. 3. xi. 21. xii. 2. Col. iv. 10. 1 Tim. ii. 7. Rev. ii. 9. Heb. x. 7., introduced with *γὰρ* 1 Cor. xvi. 5. 2 Cor. v. 7. vi. 2. Gal. ii. 8. Ephes. v. 9. Heb. vii. 11. 20. Jas. iv. 14., with *ὅτι* 2 Thess. i. 10. *see* Schott *in loc.*\* On the other hand Ephes. ii. 11. *οἱ λεγόμενοι* — — *χειροποιήτου* is only in apposition with *τὰ ἔθνη ἐν σαρκί*, and *ὅτι* is repeated ver. 12., because so many words follow the first *ὅτι* (*comp.* Ephes. i. 13. Col. ii. 13. Cic. *Orat.* 2, 58.). Many interpreters find a parenthesis of three verses in Rom. ii. 13—15., where the words ver. 16. *ἐν ἡμέρᾳ ὅτε κρινεῖ* etc. appear to be connected with *κρινθήσονται* ver. 12. Tholuck and Rückert have recently declared themselves against this view of the passage, and in fact such a long parenthesis consisting of several clauses without any external re-annexation of the abrupted principal sentence is not very probable, nor does it readily appear why the apostle should bring in three verses below the proposition *ἐν ἡμέρᾳ* etc., which is not necessary to ver. 12., and finally ver. 16. *τὰ κριντὰ τῶν ἀνθρώπων* seems to stand in much closer connection with ver. 15. than with ver. 12., as in ver. 17. the

\* In Jas. ii. 18. *ἐπὶ τις* is parenthetical and *ἀλλὰ οὐ τίςτιν* belong together. *See* Schulthess *in loc.*

apostle passes from the Gentiles, about whom he had begun to speak in ver. 14., to the Jews. It would therefore be unnatural that ver. 16. relating to the Jews and Gentiles should be interposed. As all harshness cannot be taken away from these passages, it seems to me better to connect ver. 16. with 15. *οἵτινες ὑποδείκνυνται* etc., than by supposing a parenthesis to destroy the connection. There will thus be a logical bond of union at least, which Paul has only not expressed with grammatical exactness. Whilst he was writing *οἵτινες ὑποδείκνυνται*, the moral life was doubtless present to his mind, but when he reached the end of ver. 15. he took up the thought of the future judgment, already in his mind in ver. 12. and 13. (that the Gentiles have τὸ ἔργον νόμου ἐν ταῖς καρδίαις αὐτῶν will be most decidedly proved at the judgment of the world), without however indicating the change in his thoughts by a change of construction. *Comp.* Calvin's, Bengel's and de Wette's remarks: On Rom. iii. 8. *see above*, § 63. 6. p. There is really no parenthesis in Rom. xiii. 11., where Knapp has already erased the parenthetical brackets: This he should have done in 1 Cor. ii. 8., where Stolz has properly translated without parenthesis, and in v. 4., where Pott incorrectly supposes ἐν τῷ ὀνόμῳ Χριστοῦ and σὺν τῇ δυνάμει Χριστοῦ to express the same sense. Nor in vi. 16. do I see any reason for considering ἴσονται γὰρ — — μίαν as a parenthetical insertion, since the ἴσονται ver. 17. need not be apprehended as dependent on ὅτι. Stolz has here also adopted the more simple mode, while Knapp and Lachmann have introduced the parenthetical hooks. This has also been done in xv. 41. by the latest editors. Why has not Knapp done the same in 2 Cor. i. 12., as there the words οὐκ ἐν σοφ. etc. have nothing characteristic of parenthesis? 2 Cor. iii. 14.–17. is a digression, but not a parenthesis. So in 1 Cor. viii. 1.–3. ἡ γυνῶσις — — ἐπ' αὐτοῦ and 2 Cor. xv. 9. Ephes. i. 21. there is no trace of parenthesis, the ὑπεράνω πάσης ἀρχῆς etc. is a fuller explanation of ἐν ταῖς ἐπουρανίοις, and because of the length of the sentence we ought not arbitrarily to put in parenthesis an expletive member. I would only put in parenthesis the words καὶ ὁ — — ἡμεῖς in Col. iii. 13. for ἀνεχόμενοι etc. is only exegetical of the preceding names of virtues. So Steiger but not Lachmann. Many interpreters (even Bengel, Mosheim und Schott) in 1 Tim. i. consider ver. 5.–17. as one parenthesis. But this is entirely unnatural. The apodosis cannot begin with ἵνα (Piscator, Flatt) nor, with Heydenreich (*Denkschrift des theol. Seminars in Herbrön* 1820.), can we take καὶ ὡς as a particle of transition *to be translated* (ὡς in 2 Cor. v. 19. is not such an one), or apprehend πρὸς μῖναι as imper.; but certainly an anacoluthon here was the reason of Paul's writing καὶ ὡς παρὰ πάντα — — Μακεδ., οὕτω καὶ τὸν παρὰ πάντα, ἵνα etc. Whilst he introduces the object of παρακαλῶ immediately in the pro-

dosis, the apodosis escapes him entirely. Heb. x. 29. ποσφ δοκεῖτε χεῖρονος ἀξιωδῆσται τιμαζίας etc. originated properly from the mingling of two constructions: πόσφ δοκεῖτε χεῖρ ἀξιωδῆσται τιμ. and Χεῖρ. ἀξιωδῆσται τιμαζίας, πόσφ δοκεῖτε; a mark of parenthesis seems here to be very unnecessary. *Comp.* Aristoph. *Acharn.* 12. πῶς τοῦτ' ἴσους τοῦ δοκεῖς τῇν παζδῖαν; and on this and similar parenthesis see Valckenaer *ad Eurip. Hippol.* p. 446. Toup *emendatt.* in *Suid.* III. p. 85. (more known is the parenthesis δοκῶ μοι see Jacobs *ad Achill. Tat.* p. 436. or πῶς δοκεῖς Pflugk *ad Eurip. Hec.* p. 99.). Here belongs also 2 Cor. x. 10. αἱ ἐπιστολαί, φησι, βαζείαι etc. Schäfer *ad Plutarch.* V. p. 31.—In Tit. i. 2. the construction continues without interruption, and only the different clauses, the one of which originates from the other, have induced many editors (but not Lachmann) to put κατὰ νίστω — — δεῶν ver. 3. in parenthesis. If it be considered an indispensable aid to the reader, I would rather put the words from ἦν ἐπηγγ to δεῶν into parenthesis, since, if begun with κατὰ, the following words are thrown out of all connection with ἀπόστολος etc. without reason. In 2 Cor. xiii. 4. Knapp has already divided the words more according to the sense, and Vater has followed the same interpunction. Rom. i. 2.—6. are only relative clauses, which usually refer to the leading one, not genuine parentheses. In Ephes. ii. 1. there is a double relative clause, in consequence of which the apostle was obliged ver. 4. (not first ver. 5. according to Schott) to resume the preceding words καὶ ὅμῳς ὄντας νεκροῦς etc. and consequently the interrupted sentence.

In Ephes. iii. 1. the predicate is not to be found in ὁ δέσμιος, as there would be no article, if it meant *ego Paulus vinculis detineor*; the sense, *I am the prisoner of Christ* (κατ' ἐξοχήν) is scarcely to be adopted. It is simplest, according to Theodoret's previous suggestion, to suppose in τοῦτου χάριν ver. 14. the resumption of the thought which had been broken off at ver. 1. With much less probability others connect iv. 1. with i. 1., as then the ὁ δέσμιος appears to refer back to ἐγὼ ὁ δέσμ. *Comp.* Cramer's *translation of the epist. to the Ephes.* p. 71., who has quoted and put to the test other suppositions, and Harless *in loc.*

II. *Anacolutha*,\* or sentences in which one member does not grammatically harmonize with the other, whilst the writer, either led away by the intervention of a construction begun, or attached to a particular

\* See Buttm. ed. Rob. p. 446. § 151. II. Herm. *Excurs. ad Vig.* p. 892. Poppo *Thuc.* I. I. p. 360. Kühner II. 616. F. W. Engelhardt *Anacol. Plat. spec.* 1. 1834. Gernhard *ad Cic. de off.* p. 441. Matth. *de anacol. ap. Cic. in Wolf Analect. Lit.* III. p. 1. F. N. T. Fritzsche *conject. spec.* 1. p. 33. 1825.

mode of expression, arranges the close of his sentence otherwise than the commencement required.\* Such anacolutha are most to be expected from active minds, occupied more with the thoughts than the grammatical expression, and consequently they occur numerously in the epistles of the apostle Paul. I remark the following: Acts xx. 3. ποιήσας τε μήνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς — — μέλλουσι ἀνάγειν εἰς τὴν Συρίαν, ἰγίνετο γνώμη etc., *comp.* the anacoluthon quoted by Herm. *ad Vig.* p. 892. in *Plat. legg.* 3. p. 686. D. ἀποβλήσας πρὸς τοῦτον τὸν στόλον, οὐ πῆρι διαλεγόμεθα, ἰδοὺ μοι πάγκαλος εἶναι, *Plat. Apol.* p. 21. C. Lucian. *Astrol.* c. 3. (so after with ἰδοὺ following)†. More striking are the anacolutha in periods of less length‡, Acts xix. 34. ἐπιγρόντες, ὅτι Ἰουδαῖός ἐστι, φωνὴ ἰγίνετο μία ἐκ πάντων (for ἐφώνησαν ἅπαντες), Mr. ix. 20. ἰδὼν (ὁ παῖς) αὐτόν, εὐδώς τὸ πνεῦμα ἱσαράσεν αὐτόν (for ὑπὸ τοῦ πν. ἱσαράσαστο), with which Fritzsche compares *Anthol. Pal.* 11. 488. πῶγ' αὐτὸν ἰδὼν, τὸ στόμα μου δίδεται, *see also Plat. legg.* 6., p. 769. C.; Luke xi. 11. τίνα ἐξ ὧν τὸν πατέρα αἰτήσῃς ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσῃ αὐτῷ for καὶ ἐπιδ. αὐτῷ λίθον; the question: *will he give?* supposed on the other hand the protasis: *a father asked by his son for bread, comp.* Mt. vii. 9.; Acts xxiii. 30. μηρυδίσσης δέ μοι ἐπιβουλῆς (τῆς) εἰς τὸν ἄνδρα μέλλειν ἰσεῖναι, where the discourse should have been continued with μελλούσης ἰσ., whilst μέλλειν could have been used, if the clause had begun: *μηρυδίστων ἐπιβουλῆν.* In other places the author has entirely dropped the construction with which he began, and introduced a new construction with the resumption of the principal noun, so that often the end of the sentence is to be found only in the sense (Xen. *Cyrop.* 4. 2. 3. ἰννοηδύντες, αἳ τὰ πάσχουσιν — — ταῦτα ἰνδυμονμίνοις ἰδοῖεν αὐτοῖς etc. Cic. *Fin.* 2, 10.) John vi. 22. τῇ ἰκαύριον ὁ ὄχλος — ἰδὼν, ὅτι — (ἀλλὰ δὲ ἤλθε πλοιάρια — —), ὅτε οὖν εἰδεν ὁ ὄχλος etc., to interpret which passage historically is not here in place. Gal. ii. 6. ἀπὸ δὲ τῶν δοκούντων εἶναι τι — ὅποιοί ποτε ἦσαν, οὐδὲν μοι διαφέρει — ἰμοὶ γὰρ οἱ δοκούντες οὐδὲν προσανέθεντο, where the apostle should have proceeded in the passive construction, but was disturbed in it by the parenthesis. *See Winer's Comment.* and Usteri in *loc.* Gal. ii. 4. 5. διὰ δὲ τοὺς παρεμίστατους ψευδαδελφούς — — αἵ οὐδὲ πρὸς ἡμᾶς εἴχαμεν τῇ ὁπορωγῇ etc., where the parenthesis inserted in ver. 4. has occasioned the

\* Anacolutha are partly intentional, partly unintentional. To the former belong those which rest on rhetorical reasons, *see Stallb. ad Plat. Gorg.* p. 221. Kähler as above.

† In Lat. *comp.* Hirt. *bell. Afric.* 25. dum hæc ita fierent, rex JUBA, cognitis —, non est visum etc. Plin. *epist.* 10, 34.

‡ One of the most striking is that quoted by Kypke II. 104. Hippocr. *morb. vulg.* 5, 1. ἡ γὰρ ἐν τῷ κρημασθῆναι τὴν περὶ αὐτὸν ἐλπίδα.



anacoluthon. The apostle could either write: *on account of the false brethren* (to please them) — — I would not permit Titus to be circumcised, or: *I wished not by any means to indulge the false brethren* (in this respect); he has here mingled both constructions. The parts of a sentence formed by anacoluthon are more remote from each other in the following passages. In Rom. ii. 17. sqq., verses 17. 20. constitute the protasis, ver. 21. begins the apodosis. Whilst Paul carries the thought, in the protasis with which he begins, through several clauses, he forgets the *εἰ* ver. 17., and, annexing the apodosis ver. 21., he passes over to another construction by means of *οὖν*, which gives rise to the anacoluthon. The reading *ἰδοὺ* ver. 17. is certainly a correction of those, who were not able to apprehend the anacoluthon: but Platt's translation of *εἰ* by *profecto* needs no replication, like many other things found in his exegetical lectures. Yet in respect to *οὖν*, the explanation of the passage as anacoluthon seems not yet to be complete. The simple apodosis, which Paul had in mind, was perhaps: *so you must yourself also act lawfully*. But he extends this thought, as he proceeds antithetically, referring the words *διδάσκων, πηγάσων, βδελυσσόμενος* to the contents of the protasis\*, 2 Pet. ii. 4. the protasis *εἰ γὰρ ὁ θεὸς ἀγγέλων ἁμαρτίαν οὐκ ἐφείσατο* etc. has no grammatical apodosis. The apostle intended to say: *much less will he spare these false teachers*. But as one instance of divine punishment after another occurs to him (ver. 4.—8.), he returns first in ver. 9., with a changed construction, to the thought, which should form the apodosis. On 2 Thess. ii. 3. see Koppe. In Rom. v. 12. to these words *ὥστε δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε* we should have expected as apodosis *οὕτω διὰ τοῦ ἑνὸς Χριστοῦ ἡ χάρις καὶ διὰ τὴν χάριν ἡ ζωὴ*. By the explanation of *εἰσῆλθεν ἡ ἁμαρτία καὶ ὁ θάνατος* in ver. 12.—14. the regular construction is interrupted (although in *ὅς ἐστι τύπος τοῦ μέλλοντος* there is an intimation of the antithesis), and besides the apostle remembers that not only a simple parallel could be drawn between Christ and Adam (*ὥστε* — — *οὕτως*), but that more numerous and more exalted benefits flow from Christ than from Adam, and hence the epanorthosis in *πολλῶ μάλλον*, as Calvin perceived. The construction is resumed with the words *ἀλλ' οὐχ ὡς τὸ παράπτωμα* etc. and in *εἰ γὰρ* — — *ἀπέθανον* the contents of the protasis ver. 12. are briefly recapitulated, then in ver. 2. Paul sums up the double parallel (equality and inequality) in a final result. The most striking anacoluthon would be Rom. ix. 23. Passing

\* A similar one see in Xen. *Cyrop.* 6, 2, 9. where *ἐπὶ δὲ — ἔλθω* etc. § 12. is resumed in the words *ὡς οὖν ταῦτα ἐκείνην ὁ στρατ. τ. κ.* and consequently connected with the apodosis.

by the ungrammatical interpretation of Storr and Flatt, who believe *ἵνα γνῶς*. to be the future (what has not been allowed in the N. T.), and of many others, who are not more tolerable, I remark only that Tholuck construes the sentence as if the meaning were *καὶ θείων γνωρίσαι τὸν πλοῦτον* — — *τούτους καὶ ὑμᾶς ἐπάλησεν*, so that ver. 23. according to the sense is entirely parallel with ver. 24. (*ἵνα γνῶς*. = *θείων ἰσχυρίων*, ἡ προσηγορία = *κατηγετισμός*, οὗς καὶ ἐπάλ. = *ἤνεγκεν*). But not to say, that then the *καὶ* before *ἐπάλ.* must either be omitted entirely, or be construed, contrary to the position of the words, with *ἡμᾶς*, such a great confusion of clauses is improbable, as we cannot conceive what could have induced the apostle so entirely to lose the construction. I am therefore inclined, with many old interpreters, to connect the *καὶ ἵνα* directly with *ἤνεγκεν*: *If God intending to show his wrath — — bore with all long-suffering the vessels of his wrath, even with the design to exhibit the riches etc.* (now an aposiopesis: *what then, what shall we say to it?*). The patient bearing with the *σπεύη ὀργῆς* is not only contemplated as an evidence of his *μακροθ.*, but also as occasioned by the intention to bring to light the riches of his glory, which he had designed for the *σπεύη ἐλπίας*. The sudden and immediate destruction of the *σπεύη ὀργῆς* (here: *of the unbelieving Jews*) would have been entirely just: but God bore with them patiently (in this way mollifying his justice by goodness), thus evincing at the same time the intention and the consequence, that the greatness of his mercy towards the *σπεύη ἐλπίας* would (by means of the antithesis) become very obvious. Δὲ ver. 22. is no *οὖν*, hence it is not probably a continuation of the thought expressed in verses 20. 21. That God was entirely free to impart the tokens of his grace, had been sufficiently expressed. The creature cannot effectually resist his creator, that is enough. But, continues Paul, God is even not so severe as he might be, without having any thing to fear from the reproach of men. De Wette differs somewhat. But Fritzsche makes the sentence *καὶ ἵνα γνωρίσῃ* dependent on *κατηγετισμένα*: *si vero Deus — — sustinuit instrumenta iræ etiam ob id interitui præparata, ut manifestam faceret vim summæ suæ misericordiæ iis instrumentis quæ beare decreverat?* (Conject. I. p. 29. *Letters to Tholuck* p. 56.). But thoughts so severe seem to me not to be presented in this entire section; it is manifestly not required, and the interpreter is not bound to give yet more intensity to a deduction already without this driven to the utmost. In 1 John i. 1. the subordinate clause of a sentence which the apostle had in mind, seems to me to begin with *περὶ τοῦ λόγου τῆς ζωῆς*, which should perhaps be followed by *γράφομεν ὑμῖν*. By the mention of *ζωή* John is led to the thought in ver. 2., and after this interruption, repeats in ver. 3. the principal statements of ver. 1. ὁ ἰωαὴν

παμεν και διηκόαμεν and then proceeds with a change of construction: διπαγγέλλομεν ὑμῖν. On Acts x. 36. and Tim. i. 5. See I. 2. of this §, on Mt. xxv. 14. Fritzsche in *loc.*

In some other passages, where interpreters have supposed they found an anacoluthon, I cannot discover it. Rom. vii. 21. εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἰμοὶ ποιεῖν τὸ καλὸν, ὅτι ἰμοὶ τὸ κακὸν παρακίεσθαι, according to Fritzsche (*Conject.* p. 50.) is to be constructed out of εὐρ. ἄρα τὸν νόμον τῷ θέλ. — — παρακίεσθαι (*per id, quod mihi — — malum adjacet*) and ὅτι ἰμοὶ θέλ. — — παρακίεσθαι. But what necessity is there here for adopting so unnatural a *confusio duar. structur.*, and thereby deriving it as a rule from so heavy an infinit. sentence as τῷ θέλοντι ἰμοὶ ποιεῖν τὸ καλὸν τὸ κακὸν παρακίεσθαι? The repetition of the ἰμοὶ? But even if Knapp's explanation be followed, this is by no means tolerable, as the former ἰμοὶ seems to be excluded from the leading member by the following ὅτι. In Latin *invenio legem mihi facienti*, i. e. *honestum, turpe mihi adjacere*, would not be striking. (See Schulthess' opinion in *Theol. Annal.* 1829. II. 998.) To this may be added, that τὸν νόμον merely for the law of human nature would be rather obscurely expressed before ver. 23. To me it always seems easiest to apprehend the words thus: εὐρ. ἄρα τὸν νόμον, τῷ θέλ. — — ὅτι ἰμοὶ τὸ κακ. παρ., so that τὸν νόμ. refers to the clause beginning with ὅτι; this particle, however, has suffered an easy trajection if the dat. τῷ θέλ. be not supposed to depend directly on εὐρ., *invenio hanc normam mihi honestum facturo, ut* etc. So recently Küllner and De Wette. Still less clearly is there a mingling of two constructions in Heb. viii. 9. The ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν may be an uncommon expression, but this circumstantiality is not in itself incorrect: and the Hebrew (for it is a quotat. from Jer. xxxi. 32.) כִּים הַיּוֹמִין בִּים, has given, so to speak, a certain authority for it. The participle was probably preferred to the infinit. for the sake of greater perspicuity. Opinions vary about Rom. i. 26. 27., because the reading vacillates between ὁμοίως δὲ καὶ and ὁμοίως τε καὶ, see Fritzsche in *N. Theol. Journ.* V. p. 6. The external evidence seems to preponderate in favor of ὁμ. δὲ καὶ, and Bornemann (*N. Theol. Journ.* VI. 145. as Lachmann also) has adopted it without hesitation, and attempted to justify it by the frequency with which this formula occurs in the N. T. (Mt. xxvi. 35. xxvii. 41. Mr. xv. 31. Luke v. 10. x. 32. 1 Cor. vii. 3. Jas. ii. 25. also among the Greeks, Diod. Sic. 17, 111.). But in these passages there is no τε preceding, nor are they adequate; but *comp.* Plat. *Sympos.* 186. Ε. ἢ τε οὖν ἰατρικὴ — — ὡς αὐτῶς δὲ καὶ γυμναστική etc. Fritzsche has quoted this passage on p. 11. as above. The former reading is supported by the best Codd., and it would be in itself suitable (which Fritzsche denies) as the Apostle wishes to bring out more clearly what the ἄρρενες did (he thereby keeps back ver. 27., sharply reproving the crime). It is now a question whether either of the two readings, or both together, occasion an *anacoluthon*? That with ὁμ. τε καὶ appears to me as little so as in Lat. *nam ex feminæ — — ex similiter etiam mares*; if, on the other hand, we read ὁμ. δὲ καὶ the natural sequence is broken, as in Lat. *et feminæ — — similiter vero etiam mares*. In Heb. iii. 15. the author sets out with the Scriptural words μὴ σκελεθῆντε τὰς καρδίας

ἄρῳ, and of course there is no anacoluthon. In 2 Cor. viii. 5. αὐθαίρετοι is undoubtedly to be connected with ἑαυτοὺς ἰδῶσαν ver. 5. Jas. ii. 2. presents no anacoluth., ver. 4. καὶ οὐ etc. can only be taken interrogatively, *see* Schulthess; it is therefore unnecessary to omit καὶ (which certainly has many authorities against it), *see* Kottinger.

2. The preceding. anacolutha are of such a kind that they may occur in every language, but in the Greek there exist some particular species of anacoluth. which must be mentioned: (a) If the construction proceed with *participles*, the latter removed to a distance from the governing verb, sometimes appear in an irregular case (*see* Viger. p. 337.), e. g. Ephes. iv. 2. παρακαλῶ ὑμᾶς -- περιπατῆσαι -- ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, σπουδάζοντες etc. (as if Paul had written, *walk worthily* etc.), iii. 17. κατοικῆσαι τὸν Χριστὸν ἐν ταῖς καρδίαις, ὑμῶν ἐν ἀγάπῃ ἐξεξιζόμενοι,\* Col. iii. 16. ὁ λόγος τοῦ Χριστοῦ ἰνοικεῖτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς, 2 Cor. ix. 10. xi. 13. ὁ λιχιδεργῶν -- χορηγήσαι καὶ πληθύναι τὸν σπόρον ὑμῶν -- ὑμῶν ἐν παντὶ πλουσιζόμενοι etc. *comp.* ver. 13. (Xen. *Cyrop.* 1, 4. 26.) Acts xv. 22. Ἰδοὺ τοῖς ἀποστόλοις -- γράφαντες etc. (*comp.* Lys. in *Eratosth.* 7. Ἰδοὺ οὖν αὐτοῖς -- ὥσπερ -- ποιηφότες, and *Antiphont.* κατηγ. φαρμ. p. 613. Reiske Ἰδοὺ οὖν αὐτῇ βουλομένη βέλτιον εἶναι μετὰ δειπνον δοῦναι, ταῖς Κλυταιμνήστρας τῆς τούτου μητρὸς ὑποθήκαις ἅμα διαγορεύουσα, Thuc. 3, 36. 4, 108. Himer. 12, 2. *comp.* Engelhardt *ad Plat. Apol.* p. 160.), Col. ii. 2. ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, συμβιβασθέντες (according to the best Codd.) ἐν ἀγάπῃ. *Comp.* generally Markland *ad Lys.* p. 364. ed. Reiske. Buttman *ad Philoctet.* p. 110. Seidler *ad Eurip. Iphig.* T. 1072. Kühner II. 377. also Stallbaum *ad Plat. Apol.* p. 135. *ad Sympos.* p. 33. Anacolutha of this kind are to be considered only in part as *intentional*. The ideas expressed by the *casus recti* of the participles are made in this manner more prominent, whilst the *casus obliqui* would throw them back into the body of the sentence and so represent them as secondary ideas. It is easily explicable that, after formulas like Ἰδοὺ μοι, where ἰγώ is logically *the subject*, the discourse should proceed thus, as it is appropriate to the conception. Kühner II. 377.

(b) After a participle the construction is frequently changed into the finite verb, which then also takes δέ, as in Col. i. 26. πληρῶσαι τὸν λόγον

\* I think this arrangement preferable to that of Griesbach, Knapp and Lachmann, who construe ἰμμζ. with ἵνα ἔλθῃ, both because I see no rhetorical reason, nor any occasion for a trajection of the ἵνα, and because, agreeably to the context, the participle seem to me to belong rather to what precedes. Bengel favors, and Harless adopts the interpretation in the text.

τοῦ θεοῦ, τὸ μυστήριον τὸ ἀποκρυμμένον ἀπὸ τῶν αἰώνων — νυνὶ δὲ ἐφανερώθη for δ — ἐφ' οὗ νυνὶ δὲ φανερώδην (*comp.* Xen. *Cyrop.* 2, 3. 17. 21. 5, 4. 29. 8, 2. 24.) Col. i. 21. καὶ ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθρούς τῇ διανοίᾳ ἐν ταῖς ἐξγοῖς τοῖς ποτηροῖς, νυνὶ δὲ ἀποκατήλλαξεν ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ, *comp.* Xen. *Mem.* 3, 7. 8. θανμάζω σου, εἰ ἐκείνους βράδιως χειρσόμενος τούτοις δὲ μηδίνα τρόπον αἰεὶ δυνήσεσθαι προσεπνεχθῆναι, Herod. 6, 25. Isocr. *permut.* 26. Pausan. 4, 136. See Buttmann *u.l. Demosth. Mid.* p. 149. Herm. *ad Soph. Electr.* p. 153. — Without δὲ this transition takes place, Ephes. i. 20. κατὰ τὴν ἐνέγγυσιν — ἣν ἐνέγγυσεν ἐν τῷ Χριστῷ, ἐγγείρας αὐτόν — καὶ ἐπαδείσεν, 2 Cor. v. 9. John v. 44. On 2 John ver. 2., see below III. 1. The effort after an easier structure of the clause or the desire to give prominence to the second thought is frequently the occasion of this kind of anacoluthon. Heb. viii. 10. (from the O. T.) is also to be thus explained: αὕτη ἡ διαθήκη, ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ. — — διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτοῖς. Those who translate καὶ before ἐκινε, *etiam* (like Böhme) are constrained and not supported by x. 16. Kühnöl supplies with διδοὺς the verb εἰμί or ἴσσομαι, as was to be expected. *Comp.* yet Schäfer *ad Demosth.* II. p. 75. V. 437. 573. *ad Eurip. Med.* ed. Porson p. 115. *ad Plutarch.* IV. p. 323. and Krüger *ad Dion. Hal.* p. 239. In such passages the participle is sometimes found in the Codd., e. g. Ephes. i. 20. In 2 Cor. v. 6. θαρρύντες οὖν πάντοτε — — θαρρύνμεν δὲ καὶ εὐδοχοῦμεν offer a kindred anacoluthon, where Paul, after several parentheses, repeated the θαρρύντες, which he intended to construe with εὐδοκ., in the form of the finite verb.

An anacoluthon in a construction commenced with a participle is found in Heb. vii. 2. πρῶτον μὲν ἐξημενόμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλῆμ, ὁ ἴσσι βασιλεὺς εἰζήνης, where it should have been ἔπειτα δὲ (ἐξημν.) καὶ βασιλ. εἰζήν., for the title βασιλεὺς Σαλῆμ to be interpreted, had been already mentioned in ver. 1.

(c) A sentence which had begun with ὅτι, concludes with the infinit. (and subj. acc.) as if the particle had not been used at all, Acts xxvii. 10. θεωρῶ, ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας — — μέλλειν ἰσέσθαι τὸν πλοῦν *comp.* Plat. *Gorg.* p. 453. B. ἐγὼ γὰρ εὐ ἴσθ' ὅτι, ὡς ἱμαντὸν πείθω, εἴπας — — καὶ ἰμὲ εἶναι τούτων ἕνα, Plat. *Phæd.* p. 63. C. Xen. *Hell.* 2, 2. 2. *Cyrop.* 1, 6. 18. see above, § 45. note 2. In Ælian. V. H. 12, 39. the construction in φασὶ Σιμίραμιν is the reverse, it began as the acc. with infinit., but terminated, as if ὅτι had preceded, in μέγα ἐφρόνει. Similar Plaut. *Trucul.* 2, 2. 63. We may compare with this John viii. 54. δ ὁμῶς λέγετε ὅτι θεὸς ὁμῶν ἴσσι (where it might have been θεὸν ὁμ. εἶναι).

(d) The verb of the sentence is not adapted, according to rule, to the

nominat. or acc. placed at the beginning of the sentence: 1 John ii. 27. καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ ἐν ὑμῖν μένει and you — — the anointing, which — — abides in you. Luke xxi. 6. ταῦτα ἃ θεωρεῖτε, λαύσονται ἡμέραι, ἐν αἷς οὐκ ἀφαιθήσεται λίθος ἐπὶ λίθῳ etc. that, which you (here) see, the days will come, in which (to the last stone will it be destroyed) no stone (thereof) will remain on another. 2 Cor. xii. 17. μὴ τινὰ ὃ ἐπέσταλκα πρὸς ὑμᾶς, δεῖ αὐτοῦ ἐκπλεονέκτησα ὑμᾶς; for, have I sent or used one of those which I sent etc. in order to rob you? Rom. viii. 3. τὸ ἃ δὲ ἔνεγκεν τὸν νόμον, ἐν ᾧ ἡσθένει — — ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμφας — — κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί what to the law was impossible — — God, sending his own son, judged the sin in the flesh, instead of, that God did and judged, see § 28. 3. Comp. Thuc. 6. 22. Ælian V. H. 7, 1. Kühner II. 156. A. Wannowski *Syntax. anomal. gr. pars. de construct. absol. deque anacol. huc pertinentib.* Lips. 1835. 8vo.

Many, including also Olshausen, have found an acc. absol. in Acts x. 36. τὸν λόγον ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ etc. and this commentator would annex these words to the preceding δευτέρως αὐτῷ ἰστέ, which he allows belong *most directly* to the children of Israel. Independently of all other considerations, the following words would then have no proper grammatical connection. I prefer to begin a new sentence with τὸν λόγον, and to explain the accus. by anacoluthon, see above, I. 1.

An anacoluthon especially proper to the N. T. is found where the writer carries out the sentence, not in his own words, but in those of a quotation from the O. T., e. g. Rom. xv. 3. καὶ γὰρ ὁ Χριστὸς οὐκ ἑαυτῷ ἤρξεν, ἀλλὰ, καθὼς γέγραπται, οἱ ἐνεδιδόντων σε ἐπείπουν ἐν' ἐμῇ (instead of, but, to please God, he endured the bitterest reproaches) ver. 21. comp. 1 Cor. ii. 9. Yet see below, § 66, 6.

(e) The use of μὲν without a subsequent parallel clause (rendered prominent by means of the correlative δὲ) belongs also to the history of the anacoluthon. This parallel member of the sentence is then either easily supplied out of the one with μὲν and is in this way included in it, as Heb. vi. 16. ἀνθρώποι μὲν γὰρ κατὰ τοῦ μείζονος ὀρκίζονται men swear by the greater, but God can only swear by himself, comp. ver. 13. (Plat. *Protag.* 334. A.), Col. ii. 23. ἀτινά ἰστέ λόγον μὲν ἔχοντα σοφίας ἐν θεολογησικῇ καὶ etc. which indeed have an appearance of wisdom, but yet in fact there is no wisdom (Xen. *Anab.* 1, 2. 1.) Rom. x. 1. (comp. Xen. *Hier.* 1, 7. 7, 4. Plat. *Phæd.* p. 58. A. Xen. *Mem.* 3, 12. 1. Aristoph. *Pax.* 13. See Stallbaum *ad Plat. Crit.* p. 105. Held *ad Plut. A. Paull.* p. 123.)\*, or the construction is entirely interrupted, and the parallel or

\* The corresponding member is sometimes omitted on rhetorical grounds. This occasion of anacoluthon must not be overlooked by the interpreter.

correspondent clause must be derived by the reader from the subsequent one, e. g. Acts i. 1. τὸν μὲν πρῶτον λόγον ἐπαρησάμεν περὶ πάντων — ἀναλήψεσθαι. Now the writer should proceed: *but from this point of time* (from the ascension) *I shall now recount in the second part of my work*; he allows himself however through the mention of the apostles at the same time to advert to the appearance of Christ after his resurrection, and immediately embraces in it the more extended narrative. Rom. vii. 12. ὥστε ὁ μὲν νόμος ἅγιος καὶ ἡ ἐντολὴ ἁγία καὶ δίκαια καὶ ἀγαθή, *the law indeed is holy and the commandment holy etc.*, but my flesh which presents the ἀπορροή to sin, is unholy and corrupt. Paul exhibits these thoughts in another mode in ver. 13. *comp.* Rom. i. 8. iii. 2. 1 Cor. xi. 18. (here see especially πρῶτον μὲν below) Heb. ix. 1. 2 Cor. xii. 12. (see Billroth in *loc.*) Acts iii. 13. xxvi. 4. xix. 4. (in the last sentences μὲν has been omitted on very little authority). The following are examples from Gr. writers: Eurip. *Orest.* 8. Xen. *Cyrop.* 2, 1. 4. 4, 5. 50. *Mem.* 1, 2. 2. 2, 6. 3. Dion. *compos.* 22., *comp.* Matth. II. 1488. Herm. *ad Vig.* p. 839. Reisig. *ad Soph. Œd. Col.* p. 398. Locella *ad Xen. Eph.* p. 225. Reitz. *ad Lucian.* Tom. VII. p. 578. Bip. etc. (In the passages Luke viii. 5. John xi. 6. xix. 32. Jas. iii. 17. the corresponding particle is not entirely omitted; only sometimes ἔπειτα stands for δὲ (Heindorf *ad Phæd.* p. 133. Schäfer *Melet.* p. 61.) sometimes καὶ, and it is well known that the Greeks often placed μὲν — — ἔπειτα, μὲν — — καὶ, μὲν — — τε in correlation with each other, *comp.* Ast *ad Plat. Legg.* p. 230. Matthiae *ad Eurip. Orest.* 24. Baiter *ind. ad Isocr. paneg.* p. 133. Güller *ad Thuc.* I. p. 320. The clause with δὲ is sometimes rather remote 2 Cor. ix. 1. 3. or in expression not altogether correspondent Gal. iv. 24. 26. *comp.* also Rom. xi. 13.

Rom. i. 8. πρῶτον μὲν εὐχαριστοῦν etc. is to be taken as an anacoluthon; the apostle had in mind a δευτέρον or εἰτα, which however in consequence of an altered representation does not follow.\* The words of Wyttenbach (*ad Plutarchi Mor.* I. p. 47. ed. Lips.) must here be introduced: *si solum posuisset πρῶτον, poterat accipi pro MAXIME ANTE OMNIA* (so almost all interpreters understood it): *nunc quum μὲν addidit, videtur voluisse alia subungere, tum sui oblitus esse.* *Comp.* also Plat. *Crit.* 12. Isocr. *Areop.* p. 344. Xen. *Mem.* 1, 1. 2. Schäfer *ad Demosth.* IV. 142. Pott (*ad 1 Cor.* ii. 15.) very incorrectly affirms μὲν here to be pleonastic; yet he seems to place other passages where no δὲ follows under the head of pleonasm. In 1 Cor. xi. 18. πρῶτον μὲν γὰρ συνερχομένων ὑμῶν etc. is probably referable to ἔπειτα δὲ in ver. 20., and Paul would properly write: *first of all I hear that there are schisms among you, but then, that*

\* Bengel finds the corresponding δὲ in ver. 13, but this is immediately connected with the preceding verse.

*disorders exist at the Lord's supper.* As to Rom. iii. 2. Tholuck is right.

In Mat. viii. 21. *ἐπιτεφόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι* etc. there is nothing to correspond with *πρῶτον*; but we also say: *lass mich zuerst (erst) fortg.* let me *first* (beforehand) go and bury, in which every one easily apprehends the sense according to the context: *thereafter* will I come again (and join myself to thee). It would be absurd with Palairret p. 126. to consider *πρῶτον* redundant.

A similar anacoluthon sometimes takes place with *καὶ* as with *μὲν*, where it should be repeated (*as well, as also*). So in 1 Cor. vii. 38. *ὥστε καὶ ὁ ἐκγαμίζων καλῶς ποιεῖ, ὁ δὲ μὴ ἐκγαμίζων πρὸς σὸν ποιεῖ* the clause is properly begun so, that *καὶ ὁ μὴ* — — *καλῶς π.* should have followed. But Paul while he would write this, corrects himself and uses the comparative where the adversative particle must appear more suitable. The *τὸ* — *δὲ* which occurs so often among the Greeks may be compared with this, Stallbaum *ad Plut. rep.* I. 123. Matth. II. 1502.

III. 1. The *oratio variata* (*varied construction*) differs from the anacoluthon (Jacob. *ad Lucian. Alex.* p. 22. Bremi *ad Æschin.* II. p. 7. Matth II. § 632.). It consists in the adoption of a twofold (synonymous) construction, either of which is complete in itself. It is employed by accurate writers when the preceding construction would be either heavy, indefinite, or unsuitable to the thought (Engelhardt *ad Plut. Menex.* p. 254.) Rom. xii. 1. 2. *παρεκαλῶ ὑμᾶς — — παραστῆσαι· καὶ μὴ σὺ σ χ η - μ α τ ῖ ζ ε σ θ ε — — μ ε τ α μ ο ρ φ ο ὦ σ θ ε* (where Reich judges more correctly about the var. orat. than Tholuck), 1 Cor. xiv. 1. *ζηλοῦτε τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε* (where Paul might have written *προφητεύειν*) comp. ver. 5. Ephes. v. 27. *ἵνα παραστήσῃ ἑαυτῇ ἑαυτὸν τὴν ἐκκλησίαν, μὴ ἔχουσαν σκῆλον — — ἀλλ' ἵνα ἡ ἁγία καὶ ἄμωμος.* Mr. xii. 38. *τῶν θελώντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμοὺς (ἀσπάζεσθαι) ἐν ταῖς ἀγοραῖς* etc. John viii. 53. *μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανε; καὶ οἱ προφηταὶ ἀπέθανον*, where, to correspond with the preceding question, it would be, *καὶ τῶν προφητῶν οἵτινες ἀπεθ.* 1 Cor. vii. 13. *γυνή, ἥτις ἔχει ἄνδρα ἄπιστον καὶ αὐτὸς συνευδοκεῖ (καὶ συνευδοκοῦντα) οἰκεῖν μετ' αὐτῆς, μὴ ἀφίετω αὐτόν.* Phil ii. 22. *ὅτι, ὡς πατὴρ εἶ τέκνον, σὺν ἐμοὶ ἰδούλευσεν εἰς τὸ ἐναγγέλιον* (Bengel *in loc. concinne loquitur partim ut de filio partim ut de collega* ef. iii. 17.) *that he, as a son to a father, has served with me* (me in the apostolic office, for which I am more fit). Rom. xii. 6. *ἔχοντες χαρίσματα κατὰ τὴν χάριν — — εἴτε προφητείαν κατὰ τὴν ἀναλογίαν τῆς πίστεως, εἴτε διακονίαν ἐν τῇ διακονίᾳ, εἴτε ὁ δίδασκων (διδασκαλίαν) ἐν τῇ διδασκαλίᾳ εἴτε ὁ παρεκαλῶν (παράκλησιν) ἐν τῇ παρακλήσει,* Col. i. 6. John v. 44. Ephes. v. 33. Acts xx. 17. 2 Cor. vi. 9. Phil. j. 23. Heb. ix. 7. Rom. iv. 12. (*Ælian anim.* 2. 42.) xii. 14. See Bornemann on Luke ix. 1. The construction here is evidently intentionally



changed, in order to exhibit the thought more strikingly and expressively than would be done by a single construction, 2 John 2. δια τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν εἶναι εἰς τὸν αἰῶνα. The *orati var.* is united with ellipsis in 2 Cor. viii. 23. and Mr. vi. 8. παρῆγγελλον αὐτοῖς, ἵνα μηδὲν αἰζώσω εἰς ὁδὸν — — — ἀλλ' ὑποδεξιέμενους σανδάλια (sc. ἰῆναι) καὶ μὴ ἐνδύσασθαι δύο χιτῶνας see Fritzsche in *loc.* (Many examples can be gathered from Gr. authors. So Pausan. 1, 19. 5. τοῦ Νίσου λέγεται θυγατέρα ἐρασθῆναι Μίνω καὶ ὡς ἀπέκρινε τὰς τρίχας τοῦ πατρὸς, 5, 1. 2. 8, 22. Πείσανδρος δὲ αὐτὸν ὁ Καμειεὺς ἀποκτείνειν τὰς ὀφθαλμοὺς οὐ φησὶν, ἀλλὰ ὡς φόφω χροτάλων ἐκδιώκειεν ἀντὰς. Thuc. 8. 78. Xen. *Mem.* 2, 7. 8. *Hell.* 2, 3. 19. *Anab.* 2, 5. 5. Pausan. 10. 1. Heliod. *Æth.* 1. 6. On Mr. xii. 38. *comp.* Lys. *cued.* Eratosth. 21. From the Septuagint belong here Gen. xxxi. 33. xxxv. 3. Judg. xvi. 24. Judith xv. 4. 3 Esr. iv. 48. viii. 22. 80. Neh. x. 30.)

We may also reckon here Acts xx. 34. γινώσκετε, ὅτι ταῖς χρεῖαις μου καὶ τοῖς οὐδοῖς μετ' ἐμοῦ ὑπηρέτησαν αἱ χεῖρες αὐταὶ *that* — — — *to the wants of myself and of those with me or for me and those who were with me*, 1 John iii. 24. ἐν τούτῳ γινώσκουμεν, ὅτι — — —, ἐκ τοῦ πνεύματος, οὗ ἡμῖν ἰδωκεν. Nothing can be said with certainty about Jude ver. 16. The simplest solution would be, to take *θανυμάζοντες πρόσωπα* as equivalent to τὸ στόμα αὐτῶν λαλεῖ ὑπέρβουλα, so that the author returned to the former construction (*πορευόμενοι*). He might, however, have conceived of *θανυμ. πρόσωπα* in a closer connection with *λαλεῖν ὑπέρβουλα* and used *θανυμάζ.* because τὸ στόμα αὐτῶν λαλεῖ was equivalent with *λαλοῦσι*.

In the Apocalypse, where εἶδον καὶ ἰδοὺ precede, the nominat. and accusat. are sometimes connected, as in xiv. 14. εἶδον καὶ ἰδοὺ νεφέλη λευκὴ καὶ ἐπὶ τὴν νεφ. καθήμενον ὁμοιον ὡς ἀνδρώπου, ἔχων etc. vii. 9. εἶδον καὶ ἰδοὺ ὄχλος — — — ἐστῶτες — — — περιβεβλημένοι. This desperate construction can be explained on the supposition that the author, who in the beginning had correctly used the nominat., in continuing to write, thought of the εἶδον, and then made the nouns dependent on it.\* This occurs once after ἰδοὺ alone, Rev. iv. 2. ἰδοὺ θρόνος ἔκειτο — — — καὶ ὁ καθήμενος ἦν — — — καὶ ἵζεις κυκλῶθεν — — — καὶ ἐπὶ τοὺς θρόνους — — — περιβεβύτες καθήμενοι, as if εἶδον had preceded. — Very striking also is the variation of the structure in Rev. xxi. 10. ἰδεὶξέ μοι τὴν πόλιν — — — παταβαίνουσάν — — — ἔχουσάν — — — καὶ ὁ φωνήσας αὐτῆς ὅμοιος — — — ἔχουσα (as very good Codd. have).

The transition from the *oratio obliqua* to *recta* and *vice versa* (in the Greek prose writers very frequent) merits especial notice (d'Orville *ad Charit.* p. 89. and 347., Heindorf *ad Protagor.* p. 510. Matthiæ *ad Eurip. Phæn.* 1155. Ast *ad Plat. Legg.* p. 160. Held *ad Plutarch. Timol.* p. 451. Bornemann *ad Xen. Mem.* p. 253. Fritzsche *ad Marc.* p. 212.)

\* Kindred to this are those instances in Greek, where two different cases depend on one verb, both of which, however, may be governed by it. See Lob. *ad Soph. Ajax.* 716. Matth. *ad Eurip. Suppl.* 86. *Sprachl.* II. § 632.

Acts xxiii. 23. 24. *ἵπεν· ἱτοιμάσατε -- πτήνη τε παραστήσαι.* Luke v. 14. *παρήγγαλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν δεῖξον.* (Xen. *Hell.* 2, 1. 25.). Acts xxiii. 22. *ἀπέλυσε τὸν νεανίαν παραγγείλας μηδενὶ ἐκλαλῆσαι, ὅτι ταῦτα ἐνεφάνισας πρὸς με, comp.* Xen. *Anab.* 1, 3. 14. and the passages from Josephus in Kypke I. 229. (also Mr. vi. 9., if *καὶ μὴ ἐνδύσῃς* be read). Mr. xi. 32. *ἰὼν εἶπαμεν, ἐξ οὐρανοῦ, ἰεὶ· διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ἀλλ' ἰὼν εἶπαμεν, ἐξ ἀνθρώπων, ἐφοβοῦντα τὸν λαόν* (where the narrator proceeds with his own words). See John x. 36. xiii. 29.\* With Acts i. 4. *comp.* Lysias in *Diagit.* 12. *ἐπειδὴ δὲ συνήλθομεν, ἤρειτο αὐτὸν ἡ γυνή, τίνα ποτὶ ψυχὴν ἔχων ἀξιοὶ περὶ τῶν καίδων τοιαύτη χεῖρσθαι, ἀδελφεὶς μὲν ὢν τοῦ πατρὸς, πατὴρ δ' ἐμὸς* etc. (Geopon. 1, 12. 6.).

A transition from the singular to the plural, and *vice versa*, occurs in Rom. xii. 16. 20. 1 Cor. iv. 6. Gal. iv. 7. vi. 1. Luke v. 4. see Schweigh. *ad Arrian. Epict.* II. I. p. 94. 278. Matthiæ *ad Eurip. Orest.* p. 111. Schäfer *ad Demosth.* IV. p. 106.

A heterogeneous connection of several words is found in Rev. i. 6. *ἐποίησεν ἡμᾶς βασιλείαν ἱερείς τῷ θεῷ*, where the chief noun is an abstract, and that in apposition a concrete. Similar Æschin. in *Timarch.* § 5. *τῶν ευζάντων καὶ τῶν ἀλογιζῶν*, see Bremi *ad Æschin. Ctesiph.* § 25. Also *comp.* Cæsar *bell. civ.* 3, 32. *erat plena LICTORUM ET IMPERIORUM provincia*, Petron. 43, 3. 38.

NOTE. It belongs to the simplicity of the N. T. style, that sometimes one sentence is dissolved into two, which are connected by *καὶ*, Rom. vi. 17. *χαίρει τῷ θεῷ, ὅτι ἦτε δούλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ* etc. (for which could be said *ὅντις ποτὶ δούλοι τ. ἁμ. ὑπηκ. ἐκ παρδίας*), Luke xxiv. 18. *οὐ μόνος παροικεῖς Ἱερουσαλ. καὶ οὐκ ἔγνωσ*, where, in a style which easily adopts the participial construction, *οὐ μόνος παροικῶν Ἱερ. οὐκ ἔγνωσ* would be more correct, Mt. xi. 25. See Fritzsche *ad Mt.* p. 287. 413. Gesen. on Isa. v. 4., and *comp.* what Buttmann has observed of sentences connected together by *μὲν* and *δὲ*. On *parataxis* in general, see Kühner II. 415.

## § 65. Irregular Position of Words and Sentences.—Negligence in respect to Single Words.

1. The succession of the several words of a sentence depends in general on the order in which the ideas rise in the mind, and the mutual re-

\* Mt. xvi. 11. (according to Griesbach's reading) belongs here, inasmuch as in the words *πρὸς τί* etc. the very words of Jesus' expostulation (ver. 6.) are repeated. We recognise also an instance of breviloquence, as Jesus would say *ἐν εὐ -- εἰπὼν ἡμῖν, εἰπὼν δὲ, πρὸς τί* etc.

lation which the several parts of a sentence (as groups of words) sustain to each other. The latter requires that we place regularly, in immediate connection, the adjective with its noun, the adverb with its verb or adjective, the genitive with its governing noun, the preposition with its case, and the words forming an antithesis. In many cases, however, the connection of a clause with what precedes, the greater emphasis (rhetorically) which is to be laid on a word, and more or less euphony, will determine the position of the words, although emphasis does not demand that the emphatic word be placed in the beginning. It may even stand at the end of a clause (*see e. g. Jacob ad Lucian. Alex. p. 74. Kühner II. 625.*), but always there, where its relative position in the whole sentence will render it most prominent. An intended connection with what precedes requires, e. g. that a relative pronoun, even in an oblique case, usually begin the sentence etc. The laws of the succession of thought and rhetorical considerations therefore determine the position of words; and although they allow great play to the activity of the writer's mind, and never will be felt by him to be obstacles, yet commonly the arrangement of the words for the sake of logical and rhetorical effect, is only in a small measure so habitual with an author that it could be received as a *principal* element in the characteristics of his style (*see Kühner II. 622. Zumpt Gr. p. 626.*).

2. The position of the words in the N. T. is in the main points subject to the same rules which the Greek prose writers follow (for these rules are only partially national); yet it may be observed that it is, (a) more free and manifold in the didactic writings, especially of Paul, than in the historical books, as these rhetorical reasons have more concurrent weight; (b) that, especially in the narrative style, a too wide separation of the principal parts of the sentence, subject and verb, ought to be avoided: and, according to the Hebrew mode of expression, the verb must be placed near to the subject, and if the subject be a modified one, only the principal subject precedes the verb, while the modifications follow, so that the attention is not kept too long in suspense. The relative clauses, if possible, are so located that they occur first after the completion of the leading clause. Gersdorf in his work has remarked many peculiarities of some of the N. T. authors, in respect to the position of the words, but after a more minute investigation, it is found, (a) that he has not sufficiently taken into view the several influences on which the order and succession of the words usually depend; (b) that, believing it might become habitual with a writer, e. g. to place the adverb *before* or *after* the verb, he has proposed a critical process, and in part followed it, which

smells too much of pedantry. More rationally treated, it would be of great service in verbal criticism.

It is not indifferent whether we write τὸ πνεῦμα τοῦ θεοῦ or τὸ πνεῦμ. τοῦ τοῦ &. *comp. above* p. 112. and without article, πν. θεοῦ or θεοῦ πν.—The N. T. passages must be examined individually, according to the characteristics of their style. Without such consideration in the use of the Codd. (and even of the old translations and the Fathers) for ever to impose on an author *one and the same* position of words, is empirical pedantry. If the adjective is *usually* placed thus: φόβος μέγας, ἔργον ἀγαθόν, this is very natural; the reverse would produce either a prominence of the adjective idea, which may originate with many authors in an antithesis usual to them (καλὰ ἔργα mostly in Paul), or its precedence lies in the nature of the adjective idea, as ἄλλος, εἷς, ἰδιος etc. It cannot be strange that ἀνδρῶπος οὗτος occurs frequently for οὗτος ὁ ἀνδρῶπος, as the latter implies an emphasis on the pronoun (*this* man, no other), which only takes place where it is spoken δεικτικῶς or with intensity. It is by no means decided that the latter position prevails in John (Gersdorf 444.), and in the places where it occurs, the reason for this arrangement of words is apparent. On ταῦτα πάντα and πάντα ταῦτα, *see above* p. 100. No attentive reader will consider it an arbitrary deviation from the usual position: ἡ πόλις ἐκείνη, if narrators, where they wish to subjoin something relating to time, say: ἐν ἐκείναις ταῖς ἡμέραις etc. And of what use are remarks like this: πάλιν, ἐπειδὴν etc. sometimes precede, sometimes follow. Finally, I do not conceive how Gersdorf in Mt. xiii. 27. xv. 20. (p. 335.) could so misapprehend the right position of the adjective as to be even inclined to correct. If in Mt. xv. 34. πόσους ἄστους ἔχετε; οἱ δὲ εἶπον· ἐπὶ καὶ δλίγα ἰχθύδια occurs, but in Mr. viii. 7. καὶ εἶχον ἰχθύδια ὀλίγα, the oppositional contrast of ἐπὶ there required the ὀλίγα to be placed before ἰχθύδια, whilst here *loaves* and *fishes* are antithetical: they had also a small supply of fishes. It will not seem strange to any one who studies the language with attention that Luke writes χρόνον οὐκ ὀλίγον, and Paul 1 Tim. v. 23. οἶνον ὀλίγον. In John v. 22. τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ, πᾶσαν is very properly placed before δίδ. (he gave it to him not in parts, but wholly), *comp.* Mt. ix. 35. Luke vii. 35. 1 Cor. x. 1. Acts xvii. 21. Nothing need be remarked on the precedence of an emphatic word (John iv. 24. ix. 31. xiii. 6. 1 Cor. xii. 22. xv. 44. xiv. 2. Luke ix. 20. xii. 30. xvi. 11. Rom. vii. 2. 3. Heb. x. 30.) *See below* 3.

3. The position of words in the N. T. has usually been noticed only where single members of a sentence appear separated from those words to which they logically belong: e. g. 1 Thess. ii. 13. παραλαβόντες λόγον ἀποῆς παρ' ἡμῶν τοῦ θεοῦ, or 1 Pet. ii. 7. ἡμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν, Rom. xi. 13., and this merely was called *trajection*.\* But those

\* See Abresch *ad Aristanet.* p. 218. Wolf *ad Demos. Lept.* p. 300. Reitz *ad Lucian.* VII. p. 448. Krüger *ad Dion. Hal.* p. 139. 318. Engelhardt *ad Euthyphr.* p. 123. Winer's *Gram. Excurs.* p. 174.

passages ought to be distinguished, (a) where the striking order of the words has a *rhetorical* reason, and is therefore designed, as in 1 Pet. ii. 7. where the *πιστεύουσιν* is postponed to the end, because here the condition: *as faithful, if we are faithful*, is more prominent,\* *comp.* 1 John v. 16. John xiii. 14. 1 Cor. v. 7., also Heb. vii. 4. *ὃ καὶ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀποδοτιῶν, ὃ πατρὸς ἀρχῆς*, *to whom Abraham the patriarch gave even the tenth.* In 2 Cor. ii. 4. *οὐχ ἵνα λυπηθῇτε, ἀλλὰ τὴν ἀγάπην ἵνα γινώτε* an antithesis is evident, as Rom. xi. 31. Acts xix. 4. Gal. ii. 10. (Cic. *div.* 1, 4. *mil.* 2. *fin.*) Mr. ii. 28. *ὥστε πικρὸς ἐστὶν ὁ θῖς τοῦ ἀνδρεῶπος καὶ τοῦ σαββάτου*, John vii. 38. So also Heb. x. 27. *καὶ πικρὸς ζῆλος ἰσθίειν μέλλοντος τοῦς ὑπεναντίους* the epithet of *πικρὸς* is more strikingly prominent, than if it were inserted between the genit. and governing noun, and in xii. 25. *εἰ γὰρ ἐπεινοὶ οὐκ ἔφυγον, τὸν ἐπὶ γῆς παραιτησάμενοι χρεματίζοντα, πολλῷ μᾶλλον ὑμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι* a more emphatic accent is laid on the antithetical *ἐπὶ γῆς*, than if it should be read together with *χρημ.*, see 1 Cor. ii. 11. 2 Cor. vi. 16. 1 Pet. ii. 16. Heb. vi. 19. Jude ver. 18. Acts vii. 56. 1 Tim. iii. 6. John xviii. 17. (every where transpositions of the genitive). Rom. viii. 18. and Gal. iii. 23. *μέλλουσα* precedes, because the future is opposed to the present; in *μίλλ.* therefore lies the principal idea, which is afterwards completed by *ἀποκαλυφθῆναι*. Similar Held *ad Plutarch. Timol.* p. 420. *Comp.* 1 Cor. vii. 17. *εἰ μὴ ἔκαστω ὡς ἐμέρισεν ὁ κύριος, ἕκαστον ὡς ἐκέλευεν ὁ θεός* etc. Rom. xii. 3.—(b) In some places a more precise definition is annexed, which occurred to the writer after the sentence had been arranged, Acts xxii. 9. *τὸ μὲν φῶς εἰδᾶσαυτο, τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ ἀλοῦντός μοι*, Acts iv. 33. *μεγάλῃ δυνάμει διδίδουσι τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστασεως τοῦ κυρίου Ἰησοῦ*, Heb. xii. 11. John iv. 39. vi. 66. xii. 11. 1 Cor. x. 27. Luke xix. 47. 1 Pet. i. 13. 2 Pet. iii. 2. *comp.* Arrian *Alex.* 3, 23. 1. *τοὺς ὑπολειφθέντας ἐν τῇ διώξει τῆς σαρδαῆς*.—(c) In other places the trajection is only apparent: Heb. xi. 32. *ἐκτελείει γὰρ με διηγούμενον ὁ χρονος περὶ Γεδεών, Βαζάν τε καὶ Σαμῶν* etc., which could not be written otherwise, as a whole series of names follows, to which in ver. 33. a relative clause is to be attached, Jas. v. 10. Heb. vi. 1. 2.—(d) An effort to throw unemphatic words into the shade is evident, Heb. iv. 11. *ἵνα μὴ ἐν τῷ αὐτῷ τοῖς ὑποδείγματι πίση* etc. So perhaps in 1 Cor. v. 1. *ὥστε γυναῖκά τινά τοῦ πατρὸς ἔχειν* (*that the wife one of his father has, verbatim* as to position. *Trs.*), Luke xviii. 18. Also in Heb. ix. 16. *ὅπου διαθήκη,*

\* *Comp.* Demosth. *fals. leg.* p. 204. C. *οἱ μὲν τοῖσιν ὁ πατριάρχης ἐξ ἀρχῆς ἐγὰρ τοῦ τῶν τῶν δ' οὐδὲς ἐμὲν.*

θάνατον ἀνάγκη φέρεσθαι τοῦ διαδεμένου, any other position of the last word would diminish the force of the principal thought θάνατον ἀνάγκη.

We remark also a contrast (*see above a*) in 1 Cor. ii. 11. τίς γάρ οἶδεν ἀνδρώπων τὰ τοῦ ἀνδρώπου; antithesis in Luke iii. 14. καὶ ἡμεῖς τὶ ποιήσομεν; (*comp. ver. 12.*) ix. 20. xvi. 12. xxiii. 31. John ix. 17. xxi. 21. 2 Cor. ii. 16. where the interrogative uniformly follows. On the other hand the adjectives πόσος, ποσῶς, ἥλιος, as emphatic, precede, Gersdorf I. 410. (On the contiguity of similar or equal words, like κακοὺς κακῶς ἀπολίσσει, *see* § 62. 1. *comp.* Kühner II. 628.)

4. (e) Sometimes, however, single words are transposed in consequence of inattention, or rather because the ancients, having only reflecting readers in view, were free from careful precision; and this frequently occurred among the Greek prose writers, with certain adverbs (*Stallbaum ad Plat. Phæd.* p. 123.), to which every reader, according to the sense, gives the right position, even if the writer has not arranged them with logical exactness. So with αἰ Isocr. *Paneg.* 14. διετίλισαν κοινὴν τὴν πόλιν παρῆγοντες καὶ τοῖς ἀδικουμένοις αἰ τῶν Ἑλλήνων ἐπαμύνουσαν, Xen. *Œc.* 19, 19. Thuc. ii. 43. (*see* Krüger *ad Dion.* p. 252. Schäfer *ad Demosth.* II. 234.); so also with πολλάκις *Stallbaum ad Plat. rep.* I. 93., with ἔτι Rom. v. 6. ἔτι Χριστὸς ὄντων ἡμῶν ἀσθενῶν (for ἔτι ὄντ. ἡμ. ἀσθ.), *comp.* Eurip. *Orest.* 416. 499. and Poppo *Thuc.* I. I. p. 300. III. II 664.— So, finally, with ὅμως 1 Cor. xiv. 7. ὅμως τὰ ἄλυσχα φωνὴν διδόντα for τὰ ἄλυσχα, καίπερ ἄλυσχα, ὅμως etc. and Gal. iii. 15. ὅμως ἀσθενέοντι κενυμένῃ διαθήκῃ οὐδεὶς ἀξτεῖ for ὅμ. οὐδεὶς ἀξτεῖ (*comp.* Bengel and Winer's *comment. in loc.*), Herm. *ad Soph. Ajac.* 15. Dæderlein *ad Soph. Œd. C.* p. 396. Pflugk *ad Eurip. Androm.* p. 10. (In other places ὅμως points to an omitted clause, *see* Poppo *Observ.* p. 207.).\*

Even the trajection of a negation is not very rare with the Greeks; but then there is either a concealed antithesis, e. g. Plat. *Crit.* p. 47. D. πειθόμενοι μὴ τῇ τῶν ἱπαιόντων δόξῃ, *Legg.* 12. p. 943. A. Xen. *Mem.* 3, 9. 6. Galen *temper.* 1, 3. *comp.* Kühner II. 628. Sintenis *ad Plut. Themist.* p. 2., or the negation precedes the whole clause, instead of being added to the word which is negated, as in Acts vii. 48. ἀλλ' οὐχ ὁ ἑβραϊστος, ἐν χειροποιήτοις κατοικεῖ, *comp.* Xen. *Ephes.* 3, 8. ὅτι μὴ τὸ φάσμαον θανάσιμον ᾖ, Plat. *Apol.* p. 35. D. (*Œcumen* I. p. 230.). Many interpreters, as Piscator, Koppe, Storr, Tholuck, Reiche, find a trans-

\* We may reckon here εἰδίως in passages like Mr. i. 10. v. 36. ix. 15. In ii. 8. and v. 30., however, εἰδίως belongs to the participles. *See* Fritzsche *ad Mr.* p. 19. for passages out of Greek authors.

position of the negation in Rom. iii. 9. τί οὖν; προσχόμεθα; οὐ πάντως i. e. *not in the least, not at all* (πάντως οὐ). This apprehension is possible in that formula, at least οὐδὲν πάντως is found in Herod. 7, 57. 5, 34. as also οὐ πάν for *not in the least*, Demosth. *Ol.* 2. § 21. (οὐ πάντως even Epiph. *hær.* 38, 6.), οὐ — ὅλως also Porphy. *abstin.* 1, 14. and the context of the Pauline passage seems to favor, even to require this understanding of the passage, see Reiche and De Wette *in loc.* On the other hand, 1 Cor. v. 10. ἔγραφα ὑμῖν — μὴ συναναμίγνυσθαι πόρνοις, καὶ οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου is to be translated: *I wrote to you to have no intercourse with fornicators, not (I wrote, I meant) altogether (in universum) with the fornicators of this world* (since then ye must go out of the world), but only with the licentious church members. Heb. xi. 3. εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι is usually reckoned here, but Schulz correctly translates: *that, therefore, what can be seen, yet has not been understood from what appears or exists, comp. Bengel in loc.* What is denied is, the ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι, and the negative is with entire regularity placed before this clause. The transposition of the negative referred to in 2 Macc. vii. 28. ὅτι οὐκ ἐξ ὧτων ἐποίησεν αὐτὰ ὁ θεός is uncertain, as only the Cod. Alex. has it so. 2 Cor. iii. 4. 5. πεποιθήσω ἔχομεν, οὐχ' ὅτι ἱκανοὶ ἴσμεν etc. cannot be explained by ὅτι οὐχ (μὴ) etc. It must rather be translated: *this persuasion (the chief) have we, not because we are able of ourselves, but because our ability is of God* (ἀλλ' ὅτι ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ). Finally, I cannot with Schott and others translate 2 Cor. xiii. 7. οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῇτε, *ne ego debeam (Jesu legatus) comprobari, sed ut etc.*, as if the negative referred to the verb φαν. — The Apostle would rather say: *It is only my desire that you be good, not that I may exhibit myself in the fulness of my Apostolical power* — I shall cheerfully be ἀδόκιμος (see the following), if you only be δόκιμοι. With this interpretation φανῶμεν is in its proper place. Billroth differs. See Reiche on Rom. iv. 12. Lücke on 1 John iv. 10. Stolz has correctly explained 1 Cor. xv. 51., which Flatt and Heydenreich translate improperly. See Billroth *in loc.*

To this category belongs the hyperbaton 2 Tim. ii. 6. τὸν κοπιῶντα γεωργὸν δαὶ πρῶτον τῶν καρπῶν μεταλαμβάνειν. The Apostle intends not to say: the laborious husbandman must first (Schott: *præcipue*) partake of the fruits, but: *the husbandman, who would partake of the fruits, must first labor*, as Stolz translates; the πρῶτον belongs then to κοπ. It would be expressed more clearly thus: τὸν τῶν καρπ. μεταλ. θέλοντα γεωργὸν δαὶ πρῶτον κοπιᾶν. In respect to the above hyperbaton, comp. Xen. *Cyr.* 1, 3. 15. ὁ σὸς πρῶτος πατὴρ τεταγμένα ποιεῖ, i. e. ὁ σὸς πατ. πρῶτος

τετ. π. In order to get round the hyperbaton Grotius takes *πρῶτον* for *demum*, which is not admissible. Heydenreich passes over this passage too lightly. Other hyperbata of a striking character, see in Thuc. 3, 26. Xen. *Cyrop.* 2, 1. 5. Plat. *Crit.* p. 50. E. Demosth. *Olynth.* p. 30.

The trajection in Acts i. 2. διὰ πνεύματος ἁγίου οὗς ἐξελέξατο (*comp.* Plat. *Apol.* p. 19. D. Stallbaum *ad Plat. rep.* l. p. 109.), which Künöl, Vater and Olshausen (after Scaliger) have recently adopted, would possess little probability, since only the *ἐντελλ. δια πν. ἁγ.* could be of account to Luke (for the subsequent contents of the Acts), but the *ἐκτελ. δια. τ. πν.* would fall within the compass of the Evangel. and could not be first described here; the general reference in οὗς ἐξελέξ., most immediately applicable to the Apostles, is not without meaning, as they, in consequence of that election, became qualified for the commissions διὰ τοῦ πν., see Valck. *in loc.* Acts v. 35. *προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τί μέλλετε πράσσειν* may very properly be translated: *take heed to yourselves on account of these men, what ye would do, ἐπὶ* can be thus connected with *προσέχειν ἑαυτῶν*, even although it really occur in not a single passage. Others refer the *ἐπὶ τ. ἀ.* to *πράσσειν*, because the phrase *πράσσειν ἐπὶ τινι* is not unusual, see Künöl.

There is more semblance of probability in Acts xxvii. 39. where πόλιν τινὰ κατενόουν ἔχοντα αἰγιαλόν, is supposed to stand for αἰγ. ἔχοντα πόλιν τινά, but Grotius has already remarked: *non frustra hoc additur, sunt enim sinus quidam maris, qui litus non habent, sed præruptis rupibus cinguntur* (Stolz: *which had a landing*). Besides the αἰγ. ἔχοντα must be closely connected with the relative clause *εἰς δὲ* etc.: *which had a shore, at which they resolved to land*, i. e. a shore of such a kind as to induce in them this resolution. That trajection would be unwarrantable in so simple a sentence.

John xii. 1. *πρὸ ἑξ ἡμερῶν τοῦ πάσχα six days before the passover*, and xi. 18. *ἦν ἡ Βεθανία ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε about fifteen stadia from it* (*comp.* xxi. 8. Rev. xiv. 20.) must be considered as having become an established trajection and genuine even to the case. If the prepositions were in the proper place (before *πάσχα* and *Ἱεροσόλ.*) it would mean in the former: *ἑξ ἡμέραις πρότ. π.*, in the latter *ὡς σταδ. δεκ. ἀπὸ Ἱεροσ.* (Luke xxiv. 13.). But probably among Greeks it arose from another view, and in definitions of place they were accustomed to say *ἀπὸ σταδίων δεκ.* (properly, *situated there, where the fifteen stadia terminate, at the end of the fifteen stadia*), as in Lat. e. g. Liv. 24, 46. *Fubius cum a QUINGENTIS FERRE PASSIBUS castra posuisset*, Ramshorn p. 273. Were it necessary further to define the location of the speaker, this would be put in the genitive with this formula. So also in definitions of time, as it was customary to say: *πρὸ ἑξ ἡμερῶν before six days*, this formula was retained also when it was necessary to designate a point of time referring to this definition or division, therefore *πρὸ ἑξ ἡμερῶν τοῦ πάσχα*. Both these modes of expression (as to time and place) are frequent enough in the later Gr. *comp.* *Ælian. Anim.* 11, 19. *πρὸ πέντε ἡμερῶν τοῦ ἀφανισθῆναι τὴν Ἑλίαν*, Xen. *Ephes.* 3, 3. Geopon. 12, 31. 1. Achill. *Tal.* 7, 14. (and Jacobs *in loc.*) Epiph. *Opp.* II. p. 248., Strabo



15. p. 715. καταλαβεῖν ἀνδρας πεντεκαίδεκα ἀπὸ σταδίων ἑκοσι τῆς πόλεως, Plutarch. *Philop.* 4. ἦν ὁ γὰρ αὐτῷ καλὸς ἀπὸ σταδίων ἑκοσι τῆς πόλεως, Joseph. *Antt.* 8. 13, 9. see Schäfer *ad Long.* p. 129. Such formulas were constructed also with μετὰ (in reference to time), as μετὰ τέτταρα καὶ ἑκοσιν ἔτη τῶν Τρωϊκῶν see Schäfer *ad Bos. Ellips.* p. 553.

5. Certain particles in Gr. have a more or less definite position, according to the importance which attaches to them in the sentence. Μὲν (μενοῦνγε), οὖν, δὲ, γὰρ, γε, τοίνυν, ἄρα (the last not even at the commencement of a subordinate clause Xen. *Cyrop.* 1, 3. 2. 8, 4. 7.) should not stand in the beginning of a sentence. In most cases this rule is observed in the N. T., and δὲ, γὰρ, οὖν have sometimes the second, sometimes the third, sometimes also the fourth place (although the Codd. do not generally harmonize); the third and fourth especially when words which belong together should not be put asunder, as Gal. iii. 22. πρὸ τοῦ δὲ ἰσθῆναι, Mt. xxvi. 11. τοὺς πτωχοὺς γὰρ (as at least Fritzsche has taken into the text) Mr. i. 38. Luke xv. 17. εἰς αὐτὸν δὲ ἰσθῶν, vi. 23. etc., Acts xxvii. 14. μετ' οὐ πολὺ δὲ ἵβας etc., 1 John ii. 2. οὐ περὶ τῶν ἡμετέρων δὲ μόνον, 1 Cor. viii. 4. περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων, 2 Cor. x. 1. δὲ κατὰ πρόσωπον μὲν ταπεινός John xvi. 9. comp. about δὲ (Herod. 8, 88. Ælian. *Anim.* 7, 27. Isocr. *ad Philipp.* p. 202. Diod. Sic. 11, 11. Thuc. 1, 6. 70. Athen. I. p. 174. Schweigh. *Arrian. Alex.* 2, 2. 2. Xen. *eq.* 11, 8. Lucian. *Eunuch.* 4. *dial. mort.* 5, 1. Strabo Γ7. p. 808.) Herm. *ad Orph.* p. 820. Boissonade *ad Aristænet.* p. 687. Poppo *Thuc.* I. I. p. 302. III. I. p. 71. Stallb. *ad Phileb.* p. 90. Porson and Schäfer *ad Eurip. Orest.* p. 60. Bornemann *ad Xen. Conviv.* p. 69. and *ad Anab.* 3, 2. 7., as to γὰρ Wunder *ad Soph. Philoct.* 218. Schäfer *Melet. crit.* p. 76. Fritzsche *quest. Lucian.* p. 100., as to μὲν Bornemann *ad Xen. Conviv.* p. 61. Herm. *ad Orph.* as above. Krüger *Dion.* p. 314.—ἄρα on the other hand (see Herm. *ad Soph. Antig.* 629.) is often contrary to the usage of the Greeks, placed in the first clause, as 2 Cor. v. 15. Gal. ii. 17. 21. v. 11. 2 Thess. ii. 15. Rom. viii. 12. etc. (comp. however, Xen. *Ephes.* i. 11. and the later authors generally), as also ἄρ' οὖν Rom. v. 18. vii. 3. *Ephes.* ii. 19. Μενοῦνγε begins a period in Luke xi. 28. Rom. ix. 20. x. 18. See Lob. *ad Phryn.* p. 342. and likewise τοίνυν Heb. xiii. 13.; the latter is very seldom found at the beginning of a sentence in good writers, yet see Lob. *ad Phryn.* 1. c.

Moreover μὲν is regularly placed after the word to which it belongs.\* Some exceptions to this exist, however; Acts xxii. 3. ἐγὼ μὲν εἰμι ἀνὴρ

\* If several words are grammatically connected μὲν may stand after the first, as Luke x. 2. ἰ μὲν βασιλεὺς, Acts xiv. 12. τὸν μὲν βασιλέα, Heb. xii. 11. So Lysias *pecun. publ.* 3. ἢ μὲν ἐστὶν τῷ πολέμῳ. Bornemann *ad Xen. Conviv.* p. 61. On γὰρ after the artic. see Erfurdt *ad Soph. Antig.* 686.

Ἰουδαίος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ etc. (for ἐγὼ ε. ἀ. Ἰ. γεγενν. μὲν etc.), Tit. i. 15. πάντα μὲν καθαρὰ τοῖς καθαρῶς, τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν for τοῖς μὲν καθαρ. πάντα καθ. etc. or πάντα μὲν καθ. — οὐδὲν δὲ καθ. τ. μ. 1 Cor. ii. 15. comp. Xen. Mem. 2, 1. 6. 3, 9. 8. Ælian. Anim. 2, 31. Diog. L. 6, 2. 6. Herm. ad Soph. Œd. R. 436. Bernhardt ad Dion. Perierg. p. 626. Hartung Partik. II. 415.

Τε belongs properly after that word which is parallel or correlative with another Acts xiv. 1. Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος, ix. 2. xx. 21. xxvi. 3. But it is frequently inserted earlier Acts xxvi. 22. (Elmsley ad Eurip. Herod. 622.) and stands especially after a preposition or article Acts x. 39. ii. 33. xxviii. 23. John ii. 15. etc. in which case it is sometimes prominent as belonging in common to the two correspondent members of the sentence Phil. i. 7. ἐν τε τοῖς δεσμοῖς μου καὶ τῇ ἀπολογίᾳ καὶ βεβαιώσει etc. Acts xxv. 23. xiv. 5. Comp. Plat. Legg. 7. p. 796. D. εἰς τε πολιτείαν καὶ ἰδίους δικούς, Thuc. 4, 13. and the collection of examples by Elmsley (also Joseph. Antt. 17, 6. 2.). See especially Sommer in Jah'n's Jahrbüch 1831. III. 401. So can γε be placed after an article or monosyllabic particle, Rom. viii. 32. 2 Cor. v. 3. Ephes. iii. 2. comp. Xen. Mem. 1, 2. 27. 3, 12. 7. 4, 2. 22. Diod. Sic. 5, 40., see Matthiæ ad Eurip. Iphig. Anl. 498.

Many interpreters, e. g. Schott, find a trajection of καὶ (even) in Heb. vii. 4. ᾧ καὶ δεκάτῃν Ἀβραὰμ ἰδωκεν for ᾧ δεκ. καὶ Ἀβρ. ἰδ. But the emphasis here is laid precisely on the giving of the tenth, and Schulz and Stolz have translated correctly.

6. Trajection has been imposed *per vim* on the sentences in Acts xxiv. 22., where Beza, Grotius, and others punctuate thus: ὁ Φηλιξ, ἀκριβέστερον εἰδὼς τὸ περὶ τῆς ὁδοῦ, εἰπὼν, ὅταν etc. and translate: *Felix, quando accuratius — — cognovero, inquit, et Lysias huc venerit* etc.; but see Künöl in loc., comp. Bornemann in Rosenm. Repert. II. 281; 2 Cor. viii. 10. οἵτινες οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν προσηύξασθε ἀπὸ πένου (see the Syriac), where an inversion was adopted: *non velle solum ea facere incepistis* (Grotius, Schulz, Schott, Stolz) on account of what follows in ver. 11.: ἡ προθυμία τοῦ θέλειν. Incorrectly. In ver. 10. θέλειν is much more than ποιεῖν; it denotes *the being willing* (to give voluntarily) comp. viii. 3. (Isocr. adv. Callim. p. 914); in ver. 11. however the whole emphasis of the thought lies on ἐπιτελεῖν. *The beginning*, yea even the *beginning willingly* (ἡ προθ. τοῦ θέλειν) does not suffice, you

\* On this subject see W. Kahler *satura duplex de ver. et fict. text. sac. troject. ex Evangg. et Act. Ap.* 1728. E. Wassenbergh. *de transpos. salub.* etc. 1786.

must *finish* the good deed. The apostle twice uses (ποιῆσαι) ποιτελεῖν, not ποιεῖν in antithesis to θέλειν as mere volition. An inversion for οὐ μόνον τὸ θέλειν ἀλλὰ καὶ τὸ ποιῆσαι would be more than harsh and in Paul intqlerable; besides τὸ θέλειν προεκήρξασθε, you have *begun* to will, would be without an appropriate sense. In the chief point Beza, Heumann and Bauer agree with me (*Log. Paull.* p. 334.). I deem it unnecessary to adopt a trajection in 2 John ver. 6. although Knapp and Lücke affirm it. On John xi. 15. *see* § 57. p. 356.

Where in the arrangement of single sentences, the dependent clauses are placed before the principal e. g. those expressing the final cause Mt. xvii. 27. Acts xxiv. 4., relative clauses Mr. xi. 23. Luke vii. 43. John iii. 11., the reason is manifest to every attentive reader. *Comp.* Kühner II. 626.

7. In some passages there is a degree of negligence in respect to single words, especially pronouns, which however renders the interpretation neither difficult nor uncertain, when attentively viewed in connection with the context, e. g. Acts iv. 7. where αὐτοὺς does not relate to those mentioned in ver. 4. but to αὐτοὺς in ver. 2., x. 7. where αὐτῷ does not relate to Simon ver. 6., but to Cornelius ver. 1., as some manuscripts indicate, which read τῷ Κορνηλίῳ (a manifest gloss), Luke v. 17.; Acts vii. 24. πατάξας τὸν Αἰγύπτιον refers to τινὰ ἀδικοῦμενον, in which the sense: *ill treated* (by an Ægyptian) is implied. In Gal. i. 23. μόνον ἀκούοντες ἦσαν the idea of the *members* of the church as included in this particip. masc. must be taken from ταῖς ἐκκλησίαις *κοιτη.* Gal. ii. 2. Such constructions *ad sensum* frequently occur. On αὐτός *see* § 22. 3. In respect to the rapid change of the subject, another kind of negligence is to be remarked in Luke xix. iv. κροδαμῶν — — ἀνέβη ἐπὶ νομομασίαν (Ζαχαρίας), ἵνα ἴδῃ αὐτὸν (Ἰησοῦν), ὅτι ἐκείνης ἡμέλλε (Ἰησοῦς) διέσχεσθαι, *comp.* xvii. 2. xiv. 5. xv. 15. (Mr. ix. 20.) Acts vi. 6. Judith v. 8. In the Greek prose writers this transition from one subject to another is frequent: Herod. vi. 30. ὁδὲ (Histiacus) οὗτ' ἂν ἔπαθε κακὸν οὐδὲν, δοξείτω μοι, ἀπὸ ἡμέτερος (Darius) τ' ἂν αὐτῷ τὴν αἰτίην, Demosth. c. *Phorm.* p. 587. Wolf. δς οὐκ ἔφασκεν οὔτε τὰ χρέματα ἐντεδεῖσθαι τοῦτον (Phormion), οὔτε τὸ χρυσίον ἀπειληφέναι (Lampis) Plutarch. *Poplic. compar.* 5. — — προσέλαβεν (Poplicola), ὅσα δόντα ἀγαπητὸν ἦν νικῆσαι· καὶ γὰρ τὸν πόλεμον διέλυσε (Porsena) etc., *vii.* *Lysand.* 24. ἄλλο δ' οὐδὲν ἐχρήσατο (Agesil) αὐτῷ πρὸς τὸν πόλεμον· ἀλλὰ τοῦ Κρονίου διελθόντος ἀπέπλευσεν (Lysand.) εἰς τὴν Σπαρτην etc. Ages. 40. τὴν βασιλείαν Ἀρχίδαμος — — παρέλαβε, καὶ (sc. αὐτῇ) διέμεινε τῷ γένει, Arlax. 15. τοῦ προτάφου τυγῶν κατέβαλον τὸν ἀνδρα, καὶ τέθνηκεν (οὗτος) etc. *Lysias caed. Eratosth.* 10. ἵνα τὸν τετθὲν αὐτῷ (πατρίδι)

δεδω και μη βοῶ (τὸ πᾶσι). Poppo *Observ. in Thuc.* p. 189. Bähr. in *Creuzer Melet.* III. p. 36. Schüfer *ad Demosth.* IV. p. 214. and *ad Plutarch.* IV. p. 281. 331. V. 86. 295. Stallbaum *ad Plat. Gorg.* p. 215. On the Hebrew *comp.* Gesen. 803.

A little negligence in the construction occurs also in Acts xxvii. 22. ἀποβολὴ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλην τοῦ πλοίου, which verbally would signify: *there will not happen any loss of life, but of the ship*, for: there will be no loss of life, only a loss of the ship. More remarkable still would be the passage Gal. i. 19. ἔτερον τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου, if we translate with Fritzsche (*Comment.* in Matth. p. 482.): *alium apostolum non vidi, sed vidi Jacobum* etc.; so that only εἶδον ought to be repeated with Ἰάκ.; yet see Winer's *comment.* and Usteri *in loc.* Similar to this would be the well known use of ἄλλος, not only in Homer, e. g. *Odyss.* 2, 412. μήτηρ δ' ἐμὴ οὔτε πέσνται οὐδ' ἄλλαι δμῳαί i. e. *yet others, namely the female servants* (*comp.* Thiersch *Gr.* p. 588.), but also in prose writers, e. g. *Plato Gorg.* 473. C. εἰδαιμονιζόμενος πρὸ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων *and to the others, namely strangers*, Xen. *Anab.* 5, 2. 31. 5, 4. 25. οἱ πολέμιοι ἑμοῦ δὴ πάντες γενόμενοι ἰμάχοντο καὶ ἐξηκόντιζον τοῖς παλτοῖς· καὶ ἄλλα δόξατα ἔχοντες *comp.* Elmsley *ad Eurip. Med.* p. 128. Lips. Jacobs *ad Athen.* p. 22. Krüger *ad Dion.* p. 139, Bornemann *ad Anab.* p. 47. Poppo *ad Cyrop.* p. 186. Fritzsche *Quest. Lucian.* p. 54. Zell *ad Aristot. Ethic.* p. 62. Identical with this is the use of ἔτερος in Luke namely xxiii. 32. ἦγοντο δὲ καὶ ἑτεροὶ δύο κακοῦργοι συν αὐτῷ ἀναγεσθῆναι, where, as expressed, it appears as if Jesus were called also κακοῦργος, and x. 1. ἀνέδειξεν ὁ κύριος καὶ ἱερεῖς καὶ βδομήματα. *Comp.* Thuc. 4, 6. 7. In the above use of εἰ μὴ in Gal. i. 19., Rev. xxi. 27. is similar, οὐ μὴ εἰσέλθῃ — — πᾶν κοινὸν καὶ ποιῶν βδέλυγμα — — εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς, where the γεγραμ. are not to be included in the πᾶν κοινόν. The sense is rather: *no profane thing shall enter in, only those who are inscribed* etc. shall enter. *Comp.* 1 Kings iii. 18. οὐκ ἔστιν οὐδεὶς μεθ' ἡμῶν παρὶς ἀπορίων ἡμῶν ἐν τῷ οἴκῳ.

An instance of a negligent reference would also exist in 1 Tim. ii. 15., if to εἰς μείνωσιν ἐν πίστει the word εἰπενα were supplied from the preceding τεκνογονίας see § 47. 1. This is not to be hastily rejected; Plat. *Legg.* 10. p. 886. D. is similar, where γενόμενοι is referred to θεογονίας, as if θεῶν γένεσις stood there, see Zell *ad Aristot. Ethic.* p. 209. Poppo *ad Xen. Cyrop.* p. 29. 160. Küster (Reisig) *ad Xen. Econ.* p. 247. *Comp.* also 1 Cor. vii. 36.

About the *Chiasmus* in Philem. ver. 5. σοὺ τὴν ἀγάπην καὶ τὴν πίστιν, ἣ ἔχεις πρὸς τὸν κύριον καὶ εἰς πάντας τοὺς ἁγίους see above, p. 325.

Luke xxiv. 27. ἀρξάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφητῶν διεμήνηεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ is peculiar. It can hardly be supposed here that other books of the O. T. were contrasted with Moses and the prophets, to which Jesus referred; nor with Künöl, that Jesus first quoted the prophets, and then proceeded to interpret them

(see Van Hengel *Annotat.* p. 104.), but Luke rather intended to say : *Jesus beginning with* (from) *Moses ran over all the prophets.* But having ἀπὸ in mind, he annexes πάντες αἱροῦνται in the genitive. Allied to this is Acts iii. 24. πάντες οἱ αἱροῦνται ἀπὸ Σαμουὴλ καὶ τῶν παθεῖντων ὅσοι ἐλάλησαν καὶ πατήγγειλαν etc. Luke could have written: *all the prophets Samuel* (as the first) *and the succeeding* (one after another) *all* etc. or, *all the prophets from Samuel, as many of them* etc. As the words now stand, they evidently contain a tautology. The division which Casaubon and a host of interpreters (also Valckenaer) adopt, τῶν παθ. ὅσοι ἐλάλ., does not essentially improve the passage. Still it remains *all the prophets since Samuel*, and then, as if not already included in these, *all those who followed Samuel and prophesied.* The interpretation which Hengel (*as above*, p. 103.) gives, supplying ἕως Ἰωάννου (Mt. xi. 13.) is arbitrary, and presents only the inappropriate thought: *since Samuel and the succeeding prophets — — down to John*, whilst we expect to see two distinct points of this series mentioned. Hengel in this way also first realized the brachyology of Luke: ἀρχεῖν ἀπὸ — — ἕως, (explained below).

A defective relation of the qualifying term to the noun, which ought to regulate its grammatical form, exists in many passages of the N. T., not only in Acts v. 20. τὰ ῥήματα τῆς ζωῆς ταύτης (for ταῦτα), Rom. vii. 24. *see above*, p. 185., but also (Bauer *Philol. Thucid. Paul.* p. 263.), Ephes. ii. 2. iii. 2. 2 Cor. iii. 7. Luke viii. 32. This species of hypallage (*comp. Glass. Philol. Sac.* I. p. 652.) is confirmed by many examples out of ancient authors. In a long sentence, where many relations are united, such an irregularity would be possible, especially in an inexperienced writer. Among the poets passages might be found, which, without such an assumption may be explained, as only an involved construction, *comp. Lob. ad Soph. Ajac.* 7. Herm *ad Vig.* p. 889. *ad Soph. Philoct.* p. 202. Krüger *grammat. Untersuch.* III. p. 37. But in prose the instances are very rare (Poppo *Thuc.* I. I. p. 161. Bornemann *ad Anab.* p. 206. Heinichen *ad Euseb.* II. 175.), in the N. T. not one is certain. On Ephes. iii. 2. and others *see Winer's progr. de Hypallage and Hendiady in N. T. libris.* Erlang. 1824. 4to. p. 15. and Harless *in loc.*; Ephes. ii. 2., where the apostle might very easily deviate from this right construction, πνεῦμα is the spirit reigning in worldly men and seducing them, of which Satan is contemplated as lord and sovereign, Meier *in loc.* Rückert is here again unadvised. Heinichen *ad Euseb.* II. p. 99. perseveres in the hypallage. In 2 Cor. iii. 7. εἰ ἡ διακονία τοῦ θανάτου ἐν γράμματι ἐν τῷ νόμῳ ἐν ἡμῶν ἐν τοῖς νόμοις, Paul in contrast with διακονία τοῦ πνεύματος, might have said more simply: ἡ διακ. τοῦ γράμματος ἐν τῷ νόμῳ, but he annexes to the idea of (Mosaic) law, a definition im-

portant to him, and so the symmetry is disturbed. The present arrangement of the words however is not incorrect. The ministration of death by Moses was so far ἐν λίθοις ἐν τέτυπ., as it consisted in the introduction of laws threatening and imposing death on the people, and the administration of them among the people. The letter of the law contained the service which men were required to perform. Tac. *Annal.* 14, 16. may be grammatically compared with this passage. In Heb. ix. 10. ἐπικείμενα certainly stands not for ἐπικειμένοις, but is parallel with μὴ δυνάμεναι, and the neuter was chosen, because both δῶρα καὶ θυσίαι are understood here. In Luke xxii. 20. τὸ ἐπὶς ὧμων ἐκχυνόμενον might be construed with ἐν τῷ αἵματι, but as the words now stand, they have no relation to the apposition or a part of the apposition ἐν τῷ αἵματι, but to the subject τὸ ποτήριον, where the author thought of the blood which the wine represented. This irregularity is evidently of a logical not of a grammatical kind. Yet Schulthess (on the Lord's Supper p. 155.) had no need to be excited about it. Heb. vi. 1. Kühnöl has rejected the hypallage received by Palairé and others. (In John i. 14. πλήρης χάριτος etc. this predicate is grammatically connected with the principal verbs γίνετο and ἐσκήνωσεν, and καὶ ἰδεὺς etc. is to be taken parenthetically).

Kindred with hypallage is the *antiplosis*, which some find in Heb. ix. 2. (Kühnöl also) προδίδεις ἄζτων for ἄζτοι προδίσεις (*comp. on this singular figure* Herm. *ad Vig.* p. 888. *ad Soph. Electr.* p. 8. Blomfield *ad Æschyl. Agamemn.* 148. 1360. Wyttenbach *ad Phæd.* p. 232. Poppo *Thuc.* I. I. p. 161. 558.) perhaps like Plotin. *Enn.* 2, 1. πρὸς τὸ βούλημα τοῦ ἀποτελέσματος for πρὸς τὸ τοῦ βουλήματος ἀποτέλεσμα, or Plat. *Legg.* 8. p. 649. ἀδικήματα — τῶν ἐγκλημάτων for ἐγκλήματα ἀδικημάτων. But in the above passage from the N. T. we may simply translate: *the putting on of the loaves* (the holy practice of setting out the loaves). Valckenaer takes ἡ τράπεζ. καὶ ἡ προθ. ἄζτ. for ἡ τράπ. τῶν ἄζτων τῆς προθ. Just the reverse of this occurs in Rom. ix. 31. where some interpret διώκων νόμον δικαιοσύνης as δικαιοσύνην νόμου see Reiche *in loc.* (As to other incongruities of this kind *comp. the learned Exc.* 1. in Fritzsche's *Comment. in Marc.* p. 759. sq.).

§ 66. *Ellipsis*,\* *Breviloquence*, *Aposiopesis*, *Asyndeton*.

I. Hermann (*de ellipsis et pleonas. in Wolf's Mus. antiq. stud.* Vol. I. Fasc. I. p. 97–235. and *ad Vig.* p. 867.) first attempted to rectify and fix with accuracy the incorrect and various notions of ellipsis (and pleonasm) which generally prevailed until very recently, and had been introduced by the uncritical collections of L. Bos and his followers, as well as of the N. T. philologists (*comp.* Haab. p. 276.). I shall take Hermann principally as my guide in this representation, which however is only designed to point out the various classes of the ellipsis, as Haas and Haab have already accumulated a mass of examples.

1. *Ellipsis* (excluding *Āposiopesis*) consists in the omission of a word, the idea of which although not expressed, is present in the thought. A word to be supplied by the mind, can only be omitted when there is an indubitable intimation of the omission in what is expressed, by means of the special structure of the sentence, or in consequence of a conventional usage. In conformity with the essential elements of a simple sentence, these several omissions might also be arranged under three heads: viz. ellipsis of the *subject*, of the *predicate*, and of the *copula* (Herm. *ad Vig.* p. 868.). A real and complete ellipsis of the *predicate* however, does not and cannot well occur (Herm. p. 870.) as the predicates of a sentence are so various that the speaker can leave it to the reader to supply this part of the sentence. Only the former therefore of the first two kinds of ellipsis remains.

The case in which a word or a form of words is to be derived from what precedes or follows (Glass. I. p. 632.), cannot well be called ellipsis, as here the word is not really omitted but only obscurely expressed (Herm. p. 867. Poppo *Thuc.* I. I. p. 282.): e. g. (a) 2 Cor. i. 6. εἴτε θλιβόμεθα, ὅτις τῆς ὑμῶν σωτηρίας sc. θλιβόμεθα (v. 13. vii. 12.), 1 John ii. 19. εἰς ἡμῶν ἐξήλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ — — μεμενήμεισαν αὐ — — ἀλλ' (viz. ἐξήλθον) ἵνα φανερωθῶσιν. Rom. viii. 4. xi. 6. 16. xiii. 1. αἱ δὲ οὐσαι sc. ἐξουσίαι (which the best authorities omit)†. (b) Mr. xiv. 29. εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγὼ (σκανδαλισθήσομαι). Ephes.

\* See F. A. Wolf *de agnitione ellipsis in interpret. lib. sac. Comm.* I–XI. Lips. 1800–1808. 4to., rather uncritical. Bauer *Philol. Thuc. Paull.* p. 162. Bloch *on ellipsis in Epist. Paul.*

† Lamb. Bos. *Ellipsis.* Gr. C. B. Michaelis Hal. 1765. 8vo. c. prior. editor. *susique observatt.* ed. G. H. Schäfer Lips. 1808. ed. Oxford 1813. *Comp.* Fischer *ad Weller* III. I. p. 119. III. II. p. 29.

‡ Some refer here 1 John iii. 20. But a transcriber may have written *ἐν* twice by mistake, or the author himself, as in Ephes. ii. 11. See Fritzsche 3. *Progr. ad Gal.* p. 5.

v. 24. ὥςπερ ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτω — — αἱ γυναῖκες τοῖς ἀνδράσιν (ὑποτασσέσθωσαν). 2 Tim. i. 5. ἥτις ἐνέφαρσεν ἐν τῇ μάμμη σου — — πέπεισμαι δέ, ὅτι καὶ ἐν σοὶ (ἐνοικεῖ), 1 Cor. ix. 25 xi. 1. 16. 2 Cor. ii. 10. Rom. ix. 32. xiv. 23. Luke vii. 43. John viii. 16. xiii. 9. xv. 4. Heb. xii. 25. Rev. xiv. 23. Mt. xx. 23. xxvi. 5.; John ix. 3. τίς ἡμαρτεν — — ἵνα τυφλὸς γεννηθῇ; — — οὔτε οὗτος ἡμαρτεν, οὔτε — — ἀλλ' (sc. τυφλὸς ἐγεννήθη) ἵνα φανερωθῇ, Rev. xix. 10. ἔπισον — — — προσκυνῆσαι αὐτῷ· καὶ λέγει μοι· ὅρα μὴ sc. προσκυνήσης. (c) 1 Cor. vii. 19. περιτομὴ οὐδὲν ἐστί, καὶ ἡ ἀκροβυστία οὐδὲν ἐστί, ἀλλὰ τήξεσις ἐντολῶν θεοῦ (ἐστί τι), Ephes. iv. 29. It is very often necessary in the Greek writers to supply an affirmative from a preceding negative see Stallbaum ad Plat. Apol. p. 78. ad Sympos. p. 80. On the Latin comp. Kritze. ad Sallust. II. 573. (d) Mr. xv. 8. ὁ ὄχλος ἤρξατο αἰτεῖσθαι, καθὼς αἱ ἐποίει αὐτοῖς sc. ποιεῖν, xiv. 8. 2 Cor. iii. 13. καὶ οὐ καθάπερ Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ sc. τίθεμεν καλ. ἐπὶ τὸ πρ. ἡμῶν.\* Comp. Jacob. ad Lucian. Alex. p. 109. Here probably belongs also 1 John iii. 12., where after οὐ simply ὤμεν (ποιῶμεν) may be supplied.† (e) In Mr. xii. 5. καὶ πολλοὺς ἄλλους, τοὺς μὲν δέοντες, τοὺς δὲ ἀποκτείνοντες, a finite verb must be derived from these two participles, which will comprehend both, perhaps maltreat (comp. Fritzsche Diss. II. ad 2 Cor. p. 45.). Rom. xiv. 21. καλὸν τὸ μὴ φαγεῖν κρέα μηδὲ πίνειν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκώπτει etc., after the second μηδὲ — the general πρᾶσσειν, ποιεῖν is to be supplied. Heb. x. 6. 8. ὑλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας the general idea θυσίαι is to be transferred from ὑλοκ. to περὶ ἁμ. Comp. Kühner II. 37. In all these cases the necessity of a supplement lies in the incompleteness of a clause (both grammatically and logically), not so in John viii. 15. ὑμεῖς κατὰ τὴν σὰρκα κρίνετε, ἐγὼ οὐ κρίνω οὐδένα, where rather οὐδένα so completes the second clause that there is no occasion to supply any thing: *you judge according to the flesh, but I judge no one* (not only no one after the flesh, but no one in general). To supply κατὰ σὰρκα from what precedes, could only be justified by the inappropriateness of the thought without it. This however I am not able to discover, and Olshausen and Lücke also have given up that mode of interpretation. It is especially frequent after εἰ δὲ μή or εἰ δὲ μή γε (Mt. vi. 1. Luke x. 6. xiii. 9. 2 Cor. xi. 16. comp. Plat. Gorg. p. 503. C. Phæd. p. 63. D. Hoogeveen partic. gr. I. 345.) and after the formula (common with Paul) οὐ μόνον δὲ (— ἀλλὰ καὶ) to supply a preceding word or formula: e. g. Rom. v. 3. οὐ μόνον δὲ (sc. καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης ver. 2.), ἀλλὰ καὶ καυχώμεθα etc. v. 11. καταλαλίνετε σωθήσόμεθα — —, οὐ μόνον δὲ (καταλαλόντες σωθῆσ.), ἀλλὰ καὶ καυχώμενοι, viii. 23. 2 Cor. viii. 19. Something more remote seems to be omitted in Rom. ix. 10. οὐ μόνον δὲ, ἀλλὰ καὶ Ῥεβέκκα etc. It is easily however supplied from ver. 9. (not only) *Sarah received a divine promise in respect to her son*, but also Rebecca, who was at the time the proper mother of two legitimate sons. Fritzsche Sendschreiben p. 98. differs a little. In the Greek comp. Diog. L. 9, 7.

\* This may be considered as a kind of attraction, see Krüger p. 72., who quotes many similar examples, as Xen. Cyrop. 4, 1. 3. Thuc. 1, 82. 3, 67.

† For the particle of comparison see Demosth. Mid. p. 415. A. οὐ γὰρ ἐκ πολ. αἰ., οὐδ' ὥστε Ἀριστοφῶν etc. not on account of a polit. crime, nor as Aristoph.



7. πεντακοσίοις ταλάντοις τιμηθῆναι, μὴ μόνον δὲ, ἀλλὰ καὶ χαλκαῖς εἰκόσι. Lucian. vit. auct. 7. οὐ μόνον, ἀλλὰ καὶ ἦν θυρωρεῖν αὐτόν ἐπιστήσης, παλὺ πιστοτέρῳ χεῖρῃ τῶν πυνῶν (Kypke obs. II. 185. Hoogveen part. II. 956.). Among the ancients the formula οὐ μόνον γε — ἀλλά is analogous, e. g. Plat. Phæd. p. 107. B. οὐ μόνον γ', ἔφη ὁ Σωκράτης (sc. ἀπιστίαν σε δεῖ ἔχειν περὶ τῶν εἰρημίων), ἀλλὰ ταῦτά τι εὐ λέγεις etc. Meno p. 71. B. Legg. VI. p. 752. A. see Heindorf and Stallbaum ad Plat. Phæd. as above. The clause is expressed (by repetition) after οὐ μόνον δὲ in 2 Cor. vii. 7. The use of πᾶν also in the signification of *vel certe* is to be referred to an omission, e. g. Mr. vi. 58. ἵνα πᾶν τοῦ κρασιῶδου — ἄφῳται. Properly ἵνα ἄφῳται αὐτοῦ, πᾶν τοῦ κρασιῶδου, 2 Cor. xi. 16.

Still less is it an ellipsis, if in the same principal clause a word expressed only *once* is to be supplied twice (in different forms): Acts xvii. 2. κατὰ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθε πρὸς αὐτούς (Παῦλος). Comp. Rom. ii. 28.

2. The simple copula *ἔστι* is really omitted most frequently (ἢ *comp.* Stallbaum ad Plat. rep. I. 133.), because it naturally flows from the connection of the subject and the predicate (Matth. II. 769.) Heb. v. 13. πᾶς ὁ μέτεχων γάλακτος ἄπειρος (ἔστι) λόγου δικαιοσύνης, Rom. x. 1. xi. 15. 16. 2 Cor. i. 21. Heb. xiii. 4., especially in questions Luke iv. 36. Acts x. 21. Rom. iii. 1. viii. 27. (*comp.* Kritz ad Sallust. I. 251.), but principally in certain established formulas Jas. i. 12. μακάριος ἄνθρωπος, ὅς etc. (Mt. v. 3. 6. 7. 10. xiii. 16. Luke i. 45. Rom. iv. 8. xiv. 22.),\* for in the latter as well as in the former brevity and conciseness are in place, *comp.* Vig. p. 236. Εἰσὶ in Rom. xi. 6. (Schäfer Melet. p. 43.) or εἰ Rev. xv. 4. (Plat. Gorg. p. 487. D.) or ἔστω Rom. xii. 9. (in exclamations Luke i. 28. Mt. xxi. 9. *comp.* Iliad. 13, 95. Soph. Œd. C.) are not so frequently omitted. The form to be supplied in all N. T. passages, is discoverable without any difficulty from the context (it is frequently more difficult in the Greek writers Schäfer. Mel. p. 43. 114.), yet the interpreters have too often supplied an ellipsis of the substantive verb, and in this way have changed many participles into finite verbs, *comp.* § 46, 2.

Even where *ἔστι* is more than a mere copula, and expresses the proper *to exist*, it is often omitted, Rom. xi. 11. τῷ αὐτῶν παρὰ πτώματι ἡ σωτηρία τοῖς Ἰουδαίοις, 1 Cor. xv. 21. δὲ ἀνθρώπου ὁ θάνατος (exists) Mr. v. 9. Mt. xxvii. 4. Heb. x. 18. Rom. iv. 13.

Εἶναι or γίνεσθαι suffices in most passages, where usually a more special verb is supplied, Heb. vi. 8. ἢς τὸ τέλος εἰς καὶ σὺν, 1 Cor. vi. 13. τὰ βρώματα τῇ κοιλίᾳ καὶ ἡ κοιλία τοῖς βρώμασι, Acts x. 15. φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτόν (Mt. iii. 17.). The preposition before the predicate or

\* To this is to be referred also the elliptic use of *ἵνα τί* (see Herm. ad Vig. p. 847. above p. 140.) and *τί ἐστι* Mr. ii. 16. Acts. v. 4. (*comp.* τί γίνωμαι, ἐπὶ John xiv. 22.) see Fritzsche ad Mr. p. 60.

the case itself indicates, what verbal idea should be assumed: (whose final destiny) *leads to burning, tends to, it is coming upon* etc. As in the last passage *ἰγίνετο* is evidently sufficient, so in the first two, according to the simplicity of the style, nothing perhaps need be supplied but the proper form of the verb. subst. (in 1 Cor. *προσέκει* would be more definite). In like manner 1 Cor. v. 12. *τί γὰρ μοι καὶ τοὺς ἔξω κρίνειν*; see Herm. *de Ellips.* p. 111. 128. Bos *Ellips.* p. 599. comp. the Latin *hoc nihil ad me, quid hoc ad me* Kritz *ad Sallust.* II. p. 146. In John xxi. 21. also οὗτος δὲ τί; the *ἵστα* (*γενήσεται*) suffices, the connection leads to the future. On the other hand, in Acts ix. 6. *ὁ κύριος πρὸς αὐτὸν, εἶπε* (ver. 15.) is easily supplied, which is indicated in *πρὸς αὐτόν* (*Ælian.* V. H. 1, 16. var.). In Rom. iv. 9. *ὁ μακαρισμὸς οὗτος ἐπὶ τὴν περιτομὴν ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν*; the sense is clearly: *does it refer to* etc. Yet *πίπτει* must not be supplied with Theophylact, but rather *λίγεται* (*Fritzsche Send-schr.* p. 27.). In v. 18. *ὡς δι' ἐνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς πτώχευμα, καὶ ἐββη* impers. is to be supplied: *res cessit, abiit* in etc.—The general verb *ποιεῖν* must be added in Phil. ii. 3. *ἵνα τὸ αὐτὸ φρονήτε, τὴν αὐτὴν ἀγάπην ἔχοντες σὺμψυχοι, τὸ ἐν φρονούντες, μηδὲν κατὰ ἐξέδειαν ἢ πεινοδοξίαν (ποιούντες), unless φρονούντες be repeated.* On the other hand, in Luke xxii. 26. *ὑμεῖς δὲ οὐχ οὕτως* we must not supply *ποιεῖτε* with Kühnöl, but either *ἴσαθε* or only *ἴσθε*, see Bornemann in *loc.* In Gal. ii. 9. *δεξιὰς ἰδοὺν ἡμοὶ καὶ βασιλέα κοινωνίας, ἵνα ἡμεῖς μὲν εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομὴν*, as the proclaimers of the gospel are spoken of, *εὐαγγελίζωμεν, εὐαγγελίζονται*, or as Fritzsche prefers (but which is less specific) *προσευδόμεν, προσευδῶσι* etc. are easily supplied. (I would not, however, call this omission an aposiopesis).

3. The *subject* is entirely omitted only (a) where it is self-evident, because the predicate, according to the nature of the case or a conventional usage of the language, can only be affirmed of *one* (certain) subject, e. g. *βροτὶς* (ὁ Ζεὺς), *σαλπίζει ὁ σαλπιγγτής, ἀναγνώσεται* (Demosth. *Mid.* p. 386. B.) *sc. scriba*, see above § 49. Comp. Kühner II. 36. The formula of quotation *λέγει*, from the language of the Jews, in Heb. i. 7., *εἰρημ.* iv. 4., *φθ.* viii. 5., *μαρτυρεῖ* vii. 17., viz. *ἡ γραφή*, or *τὸ πνεῦμα*, which amounts to the same, may also be reckoned here. (b) Where a passage is quoted, whose subject the knowledge of any one will easily supply. John vi. 31. *ἄκουε ἐν τοῦ οὐρανοῦ ἰδοὺν αὐτοῖς φαγεῖν, sc. ὁ θεός.* (Comp. also the *interpret.* on Col. i. 19.). On 1 Tim. iii. 16. see immediately, and on Mt. v. 28. below 5.

Where the third person is used impersonally, as John xx. 2. *ἤσαν τὸν πύριον ἐν τοῦ μνημείου* (comp. § 49.) there is no omission, since the *people*

or *men* are properly implied in the third pers. plur., see also Luke xii. 20. and Bornemann *in loc.* Just so with the genit. absol., as Luke viii. 20. ἀπηγγέλη αὐτοῖς, λεγόντων (*comp.* 1 Kings xvi. 16. 1 Chron. xvii. 24.), i. e. *whilst they said*, *comp.* Thuc. 1, 3. Xen. *Cyrop.* 3, 3. 54. Diog. L. 6, 2. 6. Theophr. *Char.* 80. Döderlein *ad Soph. Œd. Col.* p. 393. Valckenær *ad Herod.* p. 414. Schäfer *ad Demosth.* V. p. 301. Acts vii. 23. also ἀνίβη ἐνὶ τῇ καρδίᾳ αὐτοῦ is spoken impersonally, *it came to mind*, *venit in mentem.*

In 1 Tim. iii. 16. according to the reading δς, the subject would be entirely wanting to the following relative clause, if, as later interpreters do, we did not begin the apodosis with ἰδὲ. But that is not advisable on account of the parallelism; more probably all the members here are equal, and were derived by the Apostle from a hymn (as they existed already in the Apostolic Church). The subject, with which all were familiar, is for this reason the more suppressed, as he here only introduces the predicates, which involve the *μυστήριον*.

To (a) belongs also Heb. xi. 12. διὸ καὶ ἀπ' ἐνὸς ἐγεννήθησαν, where the word *children* (*in futuro*) is easily supplied by the mind, as it was already implied and contained in γεννᾶσθαι (*comp.* Gen. x. 21.). See Bornemann *Schol.* p. 84. on Luke xvi. 4.

4. It frequently happens also that only a part of the subject or predicate is expressed, and the omission is to be supplied from what is given: (a) Acts xxi. 16. συνῆλθον καὶ τῶν μαθητῶν (τινες) *comp.* § 30. 5. Heindorf *ad Plat. Gorg.* p. 148. V. Fritzsche *quæst. Lucian.* p. 201.; John iv. 35. ὅτι ἴτε τετραμήνους ἴστε (ὁ χρόνος) Xen. *Hell.* 2, 3. 9. Mt. vi. 3. μὴ γνῶτω ἡ ἀρεστειὰ σου, τί ποιῇ ἡ δεξιὰ σου, viz. *χειρ*, which is so often omitted in the formula *ἐν δεξιᾷ, ἐν τῇ δεξιᾷ* etc.—(b) Luke xi. 49. ἐξ αὐτῶν ἀποκτενοῦσι (τινὰς) xxi. 16. John xxi. 10. see below (a). Luke xii. 47. 48. ἐπειὸς ὁ δοῦλος — δαξήσεται πολλὰς — ὀλίγας *comp.* 2 Cor. xi. 24. The idea of *stripes* is contained in δέξω, and therefore *πληγὰς* is easily supplied. (The ellipsis often occurs among Gr. writers, Xen. *Anab.* 5, 8. 12. τοῦτον ἀνέκραγον ὡς ὀλίγας παίσειεν, *Æl.* V. H. 10, 21. μαστιγοῦσι πολλαῖς, Aristoph. *Nub.* 971. Liban. 4. p. 862. *comp.* Jacobs *ad Achill. Tat.* p. 737. Ast *ad Plat. Legg.* p. 433. Valckenær *ad Luc.* l. c. and on something similar Bos under αἰσισμα); Mt. xxiii. 15. περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν (γῆν) *the continent* (*comp.* Kypke *in loc.*) Jas. iii. 11. μήτις ἡ πηγή ἐκ τῆς αὐτῆς ὁρᾷς βρύει τὸ γλυκὺ καὶ τὸ πικρὸν (ἕδωρ).

In this way nouns are usually omitted in particular formulas or in special contexts, and only the adjectives or qualifying terms inserted, which of themselves point to the noun, *comp.* Bernhardt p. 183.: Mt. xxvii. 8. ἰὼς τῆς σήμερον (ἡμέρας Rom. xi. 8.) Jas. iv. 14. ὡς ἐκίστασθε τὸ τῆς αὔρας (comp. Mt. vi. 34. Acts iv. 3. 5.), Acts xxi. 1. τῇ ἐξ ἧς *on the*

*following day* (Luke vii. 11. similar τῇ ἡχομένη Luke xiii. 33. and τῇ ἐπιείῃ Acts xvi. 11. *see* Bos under ἡμέρα), Luke xix. 4. ἐκείνης ἡμέλλε διεξχεῖσθαι, (viz. ἰδοῦ, *comp.* Luke v. 19. iii. 5. and Lucian. *dial. mort.* 10, 13. εὐθείαν ἐκείνην προέοντες, Pausan. 8, 23. 2. in Lat. *rectā ire*),\* Mt. x. 42. δὲ ἰὰν ποτίσῃ — ποτήριον ψυχροῦ (ὕδατος) Epictet. 29., as we say: *a glass of red, a bottle of brown*, (so θαρμὸν sc. εὖδωξ Aristoph. *Nub.* 1040. Arrian. *Epict.* 3, 22.), John xx. 12. θιωρεῖ δύο ἀγγέλους ἐν λευκοῖς ἐν *white* clothing, garments Rev. xviii. 12. 16. (Mt. xi. 8. numerous authorities connect with it ἱματίους) *comp.* Septu. Ex. xxxiii 4. Arrian. *Epictet.* 3, 22. ἐν ποκίνοις περιπατῶν and Wetst. I. 381. 958. Bos p. 204., Acts xxvii. 40. ἰπάζοντες τὸν ἀετρίμονα τῇ πνεύσει (αὐτῶ) *comp.* Lucian. *Hermot.* 28. (similar τῷ πνέοντι sc. ἀνέμῳ Lucian. *Char.* 3.), Heb. xiii. 22. διὰ βραχίων ἔγραψα, as *paucis, brevi scripsi* (Lysias *pro Manth.* 9. Lucian. *Tox.* 56. Wetst. II. 445.) and 1 Pet. v. 12. δι' ὀλίγων ἔγραψα (διὰ πλείων Isocr. *Panath.* p. 644.).

In Luke xvii. 24. ἡ δοξαπὴ ἡ δοξαπ. ἐκ τ. ὑπ' οὐρ. εἰς τ. ὑπ' οὐρ. λάμπει, *χώρας, χώραν* are easily supplied (Septu. Job xviii. 4. Prov. viii. 28.). *See* Bos *Ellips.* p. 560.

The ellipsis by long usage has become established in these formulas and for that reason is familiar to those acquainted with the usage, especially in certain contexts (*comp.* in Ger. *er setzte rothen vor, er sass zur rechten, er fuhr mit sechsen* etc., in Eng. *he sat on the right, he drove a coach and six* etc.). Other omissions are more specific, e. g. *περὶ βατικῇ* (πύλῃ Neh. iii. 1.) John v. 2. (as in Philadelphia we say, Go to *Chesnut* (street), yet *comp.* Bos under πύλῃ. As to εἰς ἄδου Acts ii. 27. 30. *comp.* Bos under δόμος.

To (a) belongs also (Herm. p. 107.) 2 Cor. viii. 15. ὁ τὸ πολὺ οὐκ ἐπλήθυνσε, καὶ ὁ τὸ ὀλίγον οὐκ ἡλαττόνησε (from Ex. xvi. 18.), where ἔχων can be supplied. The later authors often exhibit this mode of expression (artic. with an acc.), e. g. Lucian. *Catapl.* 4. ὁ τὸ ξύλον, *bis acc.* 9. ὁ τὴν σύγγα (Bernhardy p. 119.), and it has therefore become as firmly established in this, as in the above formulas, *see* Bos *Ellips.* p. 166.

In Rom. xiii. 7. ἀπόδοτε πᾶσι τὰς ὀφειλάς, τῷ τὸν φόρον, τὸν φόρον etc. the simplest mode of supplying the omission is by ἀποδιδόναι πλείοντι i. e. αὐτοῖν.

In the proverb 2 Pet. ii. 22. ὡς λουσαμένη εἰς κύλισμα βορβόρου the verb is included in the εἰς and we readily supply ἐπιστρέψασα from what precedes. But in proverbs, where the expression is necessarily brief, par-

\* Many adverbial forms originated in an ellipsis of ἰδοῦ, as ἰδοῦ, κατ' ἰδαν, ἀφ' ἧς (Acts xxiv. 11.), ἀπὸ μᾶς (Luke xiv. 18.) *Comp.* Herm. *de Ellips.* p. 116. *ed Vig.* p. 872. Bernhardy p. 185.

ticular verbs (by common consent) are without hesitation omitted, *comp. fortuna fortes* and Beinhardy p. 351. Grotefend. *ausf. Lat. Gr.* II. 397. Zumpt. *Lat. Gr.* p. 610.

In 1 Pet. ii. 23. *παρεδίδου τῷ κρίνοντι δικαίως* many supply *κρίσιν* out of *κρίνοντι*, which is not impossible; but probably *παρεδ.*, as often, is here to be taken in a reflexive sense: *he delivered himself* (his affairs) *to him that judgeth righteously.* (Mt. xxiii. 9. *πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς, upon the earth call not (any one) your father*, i. e. use not the appellation *our father* on the earth, among and of men, is not to be taken as an ellipsis).

5. Sometimes we meet with an ellipsis of both subject and predicate in one sentence. Gal. v. 13. *μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί (κατέχητε, παρελάβετε, (Ecum. ἀποχρησθήσθε).* The subject is manifest from the preceding *ἐκλήθητε*, and that part of the predicate belonging to the copula (*κατέχοντες ἦτε* Herm. *ad Vig.* 870.) is easily supplied out of the *εἰς ἀφορμὴν*, *comp. Jacobs ad Philostr.* p. 525. Mt. xxvi. 5. *μὴ ἐν τῇ ἰορτῇ* sc. *τοῦτο γενέσθω* (Mr. xiv. 2.). In 2 Cor. ix. 6. *τοῦτο δι, λέγω* (Gal. iii. 17. 1 Thess. iv. 15.) or *φημι* (1 Cor. vii. 29. xv. 50.) Bos *Ellips.* p. 632., or even *λογίζεσθε* is probably to be supplied, as in the formula *οὐχ ὅτι* — — ἀλλὰ, according to the context the verb *λέγω* or *οἶκω*, *ἰσχύω* is wanting 2 Cor. i. 24. Phil. iv. 17. 2 Thess. iii. 2. (Xen. *Mem.* 2. 9. 8. *comp. μὴ ὅτι* for *μὴ λέγω ὅτι* Xen. *Cyrop.* 8, 1. 28. *Æsch. Ctesiph.* 167., and on a similar use of *οὐχ ὅπως* Ast *ad Plat. Polit.* p. 608. Herm. *ad Vig.* p. 788.).

In Rom. ix. 16. *ἀρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος* etc., where it is sufficient to supply *ἵστι*, the subject of this impersonally expressed sentence (it depends not on him that willeth, comes not on the willing) is to be derived from the context, viz. *the attainment of the divine mercy.* Similar to this is Rom. iv. 16. *διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν* *wherefore of faith* springs that of which I speak, viz. (*ἵστι*) *ἡ ἐπαγγελία* or *ἡ κληρονομία*, ver. 13. 14. See above 2. on Rom. v. 18.

In Mt. v. 38. *ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος* the subject and part of the predicate are wanting, although there is a hint of the latter in the *ἀντὶ*. The words are derived from Ex. xxi. 24., where *δώσεις* precedes. In such well known expressions, familiar to every one, and almost become proverbial a verb might well be dispensed with, which, otherwise could not be at all omitted. See under 3. 6.\*

6. Whole sentences are sometimes omitted by ellipsis (Herm. p. 113. *ad Vig.* 870.). Rom. xi. 21. *εἰ γὰρ ὁ θεὸς τῶν πατρῶν κλάδων οὐκ ἔφείσατο, μήπως οὐδὲ σὺ φείσεται* sc. *δέδοικα* or *ἔδειξε*, which however is im-

\* Similar to this acc. in laws, is that common to all languages, in commands or requirements, e. g. *καὶ λοφίαν*, see Bos *Ellips.* 601.

plied in the *μήπως*, Mt. xxv. 9. See Fritzsche in *loc.* and Bos under *αποπειρῶν*. In Luke xvi. 8. it is not so well to supply *φησὶ* or *ἰφη*, as to suppose it included in *λήγουσιν*, in v. 14. however the *orat. indir.* passes over suddenly to the *directa*. \**Ἐφη* etc. is omitted in Gr. prose only where either a *δὲ*, *οἱ δὲ* affords an intimation of the person speaking (*Ælian.* V. H. 9, 29. *Anim.* 1, 6.), or the thought of the sentence itself indicates that some one (or other) speaks, as often in dialogue. The ellipsis (*ἰφη δὲ* *θεός*) has been incorrectly applied to Mt. xxiii. 34. by Van Heugel (*Annot.* p. 8.), see Fritzsche in *loc.* But in Mt. xvi. 7. *διελογίζοντο ἐν ἑαυτοῖς, λέγοντες, ὅτι ἄξιους οὐκ ἑλάβομεν* it is much more suitable to supply before *ὅτι* the simple sentence *ταῦτα λέγει*, than to suppose *ὅτι* to be the particle introducing the *oratio recta*. In John v. 6. 7. the answer: *ἀνθρώπων οὐκ ἔχω, ἵνα* — *βάλη με εἰς τὴν πολλομνήθραν* is not immediately adapted to the question *τίλεις ὑγιης γενεσθαι*; we easily suppose here, *certainly, but* (I cannot accomplish my wish). That assurance is omitted, partly because it is apparent of itself, partly because the speaker, full of his wish, at the same time hastens to mention the hindrances. That an entire clause is often omitted before *γὰρ* has been already remarked above p. 348. (In John i. 8. *ἦλθεν* can be supplied out of ver. 7.).

In citations from the O. T. there is sometimes the omission of a whole sentence, 1 Cor. i. 31. *ἵνα, καθὼς γέγραπται, ὁ πανχώμενος ἐν κυρίῳ πανχάσθω*. After *ἵνα* we can here supply *γίνεται* or *πληρωθῇ*, as in ii. 9. *ἰγέμετο* after *ἅλα*. *Comp.* Rom. xv. 20. and above § 64. 2. d.

7. There is almost an innumerable host of spurious ellipses, which have originated chiefly in an ignorance of the nature of the several parts of speech, especially of the cases and the neuter. Recent commentators still retain a long list of them, so that in this respect Hermann (*de ellips.* p. 196.) has correctly called the scriptural books *cereos flecti quorundam* (*multorum*) *artibus*. A complete refutation of the whole series of ellipses would be waste of time; we can merely once for all warn the younger exegists against L. Bos and his followers. In fact greater pedantry and more manifest deficiency in philological tact have scarcely been evinced in any other branch of philology. We distinguish two classes of fictitious ellipses.

(a) *Ellipsis of Nouns*.—(a) With every personal adjective standing alone, as *ἀγαπητός*, *ἀλαζών*, *οἱ μίσθιοι*, they supplied *ἀνθρώπος*, *ἀνὴρ* or even a more definite word, e. g. with the last adj., *δοῦλοι*, overlooking the fact that personality (or the subject) is already signified in these words themselves, as in Ger. *der Uebermüthige*, *der Fromme* etc. (and in Eng. *the arrogant*, *the devout*. *Trs.*) and that the proud expresses as much of the

substantive idea as *the tree* or *the prosperity*. With other adjectives also, like ἡ ἐξῆμος, τὸ ἱερὸν, τὸ ἅγιον, they would supply γῆ (*see Bos under this word*, and *Sturz index ad Dion. Cass.* p. 361.), δῶμα etc., as these words from long usage might have become nouns, like the *desert* (where we do not supply *country*), the *holy*.\* *See Kühner* II. 118.—(β) With the neuter of the article and the abstract adjectives, as τὸ ἰσθμεν, τὰ τοῦ θεοῦ, τὸ τῆς ἐλευθερίας, τὸ κοινόν, ἐκ παντὶ etc. πρῶγμα was supposed to be omitted, as with τὰ σά Luke vi. 30. χρήματα, and with δι' ἀρίων, λόγων. But nothing is gained by this, as the idea of the indefinite and general belongs to the neuter. In Lat. there is nothing to be supplied in *hoc est laudabile* etc. (as *negotium* is but seldom suitable) *comp. Herm. ad Vig.* p. 871.—(γ) In the formula εἶναι τινας (genit. of pers. and thing) they would supply a noun on which the genit. may depend, as Luke ix. 55. αἶον πνεύματος (τίκνα) ἔστε ὑμεῖς, 1 Thess. v. 8. ἡμέρας (νιοί) ὄντες, *comp. ver.* 5., but this is not required, as εἶναι τινας contains in itself the genitive sense: *to be dependent on one, to belong to one* etc. So also in phrases such as Ἀλέξανδρος Φιλίππου or ὁ Φιλίππου there is no omission, *Kühner* II. 118. The genit. here merely expresses the relation of dependence (*Herm.* p. 120.). That the relation of *son* is usually meant, lies in the nature of the case (*comp. Lindner's Joseph, Patterson's James*); but, where an acquaintance with the family relations may be supposed, the father, brother, servant of some one may be thus denoted *comp. France's Polignac, Prussia's Blücher* *see* § 30. 3.—(δ) After verbs like γένεσθαι, ἐμπληθῆναι (*John* vi. 12. *see Kühnöl*), ἀναάμπτεω, κρούειν, ἀνοίγειν, γαμεῖν etc. they suppose the case of the object, as of βρῶμα or τροφή, δρόμος, θύρα, γυνή to be omitted, *comp. Bos* p. 70. 120. 197. 323. *Haab* p. 291.; but these nouns naturally or from long usage are included in the meaning of the verbs (*food in tasting, door in knocking, wife in marrying* etc.) *Herm. ad Vig.* p. 367., and therefore only apparently omitted. *Comp. ἐπιστῆναι (χεῖρα) τινί* Acts xviii. 10., ἔχειν *to be rich* Mt. xiii. 12. (where it is usual to supply οὐσιᾶς or χρήματα); αἶψιν *to lift* Acts xxvii. 13. where ἀγρυπνᾶν is supplied, διαρύσσειν Mt. vi. 19. where τὸν τοίχων is supplied (*comp. the German einbrechen, to break into*), προσιχεν (ἐπέχεν Luke xiv. 7. Acts iii. 5.), which in the usage of the language is as complete as *advertere* or *attendere*, although originally προσιχ. τὸν νοῦν was used; ἐπέχεν τινί (χόλον Herod. 1, 118.) Mr. vi. 19. *see Fritzsche in loc., διάγειν (vitam) agere* 1 Tim. ii. 2. (Xen. Cyr. 1, 2. 2. 8, 3. 50. Diod. Sic. 1, 8. Eurip. Rhes. 982.) and τελειτῶν (as in German *enden, finish*) without βίος (in Latin we also say merely *finire* Tat. An.

\* Here belong Acts xix. 36. τὸ διοπτεῖς, Rev. xiii. 12. τὸ σαρκαῖον.

*παλ.* 6, 51. 9.; the more extensive formula *διάγειν, τελευτᾶν βίον* only seldom occurs); *συμβάλλειν* Acts iv. 15. (where neither *λόγους*, nor with Schleusner and Künöl from Eurip. *Phæn.* 710. *βουλευματα* must be supplied); *ἀποστέλλειν* and *πέμπειν*, where sometimes *ἐπιστολήν*, sometimes *ἀγγέλους* etc. was supplied (Mt. ii. 16. xiv. 10. Luke vii. 19.), but it is spoken generally and indefinitely, as in German: *er schickte hin und bat sich aus* etc. *he sent and begged* (*comp.* Thuc. 4, 72. the Latin *mittere* and the Hebrew *הלך*), *προφέρειν* to *sacrifice* (as in Latin *offere*) Hebr. v. 3.; *στρωῶν* Acts ix. 34. *στρώσον σεαυτῷ sterne tibi*, namely, which is self-evident, *the bed, couch*, (*πλῆθρ* or *κράβατον* is supplied, see Valckenaer and Künöl; just as if in Latin *sternere tibi* would only be completed by the addition of *stratum*!); similar *ἐτοιμάζειν τι* Luke ix. 52., viz. *τὴν ξηρίαν* Philem. ver. 22.; *σκάπτειν* Luke xiii. 8., where the discourse is of gardening: *until I have dug about it* (dugged up), i. e. the soil; *συλλαμβάνειν* Luke i. 31., as in German and Latin *empfangen* (conceive) *concupere* (without *σπέρμα*), similar *ἐν γαστρὶ ἵχειν*; *καλεῖν invitare*, like *to invite* 1 Cor. x. 27. (Xen. *Cyrop.* 2, 3. 23. 8, 4. 1. *Mem.* 2, 9. 4. Wetsten I. 469.); *προβάλλειν* Luke xxi. 30. of trees, as we say: *hervortreiben* (to shoot forth) or only *treiben* to shoot (leaves). On Mr. xiv. 72. see Fritzsche in *loc.*—(ε) To the third persons of verbs used impersonally, *ἄνθρωποι* or the participles of these verbs, or nouns derived from them, were supplied, as *συλλέγουσι*, viz. *ἄνθρωποι* or *οἱ συλλέγοντες* (Haab p. 285.), but there the plural already expresses generality, and it is self-evident that none gather but those who gather.

With many nouns *adjectives* are very incorrectly supplied, which either cannot be reasonably omitted at all, or, on close inspection, will be found to be properly included in these nouns. Thus it is ridiculous with *κατὰ καιρὸν* to supply *ἰδιον* in John v. 4.; that noun in itself denotes *OPPORTUNITAS, tempus opportunum*. No more is there an omission in Rev. vi. 11. *ἀναπαύσασθαι ἰτε χρόνον* (if this, as it seems, is the right reading). The German also says: *eine zeit ruhen, to rest a time, a while*, without ellipsis (*time* not conceived of metaphysically, but as a part of time, space of time), and this is frequent in the Greek, e. g. Heliodor. 2, 31. 7, 3. Diog. L. 1, 8. 4. Polyb. 15, 28. Xen. *Ephes.* 1, 10. 5, 7. Lucian. *amor.* 33., *comp.* Wasse and Duker *ad Thuc.* 2, 18. Jacobs *ad Achill. Tat.* p. 440.\* and *δι' ἡμερῶν* in Mr. ii. 1. *after (some) days*, as *ἡμέρας* *οἱ* (*some*) *days* Gen. xl. 4. Similar Luke xviii. 4. *ἰτε χρόνον*, where *πολὺν* is incorrectly supplied. In Rom. xi. 1. it is unnecessary, with Tholuck and Reiche, to supply *ἅπαντα* or *ὅλον* to *μὴ ἀπώσαστο ὁ θεὸς τὸν λαὸν αὐτοῦ*. That God has not rejected his people as such Paul shows, both because

\* In Mt. xv. 23. there is no need to supply *ἰτε* with *λόγῳ*, as the singular itself indicates unity. Similar Lucian. *Hermot.* 81. *ταλάντῳ α (one) talent, Eunuch.* 6. *ἡμέραν one day. Comp.* Luke vii. 7. *εἰπὶ λόγῳ*.



only a part rejected Christ ver. 17., and because a general conversion of the Jews was approaching ver. 25. 1 Cor. vi. 20. ἡγοράσθητι γὰρ τιμῇ simply means: *you are bought with a price*. That it was a high price, is supposed to be known, and the suppression of such an adjective is here not without effect, just as we say: *that is a man that has cost me something*, and correspondently in Ger. It is altogether inadmissible to take the formula γλώσσαίς λαλεῖν Acts x. 46. 1 Cor. xiv. 2. for γλ. διαφόροις λαλ., since a comparison of the passages in which γλώσση λαλεῖν occurs, shows that *different* languages are not meant. But on the supposition of this being the sense, there is no need to supply any thing, for, if in this formula γλώσσα denote *language*, the plural γλώσσαίς λαλεῖν to *speaking in languages*, would indicate that more than one, i. e. different languages were meant.\* More appropriate examples would be found in Acts v. 29. ὁ Πέτρος καὶ οἱ ἀπόστολοι, i. e. οἱ ἄλλοι (λοιποὶ) ἀπ. (comp. Theodoret. III. p. 223. see Schäfer *ad Soph.* II. 314.), Mr. x. 41. ἀκούσαντες οἱ δέκα ἡξ-αυτο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου (where indeed some authorities add λοιποὶ). But in such passages there is an intentional prominence of one of the class as the chief or leader (as we say: *an officer with ten soldiers*, although the officer is also a soldier), and it is supposed to be well known that he properly belongs to the class. In the Greek that mode of expression is established, comp. Aristoph. *Nub.* 412. ἐν Ἀθηναίοις καὶ Ἑλλήσι, Plat. *Protag.* p. 310. D. ὦ Ζεὺ καὶ θεοί, see Ast *ad Theophr. Char.* p. 120. Stallbaum *ad Plat. Protag.* p. 25. On Eurip. *Med.* 1141., by which Elmsley will prove this usage of the language, see Herm. *ad Med.* p. 392. ed. Lips., besides Locella *ad Xen. Ephes.* p. 208.

The pronoun αὐτὸν was usually supplied to all transitive verbs, taken intransitively, as σείειν, παρὰδίδοναι, ἀναλύειν etc. But either nothing is to be supplied, as: *the waves struck upon the ship* (where only the act of the breaking is compared with that of the striking), or they have by long usage become intransitive.

(b) *Ellipsis of the particles.* Herm. *ad Vig.* p. 875. correctly says: *nulla in re magis plusque errari quam in ellipsi particularum solet.* The ignorance of the fundamental ideas of philosophical grammar evinced by the ancient philologists (not only the biblical) on this point is almost inconceivable; (α) *Prepositions.* ἀπὸ was supplied after verbs of *buying* and *selling*, ἐκὸς after verbs of *delivering* and *detaining*, διὰ with the genit. of time, (John xviii. 13.) and in the signification of *for*, *on account of* with εἰ cur, quare (Mr. xii. 15.), εἰς with the *infinit.* consilii etc. (but the infinit. with a preposition is only used with the interposition of the article), ἐν with verbs of *plenty* (John ii. 7. Mt. xxii. 10.) and with the genit. partitive, ἐν with the dative of *time* (Rom. xvi. 25.), of *place* (Luke ix. 12 Mt. xii. 1.), of *instrument*, (Mr. vi. 32.) etc., παρὰ with ἀκούειν τινός (of

\* λαλεῖν cannot be arbitrarily supplied. It must first be shewn that γλσ. λαλ. had become a common formula for γλ. καὶ λαλ.

some one), *ἐνεκα* not only with the verbs *to be angry*, *to accuse*, etc., with the infinit. with *τοῦ*, but especially in passages like Jude ver. 11. *μὲς-δοῦ ἐξεχύθησαν for reward* (*comp. Lucian. Philopseud. c. 1. τίνας ἀγαθοῦ τοῦτο ποιούσιν*; Jos. *Antt.* 18, 2. 4.), *ἐπι* with the genit. after verbs of governing (Rom. vi. 14.) and with the genit. absolute, as *Ἡρώδου βασιλεύοντος*, *κατὰ* with many accusatives, which do not express the immediate object, after verbs and nouns, besides generally, where an accusative would not be understood; *κατὰ* with the genitive of verbs of remembering, forgetting, caring for (Mt. xviii. 27. 1 Cor. ix. 9.) etc. It is now generally conceded by the better grammarians, that in all these instances the simple case has already the signification which the prepositions are intended to express (*see Herm. p. 136. ad Vig. p. 875.*)—(s) *Conjunctions and Adverbs*; *μᾶλλον* was supplied before *μή* in passages like 1 Cor. xiv. 9. *ὁ δὲ πῶς λέγουσιν λαλῆσαι — ἡ μυρίους λόγους ἐν γλώσσῃ*, but *see § 36, 1.*; *ἵνα*, in the formula Mt. xx. 32. *τί θέλετε ποιῶσω ὑμῖν*; but *see § 42, 4.* The supplying of *εἰ* in direct questions deserves no refutation (Mt. xi. 3. 1 Cor. xi. 13.). *Ἐάν* is supposed to be omitted frequently, e. g. 1 Cor. vii. 21. *δοῦλος ἐκλήθης μή σοι μελίτω*. But it is manifest that nothing is to be supplied in such passages: *as a slave art thou called, let it not trouble thee*, represents the merely possible case, by the vivacity of the discourse, as real, *comp. Herm. de ellips. p. 279.* So also 1 Cor. vii. 18. 27. Jas. v. 13. where Pott supplies *ἵαν*, Rom. xiii. 8., where a mark of interrogation is not very necessary (which Lachmann inserts) and Rom. xiv. 22. *see Bernhardt p. 385.* Mr. xv. 9. does not belong here, where the same interpreter of 1 Pet. i. 8. supposes an ellipsis of *ἵαν*. In opposition to Kühnöl, who would supply *ὡς* in Mt. xii. 49. *see Fritzsche.*

II. *Aposiopesis*, or omission of a clause or part of a clause, in consequence of a peculiar excitement of the mind (of anger *comp. Stallbaum ad Plut. Apol. p. 35.*, of grief, of fear, etc.), where the gesticulation of the speaker indicates what is wanting (Herm. p. 103.), occurs, besides in formulas of oaths (§ 59. note, p. 383.) in which it has become usual, after conditional sentences also in the following passages: Luke xix. 43. *εἰ ἔγνων, καὶ οὐ, καίτοι ἡμέτερον σου ταῦτα, τὸ πρὸς εἰρήνην σου* *if even thou knewest, what makes for thy peace! sc. how good that would be* (for thee), xxii. 42. *πάτερ, εἰ βούλει παραινέσθαι τὸ πνεῦμα τοῦτο ἀπ' ἐμοῦ* *etc.*—Acts xxiii. 9. *οὐδὲν κακὸν εὐρίσκωμεν ἐν τῷ ἀνδράδι τούτῳ* *εἰ δὲ πνεῦμα ἀλάλῃσιν αὐτῷ ἢ ἄγγελος* — *we find no evil in this man; but if a spirit has spoken to him or an angel* (which the Pharisees express with doubtful gesticulations) viz. the thing is of importance, or, we must take care. Others apprehend the words interrogatively (Stolz, Fritzsche) *but if* —

— has spoken? how then? what must then be done? See Fritzsche *Conject.* I. p. 80. The addition *μή διομαζώμεν* in some Codd. is certainly a gloss. *Comp.* Rom. ix. 22. (see above, p. 405.) John vi. 62. see Lücke *in loc.* and Mr. vii. 11. *οἱ μὲς λέγουσι· ἰὼν εἰσὶν ἀδελφεοὺς τοῦ πατρὸς ἡ τοῦ μητρὸς· ποῦ οὖν — δὲ ἰὼν ἐξ ἐμοῦ ἀπολεθῆς· καὶ οὐκ εἰσὶ ἀδελφοί* etc., where as an apodosis is to be supplied from ver. 10.: *then he is not guilty of the violation of the εἰ μὲν τὸν πατέρα* etc. see Krebs *in loc.* Aposiopesis after conditional clauses is also among the Greeks very frequent (*comp.* e. g. Plat. *Sympos.* p. 220. D. see also Ex. xxxii. 32. Dan. iii. 15. Zach. vi. 15. Küster *Erläut. d. heil. Schrift* p. 97.), but usually where two conditional clauses are parallel, the apodosis is expressed after the first (Poppo *ad Xen. Cyrop.* p. 256. Stallbaum *ad Plat. Gorg.* p. 197.), whilst the speaker hastens to the second, as the principal clause, Plat. *Protag.* p. 325. D. *ἰὼν μὲν ἱππὸν ποιήσας· εἰ δὲ μή — εὐθύνουσιν ἀνθρώποις καὶ πτηνῶν, rep.* 9. p. 575. D. *οὐκ αὖν ἰὼν μὲν ἱππότες ἀποικίσσων ἰὼν δὲ μή* etc. Thuc. iii. 3. So Luke xiii. 9. *καὶ μὲν ποίησιν καρπὸν· εἰ δὲ μήγε, κτε* εὖ μάλλον ἱπποῦντες αὐτῶν *if it bear fruit well, then it may there remain; but if not, cut it down* (although here also *αἶψα αὐτῶν* may be supplied from the preceding). On the omission of the whole hypothetical sentence to be supplied from the preceding, after *εἰ δὲ μή* or *εἰ δὲ μήγε* see above, p. 427.

*Ὅρα μή* in Rev. xix. 10. might also be considered as an aposiopesis, with which the dehortatory formulas *μή ταῦτα* Eurip. 30, 1225. *μή οὐ γ'* etc. especially frequent in tragedians, may be compared. Yet see above, p. 427.

A reticence is perhaps to be adopted in 2 Cor. vii. 12. *ἄρα εἰ καὶ ἔγχαθε ἐμὸν*, where Billroth supplies *χαλεπὸν εἰ*. Paul designedly omits the word, because the subject is painful to him.

III. *Breviloquence* (brachyology) (see Döderlein *Progr. de brachyl. serm. gr. et Lat.* 1831.) is also different from ellipsis. By the omission of intermediate words, it brings into closer union the parts of a clause, or connected clauses. The following cases are embraced in it: (a) Rom. xi. 18. *εἰ δὲ κατασπαρχῶσαι, οὐ σὺ ἐπὶ τοῦ βύζαν βαστάξεις, ἀλλὰ ἡ βύζα σὲ διατ* *if thou — know or consider, that not thou etc.* 1 Cor. xi. 18. Between the protosis and apodosis, *ἵνα* or *διανοῶ* can be easily supplied, as in Latin frequently *scito* (*comp.* Clem. Corinth. 1, 55.). Mt. ix. 6. *ἰνα δὲ ἰδοῖτε· ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου.* — — (*τότε λέγει τῷ παρῳαυτιῷ*) *ἐγχεθεῖς ἄρον σου ἐπὶ τὴν κλίνην*, where the words, added by the narrator, might also be omitted: *in order that you may know — rise and take etc.* i. e. the sick shall immediately rise at my command, I command thee therefore etc. (the constructions so frequently occurring in the orators are

analogous with this, as Demosth. *cor.* 329. C. ἵνα τοῖνυν εἰδῆτε, ὅτι σὺν ἐμοὶ μαρτυρεῖ — λαβὼν ἀναγνώδε τὸ ψήφισμα ὅλον, *see* Kypke and Fritzsche *in loc.*); John xiv. 31. ix. 36. καὶ τίς ἴσται, πόσῃ, ἵνα πιστεύσω εἰς αὐτόν; *sc.* I wish to know it, so that etc. i. 22. 1 John v. 9. εἰ τὴν μαρτυρίαν τῶν ἀδελφῶν λαμβανόμεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἴσται, *we may suppose that, the testimony of God etc., or thus must we the rather adopt the testimony of God, which etc.*

A breviloquence similar to those in clauses with ἵνα, takes place, where by ἀλλ' ἵνα an event is referred to prophetic announcements John xv. 25. xiii. 18. Mr. xiv. 49. 1 Cor. ii. 9. Yet in these passages that which is wanting can be usually supplied from the preceding *see* Fritzsche *Exc.* I. *ad* Mt. p. 841. *comp.* *above* 6.

(b) Phil. iii. 14. ἐγὼ ἑμαυτὸν οὐ λογίζομαι καταληφέναι, ἐν δὲ, κατὰ σκόπον διώκω etc. for ἐν δὲ ποιῶ, κατὰ σκόπ. διώκω, *comp.* Liv. 35, 11. *in eos se impetum facturum et nihil prius (facturum), quam flammam tectis injecturum.* 2 Cor. vi. 13. τὴν δὲ αὐτὴν ἀντιμισθίαν — κατατίθημι καὶ ὑμῖς for τὸ δὲ αὐτὸ ὅ ἐστιν ἀντιμισθία etc. *see* Fritzsche *diss.* *in* 2 *Corinth.* II. p. 115. On the accusative *comp.* Herm. p. 168. (c) Two questions are united in one clause Mr. xv. 24. τίς τί ἀρετὴν *see* Fritzsche *in loc.*, Luke xix. 15. τίς τί διαπραγματεύσατο, which is often done with interrogative adverbs by the Greeks *see* Herm. *ad Soph.* Ajac. 1164. Schäfer *ad Demosth.* V. p. 764. Bernhardt p. 444. Fritzsche *Conject.* I. *add.* to p. 36., Pflugk *ad Eurip. Heracl.* p. 66. (Heinichen *ad Euseb.* I. 189.); on the Latin *see* Grotefend *ausführl. Gramm.* II. 96. Kritz *ad Sallust.* I. p. 211. Luke xvi. 2. τί τοῦτο ἀκούω παρὰ σοῦ means, *what is that I hear of thee*, and not, *what i. e. why do I hear that of thee*, *see* Bornemann *in loc.* Mr. ii. 24. may be reckoned here also, although τί there can signify *why*. *Comp.* *above* § 63, 7. Less striking is 1 Cor. vi. 11. καὶ ταῦτά τῳις ἦτε and such (*ejus farinae*) *were you in part*, where the τῳις is added to soften the ταῦτα ἦτε.—(d) Acts i. 1. ὡς ἤρξατο ὁ Ἰησοῦς ποιεῖν καὶ διδάσκειν ἀρχεῖς ἡς ἡμέρας i. e. *what Jesus began to do and teach* and so continued *until the day*, somewhat like Luke xxiii. 5. διδάσκων καὶ ὁλης τῆς Ἰουδαίας, ἀρχάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε *beginning from Galilee and continuing unto here*, and Acts i. 22. Mt. xx. 8. Strabo 12. p. 541. The last passages however could also be very well construed with Fritzsche: διδάσκων ἕως ὧδε, ἀρχάμ. ἀπὸ τ. Γαλιλ. (Lucian. *Somn.* 15.). On the contrary the affirmation of Valckenaer and Kühnöl that in Acts i. 1. ἀρχίσθαι is pleonastic, is a mere subterfuge. *Comp.* yet 2 Pet. iii. 4.—Brachyology occurs with especial frequency; (e) In the so called *constructio prægans*, as 2 Tim. iv. 18. σώσει εἰς τὴν βασιλείαν ἡ

*will save me into his kingdom* i. e. will save, transporting me etc. Acts xxiii. 24. 1 Pet. iii. 20. (Xen. *Anab.* 2, 3. 11. Herod. 7, 230. Polyb. 8. 11.); 2 Tim. ii. 26. ἀναθήσωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, Acts v. 37. ἀπίσται λαὸν ἱκανὸν ὀπίσω αὐτοῦ, xx. 30. Yet see xxiii. 11. Luke iv. 38. xviii. 3. Gal. v. 4. Rom. (xv. 28.) xvi. 20. 2 Cor. x. 5. xi. 3., perhaps also Rom. vi. 7. ix. 3. and according to some Heb. v. 7. see Kühnöl in loc. (Pa. xxii. 22. Job. xxxv. 13.), more certainly Mr. vii. 4.\* This kind of conciseness occurs often in Greek prose writers comp. Markland *ad Eurip. Suppl.* 1205. Stallbaum *ad Plat. Euthyphr.* p. 60. Poppo Thuc. I. I. 292.; on the Heb. see Ewald p. 620. Phrases like κρύπτειν or κλείειν τι ἀπό τινος (1 John iii. 17.), ἀσφαλίζειν τοὺς πόδας εἰς τὸ ξύλον (Acts xvi. 24.) originate also from a prægnans, which we however scarcely feel (to conceal from, to lock against). Yet see Fritzsche *ad Mr.* p. 322. comp. also § 54, 4.—(f) In the Zeugma 1 Cor. iii. 2. γάλα ὑμῶς ἐπότισα, οὐ βρωμα., where ἐπότ. only suits γάλα; for βρωμα the meaning of *to eat* is to be taken from this verb; Luke i. 64. ἀνέωχθη τὸ στόμα αὐτοῦ — καὶ ἡ γλῶσσα αὐτοῦ, where properly ἐλύθη (comp. Mr. vii. 35.) is to be supplied to the latter (as some few authorities have) see Raphael in loc.; in 1 Tim. iv. 3. πωλούντων γαμιν, ἀπέχεσθαι βρωμάτων, for the latter infinit., πεινῶντων (or with Matth. Schol. ἐιρηγομένων) must be taken from πωλ. (as if it were πεινῶν μὴ. Comp. Soph. *Œd. R.* 242. Eurip. *Phæn.* 1223. Plat. *rep.* 2. p. 374. B. (yet see Stallbaum in loc.), *Protag.* p. 327. C. So sometimes among the Greeks the directly opposite is to be taken out of the first verb for the second member of the sentence, Kühner II. 604. This is applied to Jas. i. 9. 10. where ταπεινούςω (or ἀσχενέωςω) must then be supplied with ὁ δὲ πλούσιος. But this is unnecessary, and the thought is more beautiful when καυχάσθω is assumed also for the second member, see Winer's *Observ. in ep. Jas.* p. 6. On 1 Cor. vii. 19. see above § 66, 1. For examples of Zeugma in Greek and Latin see d'Orville *ad Charit.* p. 440. Wytttenbach *ad Plut. Moral.* I. 189. ed. Lips. Schäfer *ad Dion.* p. 105. Engelhardt *ad Plat. Apol.* p. 221. Bremi *Exc.* 3. *ad Lys.* Fritzsche *quæst. Lucian.* p. 132.—(g) In comparisons (Jacobs *Anthol. Pal.* III. p. 63. 494. *ad Achill. Tat.* p. 747. Fritzsche *ad Mr.* p. 147.), i. e. with the comparative comp. § 36, 4. and in constructions with adjectives of likeness, e. g. Rev. xiii. 11. εἶχε πέραν δύο ὁμοῖα ἀρνίον (properly ἀρνίον πέραν) ix. 10. οὐρεῖς after ὁμοί., as Iliad. 17, 51. πόμαι Χαρίτεσσιν ὁμοίαι; 2 Pet. i. 1. τοῖς ἰσότητι ἡμῶν λαχοῦσι πίσ-

\* To refer the βαπτίσμ. to the articles brought from market (as Kühnöl does) seems a thought unsuitable to the context. That would be a matter of course from the laws of cleanliness, and not likely to be one of the requisitions of the Pharisees.

πειν (for ἰσότη. τῇ ἡμῶν πίστει). *Comp.* Xen. *Cyrop.* 5, 1. 3. ὁμοίαν ταῖς δοῦλαις εἶχε τὴν ἐσθῆτα, 6, 1. 50. ἄρματα ἐκ τοῦ ἵππιου τοῦ ἑαυτοῦ ὁμοῖα ἐκείνῳ (i. e. τοῖς ἐκείνου), *Iliad* 1, 163. οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας (i. e. ἴσον τῷ σὺ) *Matth.* II. 1016. This brachyology in comparisons is however still more various in the Greek writers, see Xen. *Cyrop.* 5, 4. 6. 2, 1. 15. Hier. 1, 3. 8. Diod. Sic. 3, 18. Philostr. *Apoll.* 4, 15. Dion. Hal. Tom. I. p. 111. Schäfer *ad Apollon. Rhod.* II. p. 164. Melet. p. 57. *ad Demosth.* III. 463. Stallbaum *ad Plat. Protag.* p. 153. *ad rep.* 1. p. 134. also Heinichen *ad Euseb.* II. 154.

*Comp.* 1 John ii. 2. αὐτὸς ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου, where greater symmetry would require περὶ τῶν τοῦ κόσμου. Perhaps also Luke xiii. 1. ὦν τὸ αἷμα Πιλάτος ἔμειξε μετὰ τῶν θυσιῶν αὐτῶν (for μετὰ τοῦ αἵματος τῶν θ.?) belongs here.

(h) A word, which should form a clause of its own, is without reserve added to another: Mr. vii. 19. εἰς ἀφ' ἐδρών ἐκπορεύεται, and καθαρίζον πάντα τὰ βρώματα, see above § 48. 1. (b); 2 Tim. ii. 14. διαμαρτυρόμενος — — μὴ λογομαχεῖν, εἰς οὐδὲν χεῖρ ἰσχυρίζομαι, not to quarrel about words, which is not profitable, to no purpose, 1 Tim. ii. 6. Kindred with this is the proleptical use of the *adjectiva effectus* (in a kind of apposition), as *Soph. Œd. Col.* 1202. τῶν σὼν ἀδελφῶν ὁμμάτων τηρώμενος for ὥστε γενέσθαι ἀδελφά, see Schäfer *ad Gregor. Cor.* p. 533. and *ind.* p. 1047. *ad Demosth.* I. 239. V. 641. Erfurd *ad Soph. Antig.* 786. Loebbeck *ad Soph. Ajac.* p. 299. Ast *ad Plat. Legg.* p. 150. *ad Plat. Polit.* p. 592. Heller *ad Soph. Œd. C.* p. 522. Fritzsche *quæst. Lucian.* p. 39. 57. Pflugk *ad Eurip. Heracl.* p. 60. Ahlemeyer *Pr. über die dichter Prolepsis des Adject.* Paderborn, 1827, 4to. Here may be ranked Mt. xiii. 13. (ἡ χεὶρ) ἀποκατίσταθι ὑγιήεις (Bornemann *Schol. ad Luc.* p. 39. Stallbaum *ad Plat. Protag.* p. 76. Winer's *Simonis* p. 262.), Rom. i. 21. ἰσχυρίσθῃς ἡ ἀσύνοτος αὐτῶν καρδία, 2 Cor. iv. 4. θεὸς ἐνύφλωσε τὰ νοήματα τῶν ἀπίστων, 1 Thess. iii. 13. στήριξαι τὰς καρδίας ὑμῶν ἀμείπτους etc. Phil. iii. 21. μετασχηματίσαι τὸ σῶμα — — ἡμῶν σύμμορφον τῷ σώματι etc. (where Codd. after ἡμῶν, add εἰς τὸ γενέσθαι αὐτό). Yet this apprehension is, in respect to Rom. i. and 2 Cor. iv., not without doubt. In the former passage much less is implied in ἀσύνοτος, as it seems, than in σκοτιζέσθαι (which Flatt felt), but in 2 Cor. Paul probably thinks of the illumination emanating from the faith generally exercised on Christ. Because they turned away from Christ, but refused him, the illumination would not be imparted to them.

Among the first mentioned instances belongs also Luke xxiv. 47. ἵδαι παθεῖν Χριστὸν — — καὶ ἀναστῆναι — — καὶ κηρύχθῃ ἐν ὀνόματι

αὐτοῦ μετάνειαν, — — ἀρξάμενον ἀπὸ Ἱερουσαλήμ, where the participle (as often ἐξόν, παρὸν Vig. p. 329.) is used absolutely and impersonally; whilst (so that) it is begun, comp. Herod. 3, 91. ἀπὸ δι Πισειδηίων πόλιος — — ἀρξάμενον ἀπὸ ταύτης μέχρι Ἀιγύπτου — — πεντήκοντα καὶ τριηκόσια τάλαντα φόρος ἦν, see J. L. Schlosser vindicat. N. T. locor. quor. integritatem, J. Markland suspectam reddere non dubitavit (Hamb. 1732, 4to.) p. 18. This English philologist preferred to read ἀρξαμένους (ad Lysiam p. 653. Reiske.).

A sort of breviloquence occurs also in Acts i. 21. ἐν παντί χρόνῳ, ἐν ᾧ εἰσῆλθε καὶ ἐξῆλθεν ἐφ' ἧμ' αὖς ὁ Κύριος Ἰησοῦς instead of εἰσῆλθε ἐφ' ἡμᾶς καὶ ἐξῆλθε ἀφ' ἡμῶν. But such verbosity would be intolerable to every Gr. writer, comp. Eurip. Phæn. 536. ἐς οἶκους εἰσῆλθε καὶ ἐξῆλθε and Valckenæer in loc. See also Poppo Thuc. I. I. p. 289.

In the words καὶ ἡμεῖς μάρτυρες πάντων, ὧν ἐποίησεν —, ὃν καὶ (according to the best Codd.) ἀντίλον περιμάσαντες ἐπὶ ξύλον Acts x. 39. there might be a brachyology, in case the sense were: *we are witnesses of all that he did, of this also, that they put him to death.* But such an omission is not necessary. Moreover, in my opinion, καὶ here means *etiam*, the signification *tamen* (Kuhnöl) being, in this connection, precarious.

IV. Very different from the ellipsis is *Asyndeton*,\* which, like *apostrophe*, rests on a rhetorical reason (Longin. c. 19.) and therefore is properly included under the rhetorical figures, see Glassii *Philol. sacr.* I. 512. Bauer. *Rhetor. Paull.* II. p. 591. It occurs, as its nature demands, more frequently in the epistles of the N. T. than in the historical books, but it has not always been exhibited in a proper light by interpreters. We distinguish the following cases, comp. Bernhardt p. 448. Kühner II. 459. The connecting particles are wanting: (a) In enumerations, divisions, gradations (see Reiz and Lehmann *ad Lucian v. hist.* 2. § 35.) where by repeating the copula the style would be cumbersome. Heb. xi. 37. ἐλιθάσθησαν, ἐπίσθησαν, ἐπειράσθησαν, ἐν φόβῳ μαχάρας ἀπέθανον etc. 1 Tim. iv. 13. πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ, Rom. ii. 19. πείποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων etc., comp. Mr. xvi. 17. Rom. i. 29. 1 Cor. iii. 12. iv. 8. xiii. 4-8. xiv. 26. 1 Thess. v. 14. 1 Pet. ii. 17. v. 10. 2 Tim. iii. 2. iv. 2. 7. Tit. ii. 4. Phil. iii. 5. 2 Cor. vii. 2. Jas. v. 6. etc. Similar Demosth. *Phil.* 4. p. 54. A. *adv. Pantæn.* p. 626. A. Plat. *Gorg.* p. 503. E. 517. D. *Polit.* 10. p. 598. C. Heliod. *Æth.* 1, 5. Lucian. *dial. mort.* 26, 2.—(b) In antithetical, contrasted clauses, where, by its omission, the antithetical ideas are presented in more striking contrast: 1 Cor. xv. 43. 44. σκεῖρται ἐν ἀτιμίᾳ, ἠγείρεται ἐν δόξῃ, σκεῖρται ἐν ἀσθενείᾳ, ἠγείρεται ἐν δυνάμει, σκεῖρ. σῶμα ψυχικόν, ἠγείρ.

\* See Dissen. 2. *Excurs. to Pind. Herm.* in Jahn's *Jahrb.* 1831. I. 54. Ramshorn p. 514. Nolde *Concord. partic.* p. 313.

αἶμα πνεύματιν, Jas. i. 19. πᾶς ἄνθρωπος ταχύς εἰς τὸ ἀποῦσαι, βραδὺς εἰς τὸ λαλῆσαι, *comp.* Ephes. ii. 8. Mr. ii. 27. 1 Cor. iii. 2. vii. 12.\* John ii. 10. iv. 22. Rom. xv. 2.; 2 Tim. iv. 12. ἐπίσκηθε ἐδὲ καὶ ἰσχυρῶς ἀπαίρω (like ἀνδρῶν γυναικῶν Aristoph. *ran.* 157. or *nolens volens, ultro citro* see Beier *ad Cic. offic.* I. p. 135. Kritz *ad Sallust.* I. 55. II. 323. Schäfer *ad Bos ellips.* p. 756.) Reisig. *ad Soph. Œd. Col.* p. 324. Heller *ad Œd. Col.* p. 507. Stallbaum *ad Plat. Crit.* p. 144. *ad Plat. Protag.* p. 52. (Kritz *ad Sallust.* I. p. 309.) So also in parallelisms of the sense Acts xiv. 12. Καίσαρα ἐκτίκτελῃσαι, ἐπὶ Καίσαρα πορεύσῃ, *comp.* Eurip. *Iphig. Aul.* 464. and Mr. xvi. 6.—(c) Especially when the reason of a sentence or proposition is subjoined, Rev. xxii. 10. μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ὁ παρὸς ἔγγυς ἐστίν, John xix. 12. 1 Cor. vii. 4. 15. 2 Cor. xii. 11. Rev. xvi. 6. In such cases only a *ὅτι* or γὰρ need be supplied in the mind, in order to feel how much the expression is weakened, *comp.* Lys. in *Nicomach.* 23. Æschin. *Ctesiph.* 48. (Kritz. *ad Sallust.* I. 184.).

Interpreters would connect whole sentences written ἀσυνδίτως with the preceding members, by inserting particles, overlooking the rhetorical effect produced by the omission of the conjunction, e. g. 1 Cor. iii. 17. vii. 23. Jas. v. 3. See Pott in *loc.*

### § 67. Pleonasm.†

1. *Pleonasm*, the opposite of ellipsis, is the insertion of a word which denotes an idea already expressed in the sentence, and consequently superfluous (redundant)‡. Originally there are no pleonasms in human speech, but they take their rise either from an expression having lost something of its import by continued use (ἔξοχος ἄλλων *comp.* Herm. *ad Hom. hymn. Cerer.* 362.) or from an emphatic repetition of the same idea having become weakened in the course of time (πάντα σέθεν, ὡς οἶα

\* In such cases asyndeton is unnecessary, *comp.* Col. ii. 8. see Fritzsche *ad Mr.* p. 31.

† Fischer *ad Weller* III. 1. p. 269. B. Weiske *Pleonasm.* etc. 1807. Herm. in *Mus. Ant. Stud.* I. 196. *ad Vig.* p. 883. Poppo *Thuc.* I. I. p. 197. Glass. *Philol. sac.* I. p. 641. Baner *Philol. Thuc. Paull.* p. 202. Tzschucke *de serm. J. Chr.* p. 270. Haab. p. 324. I. H. Mali *Diss. de pleon. ling. gr.* etc.

‡ Glass. *Flacii Clavii Script. sac.* II. 4. p. 224. Winer's 1. *Progr. de verb. com.* p. 7.



etc.). The pleonasms are usually found in the *predicate*, very seldom in the subject, which, on account of its importance, is usually pronounced distinctly and without any unnecessary addition, perhaps never in the copula, which by its simplicity excludes the pleonasm, *see Herm. as above*, p. 199. In the N. T. must be considered as genuine pleonasms: (a) ἀπὸ μακρόθεν Mt. xxvi. 58. Mr. v. 6. xv. 40. Rev. xviii. 10. 15. 7. (*comp. Schol. in Eurip. Hec.* p. 923. *see* Wetsten. l. 524.), ἀπὸ ἀνωθεν Mt. xxvii. 51. Mr. xv. 38. (*comp. ἀπ' οὐρανόθεν* Iliad 8, 365. etc. *ἐκ δυσμόθεν Nicet. Anal.* 18, 3. 359. D., *ἐκ παιδόθεν* or *νηπιόθεν* Malalas 18. p. 429. 5. p. 117. and Orig. *Marcion.* p. 131. ed. Wetst. *see* Lob. *ad Phrym.* p. 46. Disсен. *ad Pind.* III. p. 379. Boissonnade *ad Nic. Eugen.* p. 276.), *ἔπειτα μετὰ τοῦτο* John xi. 7. (*see* Wetst. and Kypke *in loc.* Poppo *ad Thuc.* III. I. p. 343. III. II. p. 38.). *Comp.* on similar things Jacobs *quæst. Lucian.* p. 10. and *ad Lucian. Alex.* p. 41. Wurm. *ad Dinarch.* p. 66.; (b) *προδρομῶν ἔμπροσθεν* Luke xix. 4. (*see* Wetst. *in loc.*), *ἐξάλα- λειν* *ἔξω* John ix. 34., *ἐξάγειν* *ἔξω* Luke xxiv. 50. (Bornemann *Schol.* p. 166.), *πάλιν ἀνακάμπτειν* Acts xviii. 21. (*see* Kühnöl *in loc.*), *πάλιν ἀνα- καινίζειν* Heb. vi. 6. (*see* Weiske *as above*, 142. Wolf *ad Demosth. Lept.* p. 235. Jacobs *ad Ælian. Anim.* 1, 17. Bornemann *ad Xen. Conviv.* p. 186. Kritz *ad Sallust.* l. p. 88., also Winer's 2. *progr. de verb. compos.* p. 20.) *ἀπίσω ἀπολοῦσθαι* Mt. x. 38., *σπουδάσον ἐλθεῖν ταχέως* 2 Tim. iv. 9.;—(c) Luke xxii. 11. *εἰρεῖτε τῷ οἰκοδομῶντι τῇ οἰκίᾳ* (*see* Bornemann *in loc. comp.* Odyss. 14, 101. σὺν συμβόσῳ, also Demosth. *Spud.* p. 649. B. *ἀπαιδος ἀρρένων παίδων*), Rom. ix. 29. *ὡς Γόμορρα ὡμοιωθήμεν*, 2 Cor. viii. 24. *τὴν ἐνδεξιν τῆς ἀγάπης* — *ἐνδεξασθε* (*comp. Plat. legg.* 12, 13.), Rev. ix. 7. *τὰ ὁμοι- ὰματα τῶν ἀκριδῶν ὁμοιοῦσιν ἡμῖν*, 1 Pet. iii. 17. Luke ii. 36. *προσβ- βηκυῖα ἐν ἡμέραις πολλαῖς*, perhaps also Rom. viii. 19. *Comp. Plat. legg.* 6, 764. D. *ἐπιμελετὰς* — *τῆς περὶ ταῦτα ἐπιμελείας*, 11. p. 920. B. *ἀπροτροπήν ἔχει τινὰ ἰσχυρὰν πρὸς τὸ προτρέπειν κακοὺς γίνεσθαι*, Xen. *Cyrop.* 8, 2. 5. *ἀνάγκη* — *τοῦτον καὶ ἀριστα διηναγασθαι τοῦτο ποιεῖν*, Diod. Sic. 5, 39. (From the Septuag. *comp. ὑδρεύεσθαι ὕδωρ* 1 Sam. ix. 11. *καταχρυσοῦν χρυσόν* Exod. xxv. 13. *ψευδομαρτυρεῖν μαρ- τυρίαν ψευδῇ* Exod. xx. 16.). Here belongs also the (uncurrent) construction of the verbs *to take for something*, *to regard as*, with *ὡς* e. g. Mt. xiv. 5. *εἶχον αὐτὸν ὡς προφήτην*, 1 Cor. iv. 1. *λογίζεσθαι ὡς ὑπέρτατον*, *comp. כּוּשָׁתִי* Job. xix. 11. (but about *νομίζειν ὡς* *see* Stallbaum *ad Phileb.* p. 180.); for in the verb the idea of the comparison of an individual with a whole class is already implied.

We must discriminate between the above mentioned usage and the case in which the word pleonastically added is more particularly defined

or completed in its meaning by a qualifying term, as *δὲ παῖαν κρίσιν κρίνειν* John vii. 24. (§. 32. 2.), *καταχρυσούν χρυσῷ παθασέ* Ex. xxv. 11., *ὁ οἰκογενὴς τῆς οἰκίας σου* Gen. xvii. 13. Deut. vii. 13., *ἐμποδίων τῶν ποδῶν σου* Luke xx. 43. *To gild with pure gold* is more specific than *to gild with gold*, the pleonasm here being scarcely more palpable.

It may be farther remarked in particular: (a) The pleonasm of *μὴ* after verbs of *denying* occurs very frequently: e. g. 1 John ii. 22. *ὁ ἀρνούμενος, ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός*, Luke xx. 27. *ἀντιλέγοντες, μὴ εἶναι ἀνάστασιν*, Heb. xii. 19. (*comp.* Xen. *Cyrop.* 2, 2. 20. *Anab.* 2, 5. 29. Isocr. *Trapez.* p. 360. Demosth. c. *Phorm.* p. 586. Thuc. 8, 1.), and after verbs of *hindering* and *withdrawing one's self* Luke iv. 42. Acts xx. 27. 1 Pet. iii. 10. Gal. v. 7. *comp.* Thuc. 5, 25. Plat. *Phæd.* p. 117. C. Demosth. *adv. Phænipp.* p. 654. B. *see* Viger. p. 459. 811. Alberti *Observ.* p. 470. Thilo *ad Act. Thom.* p. 10. Weiske *Pleon.* p. 154. Buttm. *Exc.* II. in *Mid.* p. 142. Wex *ad Soph. Antig.* p. 140.—(b) A pleonastic negation is found in the formula *ἐκτός ἐι μὴ*: 1 Cor. xiv. 5. *μειζὼν δὲ προφητεῶν ἢ ὁ λαλῶν γλώσσαις, ἐκτός ἐι μὴ διαζημιῶν* *except if he add an interpretation*, xv. 2. 1 Tim. v. 19. This use of *ἐκτός ἐι μὴ* and others of the same kind (as *καὶ ἐι μὴ*) has been illustrated by Lob. *ad Phryn.* p. 459. *comp.* Ast *ad Theophr.* p. 54. Jacobs *ad Achill. Tat.* p. 869. Döderlein *ad Cæd. Col.* p. 352. In *εἰ δὲ μὴ γι*, on the other hand, which seems to mean *but if yet, otherwise* (after a negative sentence) Mt. vi. 1. ix. 17. 2 Cor. xi. 16., the negation, according to the primary conception of the formula, was not considered pleonastic, *see* Fritzsche *ad Mt.* p. 255.—(c) After particles of comparison *καὶ* is often superfluous: 1 Cor. vii. 7. *θέλω πάντας ἀνθρώπους εἶναι ὡς καὶ ἡμεῖς*, Acts xi. 17. is similar. Xen. *Cyr.* 4, 21. *ἐχρῶντο αὐτοῖς οἱ Ἀσσύριοι ὥσπερ καὶ οἱ Λακιδαιμόνιοι τοῖς Σικεῖταις*. *See* Poppo *ind. ad Xen. Cyrop.* and *Anab.* What Palaiet *Observ.* p. 391. quotes from Dio. Cassius differs from this.—(d) A pleonasm of a peculiar character is found in 1 Cor. xv. 5. *ᾧ ὀφθ. Κηφᾶ, εἶτα τοῖς δώδεκα καὶ οἱ δώδεκα*, having become the usual denomination of the apostolic college, is here used like *triumviri, decemviri*, which were employed even although it was not intended to intimate that the complete number was present. Gen. xlii. 13., which Baumgarten quotes, offers no elucidation, *comp.* Petron. *Sat.* 2. *Pindarus novemque lyrici*. Some Codd. and versions have *ἑνδεκα* in the passage of 1 Cor., an alteration which would be manifestly incorrect, as Thomas was not present at this appearing of Christ.—(e) The Hebraistic formula *πρὸ προσώπου* עַד, which originally appertained to the external appearance (of men), by degrees became equivalent to *apud* alone, and so was used of *time* Acts xiii. 24. *comp.* Septuag. Numb. xix. 4. *ἀπέναντι τοῦ προσώπου τῆς ἀσπῆς*, Jos. xviii. 16. *κατὰ πρ. νόης*, Ps. xxxiv. 6. *καὶ πρ. ἀνέμου* etc.—(f) In 2 Cor. xi. 21. the particles *ὡς ὅτι* seem to be pleonastically united, and in a causal sense in 2 Cor. v. 19. So Isocr. *orat. argum.* p. 362. Lang. *κατηγόρου αὐτοῦ, ὡς ὅτι καὶ αὐτὸν δαίμονια εἰσφίξει*, Xen. *Hell.* 3, 2. 14. Theodoret *ep.* p. 1294. *comp.* Thilo *ad Act. Thom.* p. 10. Wetsten. II. 192. Similarly *ὡς ἵνα* by the Byzantines e. g. Lucas 8. p. 31. 22. p. 127. In 2 Thess ii. 2. however the two conjunctions are to be taken separately (*ὡς* making the thought subjective, *see below* 6.). Thus would Billroth also explain 2 Cor. xi. 21.—(g) On such phrases

as Acts xxvii. 20. *περιηρεῖτο* πᾶσα λαίς, Rom. viii. 22. *ἡ πταῖς σὺς* *τενάξι* *comp.* Winer's 2. *Progr. de verb. compos.* p. 21.

2. By far the greater number of pleonasms quoted by the older Biblical philologists, are not really such, but fall under one of the classes established by Hermann p. 204. and *ad Vig.* p. 885. (a) To redundancy, circumstantiality and periphrasis (*comp.* Poppo Thuc. I. I. 204.), which belong especially to the oriental languages and were the result of an aim at almost intuitive clearness, they are referable: (α) If the customary or necessary instrument with which something is done, is signified, Acts xv. 23. *ῥεῖαντες διὰ χειρὸς αὐτῶν* (they intended to hand over) xi. 30., iii. 18. *προκατήγγειλε διὰ στόματος πάντων τῶν προφητῶν*, xv. 7. Luke i. 70. Schäfer *ad Soph. Aj.* p. 233.\*; (β) the action, which naturally precedes another: Mt. viii. 3. *ἐπεὶ ἐὶν αὐτῷ χεῖρα ἦν αὐτοῦ*, Mt. xiv. 31. xvi. 51. (different Luke xxiv. 50. *comp.* Ælian. V. H. 12. 22.), John vi. 5. *ἐπέκειντο τοὺς ὀφθαλμοὺς καὶ διεσάμενος* (different Mt. xvii. 8. Luke vi. 20. xvi. 28. xviii. 18.), Mt. xiv. 33. *οἱ ἐν τῷ πλοίῳ ἐλθόντες προσεκύνησαν αὐτῷ* (different Mt. viii. 7. ix. 18. Luke xii. 37.), Acts viii. 35. *ἀνοίξας ὁ Φίλιππος τὸ στόμα αὐτοῦ καὶ ἀρχάμενος ἀπὸ τῆς γραφῆς ταύτης εὐαγγελίσαστο* etc. (*see* Fritzsche *ad Mt.* p. 199.). *Comp.* Fischer *de vitiiis lexic.* p. 223.;—(γ) when a word is expressly used, which we are accustomed to consider already included in another: Acts iii. 3. *ἤρξατο ἐλεημοσύνην λαβεῖν* (*see* Wetsten *in loc.* and Boissonnade *ad Eunap.* p. 459.), Mr. i. 7. *παρήσω ὑμᾶς γενέσθαι ἀλμυρὰς ἀνδράπων* (Mt. iv. 19. without *γενέσθαι*) *comp.* Exod. xxiii. 15. Demosth. ep. 3. p. 114. B. *ἡ καὶ τοὺς ἀναισθητοὺς ἀνεκτοὺς ποιεῖν δοκεῖ γίνεσθαι*; (δ) when in the course of the narrative the Hebraistic *καὶ ἐγένετο* is introduced before single facts: Mt. vii. 28. *καὶ ἐγένετο, ὅτε συνετέλεσεν — ἐξηπλήσσαντο*, for which a Greek would say, *καὶ, ὅτε ὅτε δὲ συνετ.* etc.†; (ε) when words, which are found in the preceding clause and could be easily supplied by the mind, are repeated, Rev. ix. 2. *ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου, καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος*, xiv. 2. John ii. 12. xii. 3. 1 John ii. 16.; Mr. x. 16. *ἐναγκαλισάμενος αὐτὰ, τιθεὶς τὰς χεῖρας ἐπ' αὐτὰ ἠιλόγει αὐτὰ* (*comp.* § 22. 1.) Rev. ix. 21. xvi. 18. *comp.* Athen. 5, 21. *ἐλούετο πᾶν τοῖς — βαλανεῖοις, ὅτε δημοτῶν ἦν τὰ βα-*

\* Rom. x. 15. *οἱ πείδεις τῶν εὐαγγ.* etc. is not to be reckoned here, with Flatt. The arrival, the approach itself is not a superfluous idea.

† This is always the case, when some designation of time is added to the principal clause, and then the principal verb is annexed either by *καὶ* (*see* Fritzsche *ad Mt.* p. 341.). Mt. ix. 10. Luke v. 1. 12., or more frequently without a copula, Mt. xi. 1. xiii. 53. xix. 1. xxvi. 1. Luke i. 8. 41. ii. 1. vi. 12. In Luke most frequent.

λαβὼν ἀποκλινόμενα. Tob. 2, 10. Longi Pastor 2, 3. Xen. *Mem.* 2, 10. 3. *see* Jacob. *ad Lucian. Alex.* p. 117. Poppe *ad Thuc.* III. II. p. 23. In all these passages, the words taken as pleonastic express ideas, which had not been distinctly and independently set forth in the same sentence, yet belonged to the completion of the entire series of ideas. Without these words the sentence would be intelligible, with them it is not redundant.

The use of the participles ἀναστὰς and λαβὼν may be referred to (β), as in Mt. ix. 9. ἀναστὰς ἠκολούθησεν αὐτῷ. Mr. ii. 14. (similar to the Hebr. דָּרַן); Acts xvi. 3. λαβὼν (Τιμόθεον) περιέτεμνεν αὐτὸν (*comp.* Xen. *Ephes.* 3, 4. ὁ δὲ αὐτὸν λαβὼν ἄγει πρὸς τὴν Ἀρδίαν, *see* Locella *ad Xen. Ephes.* p. 141.). Even if there, as in Luke i. 39. Mt. xxvii. 48. ἀναστὰς and λαβ. were not necessary, these participles are by no means superfluous in other passages, which the interpreters, especially Schleussner and Künöl, arrange under the same canon. So in Mt. xxvi. 62. ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ is manifestly: *he arose* with indignation, he got up (from his seat), Mr. i. 35. πρὶν ἔννοχον λίαν ἀναστὰς ἐξῆλθε the German expresses: *er machte sich auf, brach auf* (*he set off, went away*), which no one will consider as a pleonasm (Xen. *Ephes.* 2, 12.); Acts v. 17. ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες — ἐκλήροσαν ζήλου means: *they arose*, after having a long time looked on passively. Luke xv. 18. ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου immediately *I will etc.* In general too many participles are ascribed to the verbosity of the N. T. authors, and although opinions may now and then vacillate, still many of them expressed ideas, which, without them, would have been missed. So 1 Cor. vi. 15. ἀρας οὐν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη (*see* Bengel *in loc.*) 1 Pet. iii. 19. τοῖς ἐν φυλακῇ πνεύμασι πορεύσεις ἐκείνους, Luke xii. 37. παρελθὼν διακονήσιν αὐτοῖς signifies, *approaching he will serve them*, and is even according to our feelings more perspicuously and vivaciously expressed, than without παρελθ. (in *Ælian.* 2, 30. I do not consider the παρελθ. superfluous). *Comp.* Schäfer *ad Soph.* I. 253. 278. II. 314. *ad Demosth.* II. 623. Pflugk *ad Eurip. Hel.* p. 134. Matth. II. 1300. In Luke i. 31. σιγήσῃ ἐν γαστρὶ καὶ τέξῃ υἱόν there is not mere verbosity to be found; the high importance of the intended favor is expressed by the prominence of the several circumstances. So perhaps also John xxi. 13.

With Acts iii. 3. (under γ) may be compared Acts xi. 22. ἐξαπέστειλεν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας (where the old translations omit the infinit. as useless, but certainly found it), which properly means: *they sent him off* with the commission, *that he should go to etc.* On the contrary I cannot find a mere verbosity with Palairer (p. 204.) in Luke xx. 35. οἱ δὲ καταξιοδύντες τοῦ δῶντος τυχεῖν. The τυχεῖν expresses something which is not yet implied in καταξιοδοῦναι, and the formula is thus complete and clear. *Comp.* Demosth. *cor.* p. 328. B. κατ' αὐτὸ τοῦτο ἀξιόσιμος ἐπαίνου τυχεῖν and Bos *Exercit.* p. 48. Bornemann *Schol.* p. 125. (Bähr in Creutzer's *Melet.* III. p. 48. has collected other examples from Gr. authors, but they are not all appropos.)

Phrases like those in Mt. xi. 5. τί ποιῶτε λόγους τὸν πῶλον, Acts xxi.

13. τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντες μου τὴν καρδίαν, seem to be circumlocutory, circumstantial expressions for τί λύετε, κλαίετε. But, *what do ye loosing* properly means, what is your intention therein, *quid hoc sibi vult*; the ποιεῖν therefore is not the general expression, *to do*, which is already implied in every special verb, and the τί λύετε *what do ye loose* is rather to be looked upon as a concise phrase, than the formula above as pleonastic or verbose.

(b) *Emphasis* is intended by a repetition of the same words, not only in passages full of feeling, as Mt. xxv. 11. πύριε, πύριε, ἄνοιξον ἡμῖν (Ps. xciv. 3.), Mt. xxiii. 37. John ix. 21. xix. 6. Luke viii. 24. Acts ix. 4.; 1 Cor. vi. 11. ἀλλὰ ἀπειλούσασθε, ἀλλὰ ἡγιάσθητε, ἀλλ' ἱδικαιώθητε etc. xiv. 24. 31. Phil. iii. 2. 2 Cor. vii. 2. 11., but even in didactic discourse Col. i. 28. νοθεποῦντες πάντα ἄνθρωπον καὶ διδάσκοντες πάντα ἄνθρωπον. 1 Cor. x. 1. sq. οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλῃν ἦσαν, καὶ πάντες τῆς θαλάσσης διήλθον, καὶ πάντες εἰς τὸν Μωσῆν βαπτίσαντο — — καὶ πάντες τὸ αὐτὸ βρῶμα πνευμ. ἔφαγον. καὶ πάντες τὸ αὐτὸ πόμα πν. ἔπιον — — ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησαν ὁ θεός. *Comp.* John i. 10. xix. 10. Mt. xii. 30. Rom. vii. 11. xi. 32. 1 Cor. xiii. 11. 2 Cor. xi. 26. Phil. iv. 8. So in such passages as Mt. v. 19. δς δ' ἂν ποιήσῃ — — οὗτος μέγας κληθήσεται or Jas. i. 27. θρησκεία καθαρά — — αὐτῇ ἔστιν, πιστοποιεσθαι etc., οὗτος serves to give prominence to the predicate, see § 23. 3. In 1 John i. 1. also δ ἰωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν (Luke ii. 20.) the instrument of the seeing is not uselessly added, for to *see with the eyes* intimates the certainty of the perception (Hesiod. *Theog.* 701. *scut.* 335. see Bremi *ad Æscin.* I. 124.). The address in Acts i. 11. ἄνδρες Γαλιλαῖοι (ii. 14. iii. 12. v. 35.) like ἄνδρες Ἀθηναῖοι with Greek speakers, is more effective and honorable than the mere Γαλ. would be: *Galilean men!* A thought intended to be strongly expressed is often exhibited both affirmatively and negatively in parallel members (*parallelismus antitheticus*): John i. 20. ὠμολόγησε καὶ οὐκ ἡρνήσατο, Eph. v. 15. μὴ ὡς ἄσφοι ἀλλ' ὡς σοφοί, ver. 17. 1 John ii. 27. John i. 3. Luke i. 20. Acts xviii. 9. 1 Pet. v. 2. 1 Tim. ii. 7. 1 John ii. 4. Heb. x. 37. (Septuag.) *comp.* Demosth. *fals. leg.* p. 200. C. φράσω καὶ οὐκ ἀποκρύψομαι, Lys. *Orat.* 3. p. 49. ψεύδεται καὶ οὐκ ἀληθῆ λέγει, *Ælian. anim.* 2, 43. οὐκ ἀγνοῦνται οἱ ἄνθρωποι, ἀλλ' ὁμολογοῦσι, Soph. *Antig.* 453. see Maii *ob-servatt. sacr. lib.* II. p. 77. Kypke I. 350. Poppo *ad Thuc.* I. I. p. 204. Herm. *ad Med.* ed. Elmsley p. 361. and *ad Soph. Œd. Col.* p. 41. *ad Philoct.* p. 44. Jacob *quæst. Lucian.* p. 19. Boissonnade *ad Eunap.* p. 164.

(c) The following passages must be explained by a mingling of two constructions: Luke ii. 21. ὅτι ἐκλήσθησαν ἡμέραι ὀκτώ — — καὶ ἐκλήθη

τὸ ὄνομα (for ἐπλήσθ. καὶ ἐπλ. or ὅτε ἐπλήσθ. — ἐπλήθη), Luke ii. 27. ἐν τῷ εἰσαγαγεῖν — καὶ αὐτὸς ἰδίξατο, vii. 12. ὡς δὲ ἤγγισε τῇ πόλει τῆς πόλεως, καὶ ἰδοὺ, ἐξεπορεύετο τεθνηκώς etc. (Herm. *ad Vig.* p. 886.).\* On this also properly rests the use of ὅτε before the precise words of authors introduced into the narrative, Mt. xiii. 11. Luke xix. 7. 9. Acts v. 25.

A pleonastic expression was often found in passages, where synonyms seem to be connected with each other, to express *one* principal idea (as often in Demosth. see Schäfer *Appar.* I. p. 209. 320. 756. Bremi *ad Æschin.* I. p. 79. Lucian. *Alex.* ed. Jacob p. 24. Poppo *ad Thuc.* III. I. p. 619. Schäfer *ad Plutarch.* IV. p. 387. V. 106.). Paul, however, from whom especially such instances are selected, is not accustomed to connect real synonyms (not even in Rom. xiv. 21. 1 Tim. ii. 1. v. 5.). A careful study of the Greek, and especially of the Apostolic language, will not allow such a supposition, one that would very much lessen the beauty and force of Apostolic salutations, χάρις, ἔλεος καὶ εἰρήνη. Nor does the phrase θυμὸς, ὀργή Rev. xvii. 19., πύλας τῆς θαλάσσης Mt. xviii. 6. contain a pleonasm. Wetsten has already translated the latter correctly *æquor maris*. Πύλας signifies the surface (of the sea), and is also thus used of the surface of the water of a river, see Schwarz *Comment.* p. 1067.†—The parallelism of clauses, which is now and then prominent in the N. T. (2 Pet. ii. 3. Rom. ix. 2. Heb. xi. 17. Jas. iv. 9. Mt. x. 26. John vi. 35. Luke i. 46.) has nothing to do with pleonasms.

It cannot be called a pleonasm (Heinichen *ad Euseb.* II. p. 186.), if a more specific word is added as an expletive of one more general, e. g. 2 Cor. ii. 16. οἷς μὲν ὁσμὴ θανάτου εἰς θάνατον, οἷς δὲ ὁσμὴ ζωῆς εἰς ζωὴν, comp. Jacob *quest.* Lucian. p. 22., for as the expletive expresses something more definite, it adds to the sentence something (in some sense) new. In the above passage, however, the *savor of death unto death, the savor of life unto life*, might not only be connected for the sake of distinctness, but also to render the ideas *death, life* prominent in their entire weight (savor of death, which, according to its nature, can bring nothing but death), at the same time with an intimation of the proper sense (ζωὴ αἰώνιος, θάνατος αἰών), which is tropically denoted in ὁσμὴ ζωῆς. Comp. yet 2 Tim. ii. 10. διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ etc. (which passage was misunderstood by Heydenreich), Mr. xii. 23. viii. 4. (ᾧδε — ἐκ' ἐρημίας) x. 30. xiii. 29. (ὅτε ἰγγύς ἔσται ἐκ' ἐξουσίας) v. 11. xiv. 80., also i. 13., if the reading *ἐκὶ ἐν ἐξήμῳ* is right, Luke iv. 23. Acts xiii. 11. (Bornemann *Schol.* p. 34. Fritzsche *ad Mr.* p. 22.) see above p. 444.). The more special word is intended either to recall anew to the mind of the reader that

\* In many other passages καὶ is explained pleonastically. On Jas. iv. 15. see p. 125; on Rom. iii. 7. Tholuck in *loc.*; on John xvii. 25. Lücke. καὶ deserves more attention by N. T. Lexicographers.

† See Tittmann *de Synon.* N. T. Lib. I. Lips. 1829. 8vo. Bornem. *Diss. de Glossem.* N. T. p. 29.

which might have been forgotten, or it is added as an improvement of the preceding expression. The accumulation of predicates 1 John i. 1. will appear pleonastic to no one, who ponders the Apostle's design.

3. A pleonasm of whole sentences is not conceivable. If a sentence is expressed twice, with but little variation, the writer always intends to render a thought very prominent, and to present it in different points of view. So 2 Cor. xii. 7. *τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, ἰδοὺ μοι σκόλοψ* — *ἵνα μὴ κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι* Rev. ii. 5. *εἰ δὲ μὴ (μετανοεῖς), ἔρχομαι σοι ταχὺ* — *ἔὰν μὴ μετανοήσῃς* (*comp. Plat. Gorg. p. 514. A. ἡμιν ἐπιχειρητίον ἔστι* — *θεωπεύειν, ὡς βελτίστους αὐτοὺς τοὺς πολίτας ποιούντας· ἄνευ γὰρ δὴ τοῦ τοῦ, ὡς ἐν τοῖς ἔμπροσθεν εὐερίσκομεν οὐδὲν ὄφελος* — *ἔὰν μὴ παλὴ πᾶγα θῇ ἡ δεικνόμενα ἢ τῶν μελλόντων* etc. Stallbaum *ad Plat. Apol. p. 23.*) 1 John ii. 27. *ὡς τὸ αὐτὸ χρίσμα διδάσκει ὁμᾶς* — *καὶ, παρ᾽ ὧς ἐδίδαξεν ὁμᾶς, μενίτε ἐν αὐτῷ* (*see Lücke in loc.*). See yet 1 Cor. vii. 26. Tob vii. 20. *Comp.* on this mode of expression Herm. *ad Eurip. Bacch. 1060. ad Soph. Antig. 691. ad Philoct. 269. 454. Reisig. conject. Ari-topph. p. 314. Heindorf ad Phæd. p. 52. ad Cic. Nat. Deor. 1, 10. Schäfer ad Demosth. V. 762. Matth. II. § 636. p. 1311. 2. ed.* Of a different kind is Rev. ii. 13. *οἶδα τὰ ἔργα σου καὶ τοῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ σατανᾶ, where ὅπου ὁ θρ. is immediately added for explanation of τοῦ κατοικ.* 1 Cor. xiv. 6. and 2 Cor. vii. 8. do not belong here, and in 1 Cor. i. 22. the clause *ἐπειδὴ καὶ Ἰουδαῖοι* — *μωρίαν* is evidently not only a varied repetition of the prodoxis *ἐπειδὴ γὰρ* — *τὸν θεόν*, but has also associated with it an essential thought from the apodosis (*ἡμεῖς δὲ πρὸς χρ. ἐσταυρωμ.* — *μωρίαν, comp. διὰ τῆς μωρίας τοῦ κηρύγματος* etc.). *Comp.* 1 Pet. ii. 16. Mt. v. 18. is doubtful, inasmuch as the πάντα in the last clause may refer either to the law (*see Olshausen*), or, with Fritzsche, be interpreted generally: *donec omnia (quae mente fingere queas) covenierint.*

4. It is an observation current even among modern commentators, that many verbs in the N. T., viz. *ἀρχεσθαι, δοκεῖν, δέλειν, τολμᾶν, δύνασθαι* often occur pleonastically. Künöl (*ad Luke i. 1.*) even reckons among them *ἐπιχειρεῖν, comp. Weiske Pleon. under these words.* The whole canon rests on an error. (a) As to Luke i. 1. in the words *ἐπειδήκει πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διγῆσιν* etc. the *ἐπιχειρ.* is no more without a special meaning than in Latin *aggredi*, in *aggressus sum scribere* (although philologists are even divided on this point, *see Herbst ad Xen. Mem. p. 38., on the contrary Heindorf ad Plat. Soph. p. 450.*)

The Vulgate translates: *multi conati sunt*, and Luther, perhaps better: *because many have endeavored*. So in all the passages quoted by Künöl from the Greek.—(b) So also *ταρῶν* signifies *to undertake something*, in relation to difficult or important affairs, *sustinere* Rom. v. 7. 1 Cor. vi. 1. John xxi. 12. means simply *audere, to dare*. No interpreter ought to have been led astray by what Markland says *ad Lys.* p. 159. ed. Taylor. (c) On *δοκεῖν comp.* Fritzsche *ad Mt.* iii. 9.; in 1 Cor. x. 12. *ὁ δοκῶν ἰσθάναι* evidently signifies *he who thinks (hopes) to stand, comp.* Gal. vi. 3. (as most interpreters apprehend it), Mr. x. 42. *οἱ δοκοῦντες ἄρχειν τῶν ἔθνων* are *those who are considered the conquerors of the nations, who are acknowledged as such* (similar Gal. ii. 9. Hist. Susan. ver. 5. Joseph. *Antt.* 19, 6. 3.; the parallel passage Mt. xx. 25. has only *οἱ ἄρχοντες*). Luke xxii. 24. *τίς αὐτῶν δοκεῖ εἶναι μείζων* *quis videatur habere (habituarius esse) principatum*, of him of whom it must be judged, that he has the preference (over all the others); it is yet future and therefore only the object of a supposed judgment. 1 Cor. xi. 16. *εἰ τις δοκεῖ φιλόνηκος εἶναι* *if any one seems to be contentious, or, if one loves to be contentious*. Luke viii. 18. *ὁ δοκεῖ ἔχειν* *what he believes himself to possess*. On 1 Cor. iii. 18. vii. 40. xiv. 37. Heb. iv. 1. (where Böhme takes *δοκεῖ* for *elegantius*, Künöl is more correct) no remarks are needed. The parallels from Greek authors, quoted as pleonasm by Palaiet, Kypke, Valckenær (I. 87.), Schleussner, Dindorf *ad Heb.* iv. 1., Künöl and others, on careful consideration will be found inappropriate, as e. g. Joseph. *Antt.* 2, 6. 10. is evident to any attentive reader. *Comp.* in general Bornemann *Schol.* p. 52.—(d) Fritzsche *ad Mt.* p. 539. has more correctly interpreted in most passages, where *ἄρχισθαι* is taken pleonastically.\* It is entirely incorrect to use that verb in Luke xii. 45. xxi. 28. as redundant. In John xiii. 5. also it retains its signification, already Lücke felt. Künöl quotes acts xi. 15. as a reason why *ἄρχισθαι λαλεῖν* ought to be taken as equivalent with *λαλεῖν*: *ex x. 43. patet, Petrum jam multa de religione Christiana disseruisse* etc. But *ἄρχισθαι λαλεῖν* denotes only the beginning of the discourse, which for this very reason was not yet *finished* (Paul intended to speak on x. 44. *ἔτι λαλοῦντος τοῦ Π.*). It cannot, however, be conceived why this beginning should refer only to the first six or eight verses. Besides it must not be forgotten that Acts xi. in an address the *ἐν τῷ ἄρχισθαι μὲν λαλεῖν* is stronger: *scarcely had I spoken a few words, when* etc. 2 Cor. iii. 1. is clear without farther remark.—(e) As to *δέλιν* in John v. 35. *comp.* Lücke *in loc.*—

\* J. D. Michaelis in *Nov. Miscel.* Lips. IV. p. 45. has written against the pleonasm of *ἀναῖν*, in these passages and elsewhere.



2 Tim. iii. 12. is still more evident, πάντες οἱ θέλοντες ὁσιωθῆναι ἐν Χριστῷ, where Hermann insists that θέλ. is to be omitted in the translation. But the words have the meaning: *all who resolve to live piously, who declare this purpose*. Heb. xiii. 18. is sufficiently clear (even Storr here translates rightly). John vii. 17. also has already been correctly apprehended by Künöl. 1 Cor. x. 27. καὶ θέλετε πορεύεσθαι is: *and you resolve, purpose to go*. See Fritzsche in loc. against Künöl, who has taken δύνεσθαι in Mt. ix. 15. pleonastically. No one will be misled by a like observation on Luke xvi. 2. and John vii. 7.

Among nouns ἔργον especially, if followed by a genit., has sometimes been taken as a pleonasm (Boissonade *ad Nicet.* p. 59.), e. g. Rom ii. 15. ἔργον νόμου, Ephes. iv. 12. 1 Thess. i. 3. (see Koppe), see on the contrary Tholuck and Reiche on Rom. ii. 15. In 1 Thess. i. 3. the parallelism of the ἔργον τῆς πίστεως with πόθος τῆς ἀγάπης will not permit us to take that word pleonastically. Platt is correct about Ephes iv. 12. Even from the Greek writers no examples can be quoted to prove a pleonasm of ἔργον. In Polyæn 1, 18. ἔργον τοῦ λόγιου is certainly the *object of the oracle*, the ἔργον which was prophesied in the oracle, in Diog. Lært. *præm* τὸ τῆς φιλοσοφίας ἔργον denotes *the business of philosophising*, the operation of philosophising. (In Lat. *comp. virtutis opus* Curt. 8, 14., *proditiōnis opus* Petron. *fragm.* 28, 5.). \*ἔργον cannot be compared with χεῖμα, and even that, connected with a genitive, is not properly pleonastic, see Passow under *this word*. Wahl has already shown the correct interpretation of ὄνομα (in which a pleonasm was frequently supposed, see Künöl on John p. 133. under Mt. i. 21. see Fritzsche in loc.), see also Winer's *Simonis Lex. Hebr.* under עֵשׂ. This word merits a more accurate treatment on the part of our Lexicographers. (See Matth. II. 965. on a periphrastical use of ὄνομα in Greek poets).

5. According to the opinion of almost all interpreters a *quasi* half pleonasm is implied in the use of καλεῖσθαι for εἶναι (Monk *ad Eurip. Hippol.* p. 2. Blomfield *ad Æsch. Pers.* p. 128. Græv. *lection. Hesiod.* p. 20.) in which at the same time a Hebraism is to be supposed (קָרָא *esse*). But already Bretschneider (*Lex. man.* I. p. 543.) has corrected and says, *sum, fō sc. ex aliorum sententia*. On קָרָא see Winer's *Simonis Lex.* p. 867. In the N. T. are reckoned here especially Mt. v. 9. xix. 21. 13. Mr. xi. 17. Luke i. 76. ii. 23. xv. 19. 1 Cor. xv. 9. Heb. iii. 13. 1 John iii. 1. Jas. ii. 23. But nowhere does καλεῖσθαι mean any thing else than *to be called*, i. e. either *to bear the name*, as Jas. ii. 23., even in contrast with εἶναι 1 Cor. xv. 9. (even to have only the *name* of an Apostle) Luke xv. 19., *to be publicly distinguished as something, to be generally known* (the *being so* in the belief of others) also Rom. ix. 26. It is still more remarkable that Wahl (1st ed. of *his Clavis*) would also reduce ὀνομάζεσθαι in Rom. xv. 20. 1 Cor. v. 1. Ephes. i. 21. iii. 15. v. 3.

to a mere *esse* (it is every where used even with emphasis, and by that apprehension the passages are considerably weakened) and that many interpreters even translate Heb. xi. 18. *Ἐν Ἰσαὰκ πληθήσεται σου σπέρμα: existet tibi posteritas* (Schulz also very inexactly: *thou wilt receive posterity*). *Ἐυρίσκεισθαι* is supposed to be often used for *εἶναι* (see Pott *ad* 1 Cor. iv. 2.) like the Hebrew *קָדַם* (*comp. Index* to Malalas ed. Bonn. under the word). It however is always so distinguished from *εἶναι*, that the latter denotes the nature of a thing in itself, but the former only so far as this quality in a subject is discovered and known. Mt. i. 18. *εὐρέθη ἐν γαστρὶ Ἰχουσα* *it was discovered (it showed itself) that she was pregnant* (ἦν ἐν γ. Ἰχ. could have been said at an earlier period of her preg.), Luke xvii. 18. *οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος; have none been found (can none be seen) who returned?* Acts viii. 40. *Φίλιππος δὲ εὐρέθη εἰς Ἀζωτον Philip was found* (*comp. πνεῦμα κυρίου ἤρπασε τὸν Φίλ.* ver. 39.) *in Asdod* (properly transported to Asdod, by the *πνεῦμα κυρίου* which conveyed him away), where there must be a great deal of superficialness to overlook the propriety of *εὐρίσκειν*. Rom. vii. 10. *εὐρέθη μοι ἡ ἐντολὴ ἣ εἰς ζωὴν αὐτῇ εἰς θάνατον* *it was discovered by me (by his own experience ver. 8-10.), that the precept unto life had become as to me a precept unto death*, Gal. ii. 17. *εἰ δὲ — — εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοὶ* *if we ourselves should be found as sinners* (before God and man), 1 Cor. iv. 2. Rev. xii. 8. *οὐδὲ τόπος εὐρέθη αὐτῶν ἵτι ἐν τῷ οὐρανῷ* *their place could no more be found* (could not be pointed out) *in heaven*, as we say, every trace was extinguished (*comp. Rev. xvi. 20. xviii. 21. xx. 11.*), 1 Pet. ii. 22. *οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ* *no deception could be found, or pointed out in his words, non deprehendebatur fraudulenta locutus* (*comp. Rev. xiv. 5.*). Phil. ii. 7. Luther has translated correctly. On *קָדַם* *comp. Winer's Simonis Lex.* p. 575. The Greek parallels, quoted by Palaireset, Kypke and others, do not prove any thing. *Philetas Stob. Serm. 237. εὐρέθη θανὼν* evidently denotes: *he was found dead*; in Antonin. 9. p. 269. also *εὐρίσκεισθαι* retains its true signification, *to be found*. Hierocl. in *carm. Pythag. ἀρχὴ μὲν τῶν ἀρετῶν ἢ φρόνησις εὐρίσκειται* means: *prudentia virtutum principium esse deprehenditur*, i. e. *it is found by the reflecting man that etc.*, Eurip. *Iphig. Taur. 777. (786.) ποῦ ποτ' ὄνδ' εὐρέθημεθα*, *ubi tandem esse deprehendimur* (*deprehensi sumus*)? *whither* is it found that we have wandered. Joseph. *Antt.* 17, (not 7.) 5. 8. *εὐρίσκει* refers to those before whom Herod intended to avoid that evil appearance. *Comp. Diod. Sic. 3, 39. 19, 94. Athen. I. p. 331. Schweighäuser Alciphr. 1, 30. With Ignat. ad Rom. ii. λέγεισθαι χριστιανόν* and *εὐρίσκεισθαι* stand in opposition to each other.

6. Among the particles,  $\omega\varsigma$  especially has often been taken pleonastically, as 2 Pet. i. 3.  $\omega\varsigma$  πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ — δεδωρημένος. But  $\omega\varsigma$  connected with the participle in the construction of genit. absol., expresses an opinion, a conviction, and here gives to the idea of the verb the character of subjectiveness. Therefore in connection with ver. 50. it must be translated: *convinced* (considering), *that the divine power has given us all things* etc. ἡγούμενοι, ὅτι ἡ θ. δύν. — δεδωρηται comp. (Acts xxvii. 30.) Xen. *Cyrop.* 3, 3. 4.  $\omega\varsigma$  εἰρήνης οὐσης *because there is peace*, 3, 1. 9.  $\omega\varsigma$  τἀληθὴ ἐγούρτος, *convinced that I tell the truth*, comp. 6, 1. 37. *Anab.* 3, 21. 3. *Mem.* 1, 6. 5. Strabo 9. p. 401. Xen. *Ephes.* 4, 2. Dion. Hal. 9. p. 1925. *see Ast ad Plat. Polit.* p. 320. Lössner *Obs.* p. 483. In the Greek writers also the accus. absolut. is connected with this particle e. g. Xen. *Cyrop.* 1, 4. 21. *Anab.* 1, 2. 19. With the dative *see* in Acts iii. 12.  $\omega\varsigma$  in Rom. xv. 15. connected with the participle *in casu recto* expresses the *design*:  $\omega\varsigma$  ἠναρμυρήσεω in *memoriam revocaturus*. *See Passow II.* 1492.

In Rom. ix. 32. ὅτι οὐκ ἐκ πίστεως, ἀλλ'  $\omega\varsigma$  ἐξ ἔργων νόμον, ἐκ πίστ. denotes the objective norm,  $\omega\varsigma$  ἐξ ἔργων the merely ideal Mt. vii. 29. ἡ διδασκαλία ἡς ἐξουσίαν ἔχω, John i. 14. δοξάω  $\omega\varsigma$  μονογενοῦς παρὰ τοῦ πατρὸς, 2 Cor. xiii. 7. are reducible to a comparison, *like one, who* etc. *glory, like that of an only begotten* (must be), and this particle signifies not *revera* (as Schleussner wishes), although this idea, *according to the sense*, is implied in the comparison (*entirely so, exactly so, as, i. e. the true, the perfect glory of the son of God* etc.). *See* 2 Cor. ii. 17. and Billroth *in loc.*

In  $\omega\varsigma$  ἐνι Acts xvii. 14. the former word is not properly superfluous;  $\omega\varsigma$  with a preposition of direction (ἐνι, πρὸς, εἰς) either expresses the definite purpose to take a certain direction or also the mere pretence, or acting as if one would take a direction, comp. Kühner II. 280. Beza, Grotius and others have taken it in the latter sense, but the former interpretation is the more simple. As parallels comp. Thuc. 5, 3. 6, 61. Xen. *Anab.* 1, 9. 23. 7, 7. 55. *Cyrop.* 7, 1. 27. Diod. Sic. 14, 102. Polyb. 5, 70. 3. Arrian. *Alex.* 2, 17. 2. 3, 18. 14. Heliod. *Æth.* 1, 12. 35. It is difficult to understand how  $\omega\varsigma$  ἐνι can signify *usque ad* (Kühnöl).

ὁπώρας is also supposed to be redundant in John iv. 6. (Kühnöl): ὁ Ἰησοῦς πεπονημένος ἐκ τῆς οἰδοπορίας ἐκαθίστητο ὁ ὄψωρος. But the adverb frequently stands thus after a participle, to indicate the repetition of the participial idea, *fatigued he sat down so* (in the condition of fatigue). Xen. *Anab.* 4, 5. 29. *Cyrop.* 5, 2. 6. 7, 5. 71. Arrian. *Alex.* 5, 27. 13. Ellendt. *ad Arrian. Alex.* I. p. 4.

With this is connected the use of ὁπώρας in the beginning of the apodosis after hypothetical or temporal proodoses (Xen. *Cyrop.* 8, 1. 3. 2, 1. 1. *Anab.* 3, 2. 31.), which is not without emphasis in 1 Thess iv. 14. (Rev. xi. 5. ὁπώρας is perhaps *hoc modo* *see Ewald in loc.*).

7. Palairot (p. 305.) after Glass. finds a half pleonasm of a particle in Acts xiii. 34. *μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν*, where *μηκέτι* is supposed to be used for the simple *μή* (as Christ had not already *once* gone into corruption). The words however are either to be apprehended thus: *he will no more* (not once more) *be put into the tomb and then be given over to putrefaction* (so that *ἔτι*, as after *πάλιν* and *rursus*, only affects one part of the verb), or the formula *εἰς διαφθοράν ὑποστρέφ.* without reference to its proper signification, is only used of *being buried, comp.* Bengel. The former as the more simple is preferred by Olshausen. The passage in *Æl. V. H. 12, 52.* proves nothing; *μηκέτι* means there: *not farther* (than before) *comp.* John xxi. 6. Bretschneider *Lexic.* II. p. 183. 1st. ed. at *οὐκέτι*\*, has incorrectly applied the above, at least in reference to the epistles of Paul. In Rom. vii. 17. *νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ — — ἀμαρτία* is: *but now*, after having made this observation, *I do the evil no more*, i. e. I cannot consider myself any more as the primary cause of it, *comp. ver. 20.*; xi. 6. *εἰ δὲ χάρις, οὐκέτι ἐκ ἔργων*, *if by grace, then* (it is done) *no more* (farther) *by works*, i. e. the latter idea is destroyed by the former, it can now no more take place; 2 Cor. i. 23. Stolz has translated correctly, *see Baumgarten in loc.* On Gal. ii. 20. iii. 18. *comp.* Winer's *Comment.* Rom. iv. 13. 15. in conformity with the above is self-evident. In John iv. 42. *οὐκέτι* is elucidated by ver. 29. Xen. *Anab.* 1, 10. 12. cannot be quoted as confirmation of such a use of *οὐκέτι*, still less Xen. *Ephes.* 1, 13. or Pausan. 8, 28. 2. In the recent editions, the latter passage is punctuated after *οὐκ ἔτι.* *Comp. Sext. Emp. adv. Matth.* 2. 47. Polyæn. 3, 9, 29. Arrian. *Epict.* 3, 22. In *Ælian. Anim.* 4, 3. 27, 36. also Jacobs avows that *οὐκέτι paulo majore cum vi* is used for the single negation.

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#### § 68. Verse in the New Testament.

1. The Greek verses or parts of verses which occur in the N. T. are either quotations from the Greek poets, intentionally introduced as such, or merely incorporated with the prose. May it be, that they were common poetical sentences of departed poets, or, which is more frequently the case, that they fell involuntarily from the author, as sometimes hap-

\* On *οὐκ* for *οὐ* see Boissonade *ad Philostr. Her.* p. 502. Jacobs *ad Philostr. Imagg.* 357. *ad Ælian. Anim.* II. p. 250.

pens to good prose writers? The apostle Paul has only introduced poetical quotations three times in his writings.

(a) Acts xvii. 28. Half of a Hexameter.

-   -   -   -   -   -  
του γὰρ καὶ γενοῖσμεν

*Comp. Arat. Phænom.* 5., where the end of the verse is: ὁ δὲ ἥπιος ἀνδρῶποισι (δείξια σημαίνει), therefore a spondee occurs in the fifth foot.

(b) 1 Cor. xv. 33. an iamb. trimeter acatalect. (senarius).

-   -   -   -   -   -   -   -   -   -  
φθεῖρον ἦθ' ἡ χεῖρ' ὁμιλεῖ καὶ

where spondees, as is often the case, are introduced in the odd feet, first and third. The passage is from the comic Menander and according to H. Stephanus out of his *Thais* (see *Menand. fragm.* ed. Meinecke p. 75.).

(c) Tit. i. 12. a whole Hexameter.

-   -   -   -   -   -   -   -   -   -  
Κεῖται αἰψὺν σπῆναι, καὶ ἡθ' ἡ γαστέρις ἀγλαί

from Epimenides of Crete. See J. Hoffmann *de Paulo Ap. scripturas profanas ter allegante*. Tubing. 1770. 4to. Kosegarten *de poetar. effatis græcor. in N. T.*, also in his *Reden and Schrift.* v. Mohnike 3. B.

2. To the *second* of the above classes† belong, (a) The universally acknowledged Hexameter Jas. i. 17.

-   -   -   -   -   -   -   -   -   -  
πᾶσα δοῦς ἀγαθὴ καὶ πᾶν δῶκεν ἡμῖν

(where in the second foot *δῶς* could be long in the *Arsis*) see interpreters *in loc.* Schulthess attempted to arrange this passage in two metrical verses, but the rhythm was harsh, and the use of poetical words by James, does not authorize us to versify them, and reduce them to this form by means of violent changes and transpositions.

Genuine Hexameter Rhythm occurs Heb. xii. 13. in the words:

-   -   -   -   -   -   -   -   -   -  
καὶ ἐροῦντες ὁσὶς ποιεῖτε τοῖς πόδι

(b) Pentameter measure is found in Heb. xii. 26.

-   -   -   -   -   -   -   -   -   -  
οὐ γὰρ φωνή τῆς γῆς ἐσαλευσε το

\* *Comp. Quintil. Instit.* 9, 4. 52. *Fabric. Biblioth. Lat.* ed. Ernesti. II. p. 389. *Nolten Antibar.* under the word *versus*, *Jacob. ad Lucian. Alex.* p. 52. *Classical Journ.* No. 45. p. 40.

† We have only selected complete sentences. Parts of sentences containing a Rhythm see in *Class. Journ.* No. 45. p. 46.

The rhythm however is not flowing on account of the succession of spondees in the first part of the line, and the brevity (or succession of short syllables) at the close of the verse is by no means grateful.

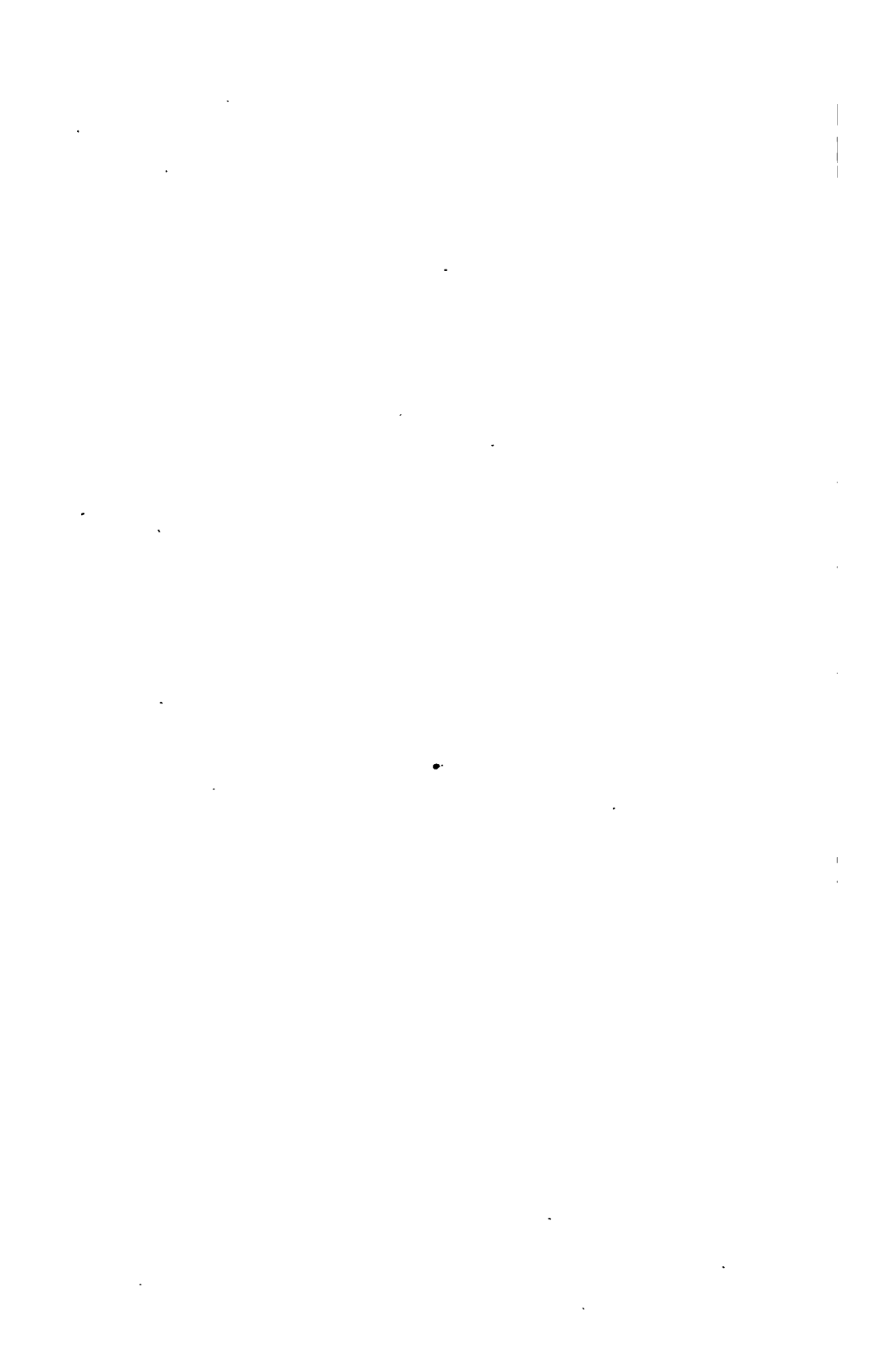
(c) The words *εἰς τὴν αἰώνον* — *ἔρχεται* in John iv. 35. have the rhythm of a trimeter acatalect. (senar. iamb.), if they be disposed thus:

εἰς τὴν αἰώνον | εἰς τὴν αἰώνον | εἰς τὴν αἰώνον | εἰς τὴν αἰώνον

the first foot an anapaest. As to *εἰς* for *καὶ* δ see Buttman ed. Rob. p. 61. § 29. note 7. 1 Cor. v. 6. may thus be reduced to the same measure :

ὁ εἰς μὴν | εἰς τὴν αἰώνον | εἰς τὴν αἰώνον | εἰς τὴν αἰώνον

The tribrach in the first foot presents no difficulty. The spondee also in the fifth is unobjectionable, as in the odd feet, first, third, fifth, spondees are common with the best poets.



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OF

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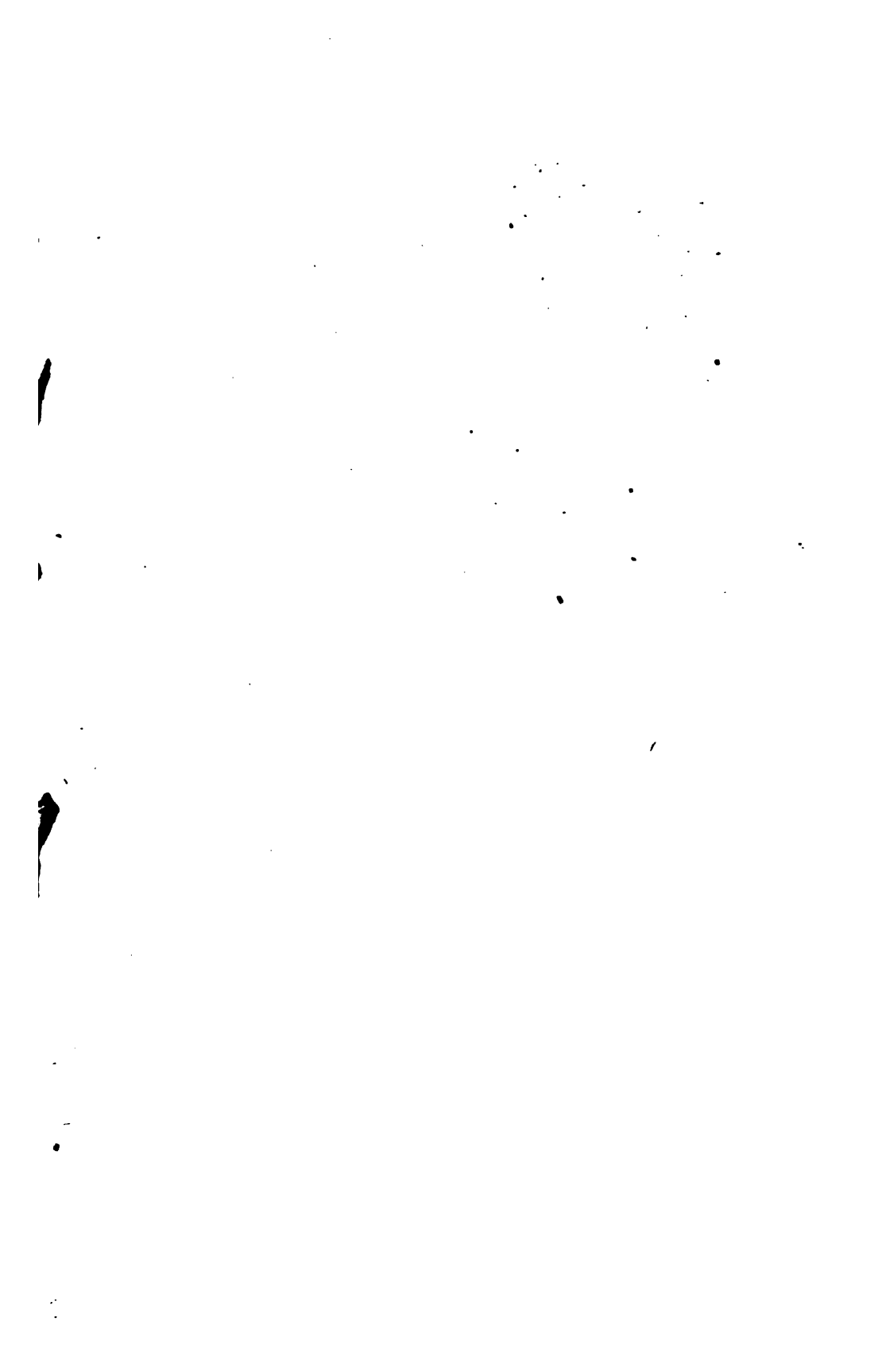


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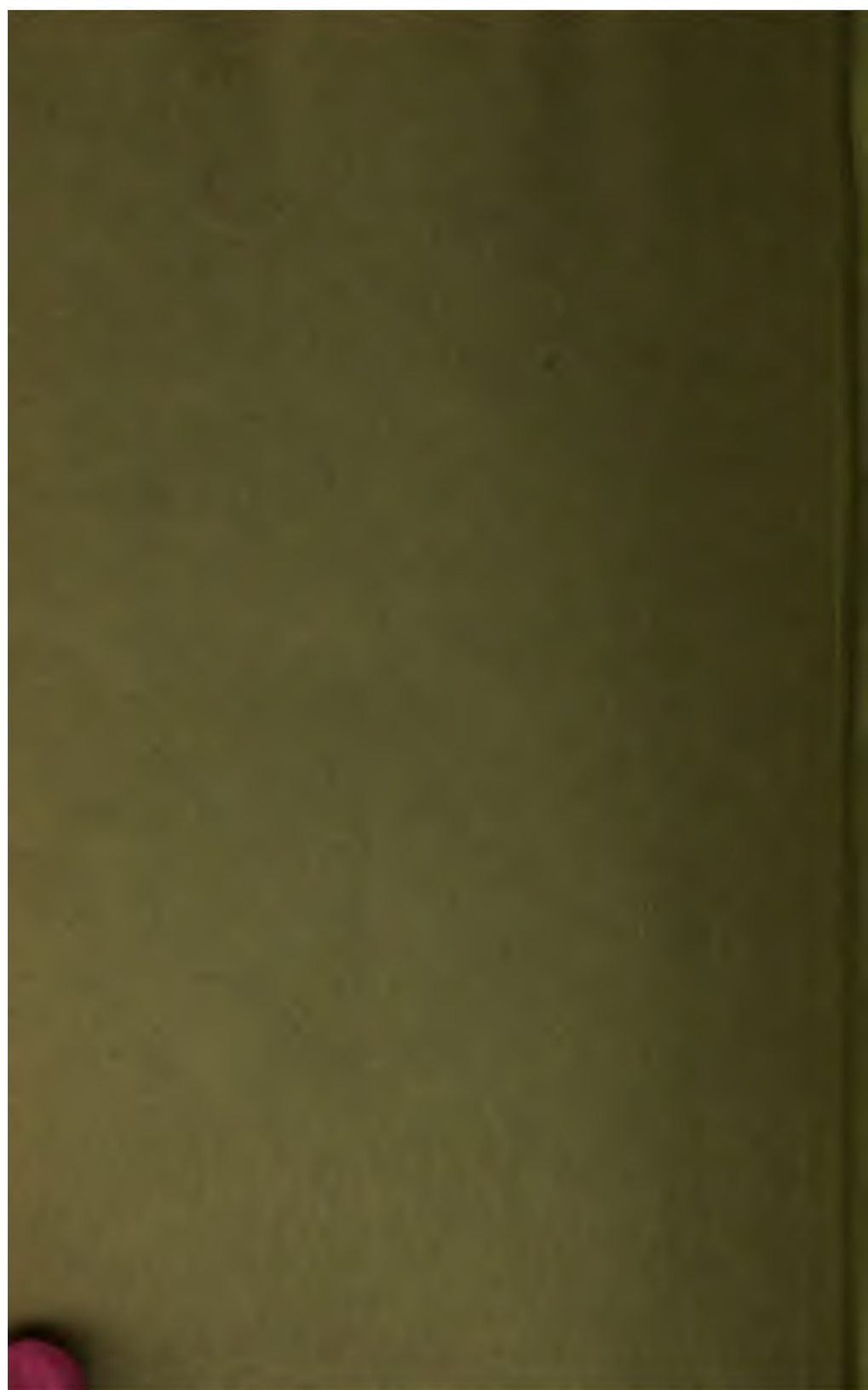
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